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शीर्षक Vedic Magazine

दिनांक	सदस्य संख्या	दिनांक	सदस्य संख्या

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

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पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
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पुस्तक-विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३०वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. IX. } ASARH 1972—JUNE 1915. { No. 1.

THE SPRING.

"Why should a song-bird like you have a broken wing?"

GOPAL KRISHNA GOKHALE.

I

QUESTION.

The great dawn breaks, the mournful night is past,

From Her deep age-long sleep she wakes at last!

Sweet and long-slumbering buds of gladness ope

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Fresh lips to the returning winds of Hope,
Our eager hearts renew their radiant flight
Towards the heavens of immemorial light;
Life and our land await the destined
spring.....

Song-bird why dost THOU bear a
broken wing?

II

ANSWER.

Shall spring that wakes mine ancient land
again
Call to my wild expectant heart in vain?
Or Fate's keen arrows still the pulsing note
Of my far-reaching, frail, unconquered
throat?
Or any bleeding pinion daunt or tire
My flight to the high realms of my desire?
Behold I rise to greet the new-born Spring
And scale the stars upon my broken wing!

SAROJINI NAIDU.

Hyderabad Deccan.

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पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

NOTES.

The Late Dr. Chiranjiva Bharadavaja.

An Appreciation.

It is with a heavy and bleeding heart that I announce the death from uraemia—an after-effect of cholera—of Dr. Chiranjiva Bharadavaja, F. R. C. S., D. P. H., &c., &c. the well-known lay-missionary of the Vedic Dharma. The deceased was one of the most learned men in the Arya Samaj. In the eighties he had sat at the feet of the late Pandit Guru Datta Vidyarthi, M. A. and imbibed deep at the crystal founts of inspiration. He was fired with a missionary zeal which is rare in the Arya Samaj. His faith in the Veda, its Divine author and its apostle Dayananda was resolute and unshakable and yet he was no bigot. All who came in contact with him felt in his speech and conversation the impress of a lofty soul and a broad and tolerant mind. His personal character was immaculate. He was a man who was an utter stranger to duplicity and double-foldedness and I sometimes felt that he was strangely out of place in a world full of intrigue and double-dealing. He was a man of whom it could be said with absolute truthfulness.

His words are bonds, his oaths oracles,
His love sincere, his thoughts immaculate,
His tears pure messengers sent from his heart
And his heart as far from fraud as heaven from earth.

His Love of Truth : Two Notable Examples.

I had the privilege of being one of his dearest and nearest friends and had the most intimate intercourse and communion of hearts with the deceased and can declare with a clear conscience that in the course of our

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friendship which began in 1904 and still lasts—for true love is imperishable—I never heard him utter an untruth. He had so sensitive a conscience on this point that once on the occasion of the anniversary of the Lahore Arya Samaj, of which he was President, through the inadvertence of the secretary a large sum of money was announced as having been received as a donation which had also been previously announced. Dr. Chiranjiva insisted upon it that another public announcement should be made apologising for the misleading impression given through carelessness.

On another occasion he was presiding over a public disputation between an Arya Samajist Updeshak and a Maulvi. The huge pandal was packed to suffocation, the excitement was intense and party spirit ran high. The Arya Samajic Updeshak was talking irrelevently and his representation of the cause of the Samaj was felt to be unsatisfactory by the audience. It was suggested to the President by some of those who were on the platform that a better debator should take the place of the gentleman who at that time represented the Samaj. But the point was how to change the representative of the Samaj without publicly acknowledging that so far our opponent had the whip-hand of us. This was felt to be humiliating and suberversive of the prestige of the church by the worldly-wise masters of expediency who regarded themselves the patriarchs of the Samaj. One of these worthies whispered into the ear of Dr. Chiranjiva that he should publicly announce that since Swami so and so could not make himself heard by the vast audience Swami so and so would take his place. Dr. Chiranjiva was all ablaze with righteous indignation and was for a moment dumbly remonstrant as if he was speechless with horror. The infamy of the suggestion burnt into his soul. Then he suddenly burst forth. "But this is a manifest lie and do you expect the President of the Lahore Arya Samaj to utter lies for the sake of saving the face of the Samaj? I

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will not do it." He then stood up and announced that since Swami so and so was not speaking to the point, his place would be taken by Swami so and so. A thrill of combined horror and admiration ran through the vast concourse which was taken aback. Everybody felt that the President had shown supreme moral courage and had uttered the truth but many wiseacres also felt that the prestige of the Samaj and specially of the dethroned debater had been dealt a severe blow. The Pandit thus humiliated was egged on to acts of hostility against the doctor by these self-same wiseacres and an ardent admirer was converted into a lifelong enemy. It may be a humiliating confession to make but it is a fact that the public acknowledgment of error on the part of Governments, societies and even churches surrounded on all sides by unscrupulous critics and dishonest opponents who are ever ready to turn such acknowledgments to account, is so rare that a person who flies in the face of established precedent and convention and has the courage to utter the undiluted truth on such occasions is regarded an indiscreet *rara avis* and shocks and scandalises his "*discreet*," "prudent," and "wise" colleagues. The woeful result is that public logomachies are conducted more in a spirit of partisanship and useless wrangling than with a view to the ascertainment of truth. Metaphysical cobwebs and inapt sublimities are spun and by the tortuous processes of raciotinative logic issues are further confused and the audience praises the learning of the combatants for obfuscating understandings which needed illumination. Dr. Chiranjiva was as innocent as a child. He was one of the "babes" of Christ. He could not penetrate appearances and took people at their face value or at their own valuation. Because he himself took no part in the hurdle race and labyrinthine scramble for name and fame, he could not understand the ways of people whose one ambition in life was the pursuit of glory and whom the desire for prominence so completely dominated that publicity was the very

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breath of their nostrils. He rose to heights of public honour through the sheer force of exalted character, unselfish service and deep learning.

Propaganda Work in Foreign Lands, Mass Movements and Persecution nobly borne.

After a few years' work at Lahore the doctor left India and went to Rangoon where his preachings and strenuous work gave a fillip to the work of the Samaj. From thence he proceeded to Port Louis in the Mauritius Isle. He was thus the first successful foreign missionary of the Vedic Church. Thousands of people were converted, a large number of branches of the Arya Samaj were founded, newspapers were launched into existence and an Arya Pritinidhi Sabha was started. An aggressive proselytising church invariably meets with violent persecution when it has scored its early brilliant triumphs. The infant Vedic Church in that distant and inhospitable clime met with the same fate.

When the doctor first reached Port Louis and started private medical practice, his eminent attainments as a physician and surgeon began to be recognised and his monthly income in a short time mounted up to over one thousand rupees. After a few months his work as a doctor increased so much that he had to keep a motor-car to be able to cope with it. But when he started propaganda work and it met with phenomenal success, the entire orthodox community was stirred to its depths. The leading members of the sacerdotal order and the leading magnates met in solemn conclave and passed a resolution formulating an ultimatum to be sent to Dr. Chiranjiva. He had to choose between Arya Samaj missionary work and actual starvation. He, without hesitation and equivocation, announced his deliberate choice of the second alternative, and the patronage of the Indian community was forthwith

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transferred to his European rivals whose practice had considerably suffered on account of his superior medical skill. For the last few months that he had to spend in Mauritius with a view to organise missionary work and to place it on a permanent and stable footing, he had perforce to lead a life of penury and privation. He had to dispense with all the comforts of life and all the household drudgery had to be performed by his wife herself without the aid of a servant. But like a true missionary and apostle of eternal Truth inspired with Divine afflatus, he bore all this privation with stoic cheerfulness, redoubled his endeavours for the propagation of the Divine Faith, set to work to arrange for the education of the children (of both sexes) of the new converts and to arrange for the continuance of his work. A Sanyasi was imported from India and placed in charge of the mission and Chiranjiva returned to Lahore.

A true Brahmin.

Here he started practice anew but in a spirit entirely different from that in which eminent medical men of his attainments worked. Medicine is regarded as a lucrative profession and is studied with a view to retrieve fallen fortunes or to build up new fortunes.

In ancient India, however, a physician was a Brahman and not a Vaisya.* He was a work-first man and not a

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* In the Rigveda Book X, hymn xcvii, Mantra 6 and 22 we read :—

यत्रौषधीः समग्मत राजानः समितामिव ।
विप्रः स उच्यते भिषग्रक्षोहाऽमीवचातनः ॥

(6) He who hath store of Herbs at hand like Kings amid a crowd of men,—
Physician is that sage's name, germ slayer, chaser of disease.

ओषधयः संवदन्ते सोमेन सह राज्ञा ॥
यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ॥

(22) With Soma as their Sovreign Lord the Plants hold colloquy and say :
O King, we save from death the man whose cure a Brahman undertakes.

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fee-first man. His business it was to heal disease and to relieve suffering. Wherever he found disease and suffering, he betook himself thereto whether invited or uninvited and considered himself at the valiant post of duty. It was regarded a sin to insist upon the payment of or even to demand, any pecuniary compensation for this co-operation with God in the work of healing—for has not the Lord God Rudra himself been called a Great Physician in the Holy Scriptures.† Dr. Chiranjiva had passed through the fire of exalted and sanctified suffering, and all dross had been burnt away from his soul. It was now as pure as gold that has come out of the crucible. He had experienced the indescribably blissful feeling of delight that one experiences when he has captured a heart and purchased its bondage for life by doing good without hope of pecuniary or any other reward and in a spirit of absolute disinterestedness. He was not for bartering that blissful experience for sordid pelf and filthy lucre. He worked in this city in the genuine Brahmanical spirit. He was ever at the call of duty and was ready to minister to the medical and hygenic needs of all who sought his advice. There was none so poor but could avail himself of his exceptionally conspicuous medical and surgical skill. He knew that the recovery of many a poor patient was retarded because he was underfed. He, therefore, made arrangements to supply poor patients with ghee and milk. It is for this reason that his untimely demise has plunged thousands of poor households in mourning. Hundreds of youngmen and youngwomen are in tears that come unbidden because the friend of the poor, the benefactor of the needy, the surest and the positively unfailing resource of the resourceless, the refuge of the helpless, the only medical missionary of the Arya Samaj is no more. He has left us for a time, but if there is any truth in the eternal doctrine of metampsychosis, he will return to this earth to repay the affections of those whose souls are

† See the Rig Veda, Book II, hymn xxxiii, Mantras 12 and 13.

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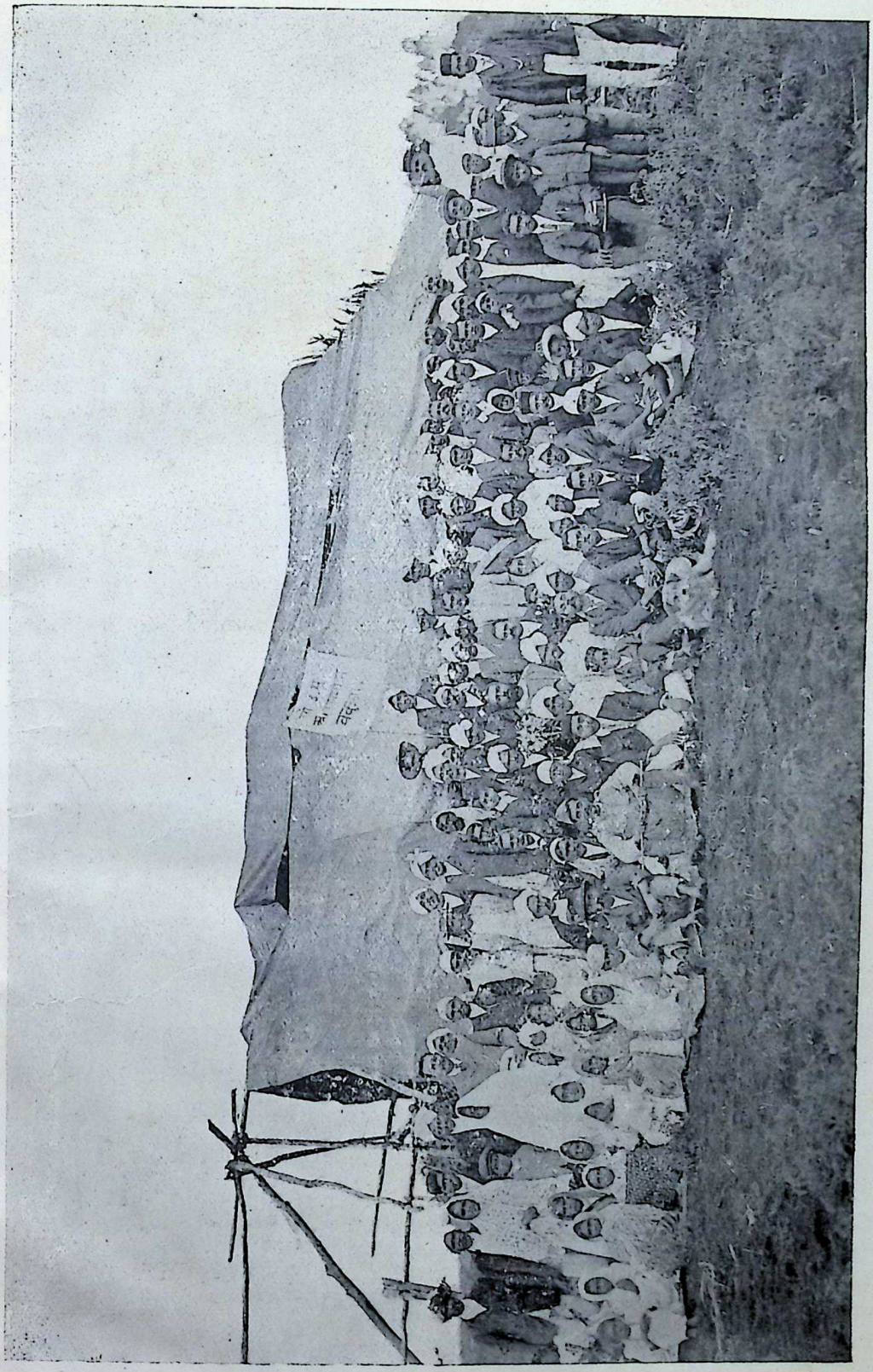

Farewell Meeting of Arya Samajists at Port Louis Mauritius Isles

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hungering for doles of love from him, to complete the work which he began and for which he eminently fitted himself by voluntary suffering and self-imposed training—for in this world over which a just God presides no preparation can ever prove fruitless, no experience transmuted into faculty can lie fallow, and no training can be lost—and to pursue his beneficent activities.

Pioneer of the Work of the Uplift of the Depressed Classes in the Arya Samaj.

Dr. Chiranjiva was the first Arya Samajic leader to take up the work of the elevation of the depressed classes. When he was Plague Officer at Baroda, he reclaimed a few families of the *Dheds* who were regarded by the populace as untouchables. He did the work of uplift on sound lines. All these new Aryas—both men and women—were educated by the doctor himself and the younger male members of the community were taught some useful art or handicraft and put on the way of earning a decent livelihood. The young maidens became accomplished ladies in the course of a few years so that they were married by respectable Aryas of the Punjab belonging to the Brahman or Kshatriya caste and many of them are now mothers of Aryan families.

These people were so thoroughly assimilated that an elderly widow—one of those reclaimed by the doctor—is now Assistant Superintendent of the Kanya Asrama at Jullundhur. She dines with high-caste girls and performs her duties to the satisfaction of the authorities. Many people in the Arya Samaj have claimed to have done the work of the social uplift of the untouchables. The work of most of these worthies consisted in going in the vacation to a village with a barber or two as an essential part of their retinue, getting a few hundreds of the poor people shaved and purified and then returning to their practice of law leaving their poor victims to their fate. Next year another village

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was visited and the same process repeated. These self-styled leaders took care, however, to write out a glowing account of their achievements and to get it printed in the papers. One has heard of carpet-knights of old, but our doughty province of the Punjab has given birth to a new class of knights—they may very appropriately be called newspaper-knights or press-martyrs. You get wearied of reading the accounts of their sufferings in the columns of newspapers written, for the most part, by their obsequious benchmen and inserted by easy-going editors to escape importunate calls and constant plaguing. Their real work is nil or at any rate does not go beyond the limits indicated above. Dr. Chiranjiva's work was not undertaken for the sake of notoriety. There was a note of solemn responsibility about it. Whenever he spoke of the Baroda people even in private, he referred to them and to their condition with affectionate solicitude which ordinary men of the world feel only for their family members. It never occurred to him to advertise what he had done for these brethren of his as it could have never occurred to him to advertise what he did for his children, brothers and sisters.

Those people also loved him as they would have loved the head of their family and revered and worshipped him as their Guru, friend, guide and philosopher. During the last days of his sojourn on this earth, such of them as were at Lahore served him day and night although, to their great misfortune, their nocturnal vigils and devoted service did not meet with the reward which they expected —their only consolation is that whatever the Lord Om does he does for the best in furtherance of his holy, righteous and just ends. The work of earnest social uplift on sound lines begun by him was taken up many years later by the Sialkot Arya Samaj. Lala Ganga Ram and his worthy colleagues are working more or less on the lines laid down by Dr. Chiranjiva and are to be distinguished from newspaper-knights—or knights of the stylo—and

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press-martyrs—or martyrs whose garments are be-spattered with their own red and blue ink spilled in the cause of reform.

His Intellectual Attainments and Mental and Moral Equipment.

As I have already pointed out, Dr. Chiranjiva was a very learned man. Having obtained some of the highest medical and surgical diplomas and degrees obtainable in the United Kingdom, he had opportunities of studying Biology, Chemistry, Bacteriology and kindred sciences and he turned his studies to good account. His intellect was synthetic and his alert brain was ever busy synthesising its encyclopaedic knowledge and unifying it into metaphysical hypotheses which on examination always revealed family relationship with the metaphysical doctrines of the Sanatana Vedic Dharma or the eternal Religion of Science. His chief studies were, however, the Vedas and Modern Philosophy. When he returned home in January last, I went to Lahore to see him. On the 8th of January, I was with him. The entry in my diary for that day runs as follows. "Spent the major portion of the day with Dr. Chiranjiva. Had a long talk on various subjects with him." It was, indeed, a long talk—a talk which would not have come to an end so soon if intruders had not come and put a stop to it for it was our wont to spend whole nights talking. I remember that on one occasion, when the doctor came on a short visit to the Gurukula, our talk began at eight in the evening and was finished at 7 in the morning. But what were these talks about? Did we discuss persons or was the talk frivolous in any other way. No! Small talk was distasteful to the doctor. He could not endure scandal-mongering and rebuked even his best friends when there was even a suspicion in his mind that they were consciously or unconsciously unjust even to his worst and most implacable enemies.

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I remember the many affectionate rebukes administered to me. On one occasion, I happened to remark in a light vein that Dharampal—a needy adventurer who defamed Dr. Chiranjiva and other notable Arya Samajists—had proved himself a true weaver by spinning a warp and woof of falsehood and calumny. The doctor who was at that time smiling became suddenly serious when he heard this remark and exclaimed "Deva! (This was the name by which he always called me.) Don't be mean! This is so unlike yourself! Why do you libel a respectable profession and speak lightly of it simply because your enemy happens to be the son of a weaver. It is no shame to be born of a weaver, I would not have felt ashamed if my father had all the qualities that he had and had pursued the profession of a weaver." Inspite of the inveterate habit of always arguing, I was shamed into silence. The stupendous nobility of the man who thus stood with an erect head and reproachful glances to defend his worst enemy against the attack of his best friend—not in public from motives of getting credit in the press or from the platform, but at a place where no third person was present to applaud his sense of justice—awed me into compliance and even repentence. I beg to the excused for this digression. The heart is full, the chambers of tender memories have been suddenly unlocked, the flood-gates of emotion are loose and vital and live thoughts and reflections are transferred to dead and unfeeling paper as rapidly as the pen can keep pace with the quick march of thoughts, feelings and emotions—no wonder, then, that sometimes logical sequence is lost and the reflections appear pell-mell in a confused heap. Yes, small talk was distasteful to the doctor. We discussed Metaphysics, Philosophy and Modern Thought. Whenever we met, we compared notes on the last named eternal and unending theme. It was no easy task to grapple with Dr. Chiranjiva whose intellect was always wide-awake.

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Whenever I put forward new modern evidence in support of Vedic doctrines, he instead of eagerly hailing it and patting me on the back invariably subjected me to a searching cross-examination from which, oftener than not, I emerged unscathed. Then came the time for expression of appreciation which was always most hearty and ungrudging though never fulsome or excessive. I always felt that if a line of argument or research had passed undamaged through the fire of my friend's cross-examination, it could be publicly promulgated with a safe conscience. That day I stood astonished when I marked that though Dr. Chiranjiva had been at Mauritious a busy doctor and a busier propagandist, he had found time to study the latest works on Modern Thought. I found him well posted up in the theories of Bergson and Eucken and fully accquainted with the writings of the new school of evolutionists who have almost entirely transformed out of shape and recognition Darwin's Theory. The doctor had a special fondness for Panini's Ashtadhyai—the monumental work on the elements of Sanskrit speech which embodies with algebraic conciseness all the formulae of Sanskrit Grammar—and sometime. spent hours in committing its aphorisms to memory. He regularly studied the Vedas with Swami Dayanand's Sanskrit commentary and his talk was generally interspersed with quotations from the holy scriptures.

His Monumental Work—An English Translation of the Sattyarath Prakash.

His monumental work is the English translation of the Sattyarath Prakash, *the magnum opus* of Swami Dayananda. Part of this work was done in collaboration with me and I know how hard the doctor worked to make the translation as accurate and faithful as he could. The first few chapters were translated while he was in England. He

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told me that in translating the sixth Chapter—on the Science of Government—he had sought the aid of a military friend of his—a Commissioned Officer in His Majesty's Army—in fixing the English equivalents of Sanskrit technical military terms. The translation of each piece when first made by him was read out to me and suggestions were invited and the necessary emendations made. Then the first proof was revised by him carefully and the final print order was not given so long as I had not carefully revised the second proof. His great wish it was to write out an Introduction explaining Swami Dayanand's Philosophy in terms of modern European Thought. When he found no time to do it, he entrusted the task to me. One of my besetting defects is that in literary affairs I am quick to promise and slow to perform. This defect was well-known to my friend and when I readily made the promise, he did not set much store by it but kept on pressing me. At last when he was in Mauritius Isles, he got so exasaperated that he wrote to me to send him the necessary books as he despaired of my ever completing the work, The pressure of circumstances was so great and both of us were so overworked that one of my friend's strongest wishes still remains unfulfilled. I feel that the accomplishment of this task is a legacy left to me by dear Chiranjiva. I do not possess Dr. Chiranjiva's learning or his habits of close logical thinking, psychological insight and measured statement. I, however, propose to write out an Indroduction to the 2nd edition of his English translation of the Sattyarath Parkash (which is in press and will be published under the auspices of the U. P. Arya Pritinidi Sabha) on the lines upon which my dear Chiranjiva would have written or made me write. My only justification for undertaking this task inspite of manifest incompetence is that it was his ardent wish that I should write it and I possess, in some degree, two out of the many qualities which eminently fitted him for the task and these are faith in and intellectual sympathy with Bhagwan Dayanand's standpoint and honesty of purpose.

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Projected Literary Work.

He also intended bringing out an English Translation of Swami Dayanand's Rig Vedadi Bhashya Bhumika (Introduction to a Commentary on the Vedas) and had completed a translation of the first few pages when he learnt that Pandit Ghasi Ram, M. A. had almost finished a translation of the work and because he had great respect for Pandit Ghasi Ram's attainments, he gave up the task.* A few months before his death he had commenced translating Swami Dayanand's Veda Bhashya (Commentary upon the Vedas) and had translated a few Suktas when by the doubtless beneficent though mysterious and insurmountable operation of the inexorable laws of Providence, his present career on this earth terminated.

Dr. Charanjiva and the Vedic Magazine.

His interest in the Vedic Magazine was intense. When it was first issued, he even sometimes co-operated with another friend, very very dear to both of us, in examining the proofs and whenever we met, he had suggestions for its improvement on the top of his tongue. His standard of literary excellence was so high and exacting, that the Vedic Magazine never came up to it. All the same he always read it with interest and missed it very much when a particular issue miscarried. Though a lazy correspondent notorious for remissness in acknowledging and even answering the letters of his best and dearest friends, he never failed to complain in strong terms of the non-receipt of a particular issue of the *Vedic Magazine*. In fact the Vedic Magazine was the chief intellectual link between us when he was away from home and we could not meet for years together. He was one of those who took a leading part in bringing the Magazine into

*Pandit Ghasi Ram's translation is now appearing in the Vedic Magazine by instalments.

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existence and were its earliest contributors and therefore it is that I have taken up so much space in this issue in recording my appreciation of one of the very few persons whom I have always regarded as entirely worthy of my completest confidence and greatest and fondest affections.

Personal.

Alas, the number which is so small and to which there are no prospects of addition at least in this birth has been reduced by one. A void has been created in my heart which will hardly be filled up in this life. Chiranjiva was a very faithful friend. His confidence in me was put to the severest test to which human confidence has ever been put in the history of love and friendship and it stood the test admirably.

A Quaternity turned into a Trinity.

We—four of us—stood together shoulder to shoulder in the dark days of adversity when a combination of powerful interests and a diabolic conspiracy had all but put a period to our life of public service. Two of us lost our equanimity—one of the two being the writer of these lines. But the remaining two kept it unruffled in the darkest hour of peril and one of these two was Chiranjiva. His strength of resolution and evenness of mind combined with that of his congener sustained us two at our posts of duty in those stormy and tempestuous days. Alas, the quaternity has been converted into a trinity and it is a pity that the unit taken away was the unit that contributed to ballast. But we must bow humbly and reverently to Divine decrees and hope for the best and humbly carry on the work which was and is conjoint sustained by tender and solacing memories of him who is no more in the land of the living.

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Chiranjiva as Head of the Family.

Just as Chiranjiva was a faithful and loving friend, so he was also a loving father. He leaves behind two sons and two daughters. The sons were first admitted to the Gurukula and then withdrawn—through no fault of Chiranjiva.

He, then, educated them himself. He brought them up as Brahmcharis. He taught them the Ashtadhyai and Sanskrit Literature himself and engaged a teacher to teach them Mathematics and other subjects. Both the boys know the whole of Ashtadhyai by heart and understand much of it. His method of teaching Ashtadhyai was original—unless he had learnt it from his Master Gurudatta. He taught it by the eliciting method and worked out grammatical problems on the black board.

How pathetic were the words he addressed to his boys while on his death-bed.

"Be good and lead a life of righteousness. Keep an ideal before you for life without ideals can never be a Dharmic life in the strict sense of the word."

It was in this spirit that he brought up his boys and it was in this spirit that he intended to bring up his daughters.

The Regulative Ideal of his Life.

The ideal to which he referred was the ideal of truth. He was a man who was mad after truth. He worshipped it as superstitious people worship their fetishes. He named his children Satyabrata (one who has taken the vow of truth), Satya Karma (one whose aspirations are dominated by truth), Satyabrata (a girl who has taken the vow of truth), and Satyanishta (one whose faith is founded upon truth). When he was questioned by me why he volunteered damaging statements and admissions in reply to inconvenient and irrevelant questions put to him in the course of a defamation suit, his reply delivered in a matter of fact tone was "Because they were the truth."

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Chiranjiva as a Doctor.

As a doctor Chiranjiva was eminent in his profession. Full one half of the wondrous cures wrought by him must be attributed to his knowledge of human psychology quite as much as to his medical skill. So far as possible he never stuffed the stomach with drugs. The patient was half cured when the doctor talked kindly and sweetly to him and put him at ease by inspiring confidence in him. Inveterate diseases were combated by him in this fashion. His exterior was rough and even forbidding but once a man conquered the dread inspired by the deceptive exterior and ventured nearer, he was completely won over. I personally know men and women who first came in contact with Chiranjiva only as patients and then became his life-long friends. I also know other persons of both sexes who were treated by him a few months before his death and now mourn his loss as they would have mourned the loss of a dear and near one.

Conclusion.

In short in Dr. Chiranjiva I have lost a personal friend and brother, the Arya Samaj a devoted and silent worker, the poor a true benefactor and friend, the citizens of Lahore an eminent physician and surgeon, literary people a valued author and literateur, his family a loving head, students a valued adviser and the depressed classes a true well-wisher.

His memory long will live alone,
In all our hearts, as mournful light,
That broods above the fallen sun,
And dwells in heaven half the night.

RAMA DEVA.

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The Mahakumbha Haridwar.

The Mahakumbha is come and gone. The millions who had assembled have since gone away sadder as well as wiser than they were at the time they had come. Almost every newspaper and periodical has noticed the great fair at some length. And late as we are, it would have been superfluous to take more than a passing notice of it, had it not been that we made a special study of almost every phase of the *Mela*, which would not be without an interest for our readers for whom it was originally meant. We shall omit, or at least be sparing in our remarks upon, certain important subjects which have already been discussed in detail by the press.

General Appearance.

The place was simply unbearable for all but the most enthusiastic pilgrims who alone would have thought it a blessing to die on such an occasion. The flood of life which Haridwar witnessed on the occasion is altogether unimaginable for those who were spared the worry of being present here as pilgrims or spectators. The "keep to the left" order which even in big towns concerns usually the wheeled traffic only was here enforced upon pedestrians who were, therefore, sometimes rudely treated by a few insolent constables who deemed themselves masters of the situation. The ordinary police notices cautioning the pilgrims against poison-giving hosts and warning them not to eat or drink from the hands of others had been re-inked and made to look bolder and brighter for the better fulfilment of their purpose. Hindu places of pilgrimage generally offer a very desolate appearance. Large and capacious buildings and compounds belonging mostly to wealthy Sahdus remain, as it were, calling for men all round the year. Their dumb prayers are heard only once or twice annually on the occasion of Melas. This year they were overfilled; not a foothold of ground seemed to have been left unclaimed. For some days the traffic continued unbroken for full twenty four hours. No ordinary sprinkling of the roads could have sufficed to

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keep down the dust; and the Union Committee wisely allowed only a perfunctory sprinkling which was never noticed. The dust storms raised by the carriages and feet of the pedestrians rose up to the very top of the highest trees which, inspite of the jolly green flowering season which was in full swing just then, bore the dusty and dreary spectacle of a mid-autumn-day. Fortunately no epidemic broke out in those days otherwise the daily mortality here would have far exceeded the biggest of casuality lists.

The Sanatan Dharma.

The pilgrims were largely villagers, most of them from the Punjab though all provinces were represented, with only a sprinkling of the educated community. Here was, therefore, a unique opportunity for a study of Sanatan Dharma in all its multifarious forms. From the most wealthy *mahant* of the most reputed order to the lowest counterfeit earning-beggar of yesterday's standing all were showing themselves at their best. Let us start from the Mahabaleshwra temple, Kankhal. The temple has of late lost much of its old sanctity which has been transferred to *Har-ki-pairi* perhaps because the Pandas could not cope with their work of exploitation at two places. All the same large crowds could be seen taking their bath in the stagnant, stenchy pool of water before the temple, made by the retiring river in the beginning of winter last, and completing their circumambulations, necessary for a person's salvation, round the sacred temple Still, however, the temple looked more or less desolate. Leaving this temple you pass by several others and the grand and spacious residences of big *Mahants* and *Mathdharis*. A peep into one of them would show you hosts of fat and robust *Sadhus*, some sleeping, some cooking, some preparing *Bhang*, and some others arranging their long long hair with the help of their companions. These places are overcrowded. Pass rapidly through the street of Kankhal where the sacred and the

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obscene are located close together; pass even the dirty houses of the married and multiplying Sadhus and you come to several very great compounds, some of them containing elephants to the number of 10 and 15—everything belonging to the poor Sadhus who have entirely renounced the world. Here and there you will find an *Arya Samaj Camp*, the *Ram Krishna Sevashram* and *the Gurukula Batika* and several other objects of interest. But do not mind; just now we are only for the Sanatan Dharma. A little further you see a young man with somewhat long hair, very likely of recent growth, and a *Bhagva dhoti* round his loins—evidenty a low casteman who has been preparing to play the Sadhu on the occasion of the Kumbha. With his head rivetted on the earth he has turned his legs right upwards. What is this? The Sanatem Dharma says that this devotee is trying in his way to find a way to heaven and to eternal salvation. Some pice are scattered before his face on a cloth spread for the purpose. About fifty steps further, you find an old *Sadhu* sitting upon a wooden couch set with nails pointed upwards. By means of a support on the back and a thick lion cloth round his loins the seat is so arranged that the nails do but touch the naked portion of the body which seems to be in contact with the nails. The wondering crowds gather round the holy man performing public austerities and counting the pice thrown by the pilgrims; they make low obeisances and receive the ashes bestowed rather sparingly by the counterfeit Sadhu's companion. The true *Sadhus* don't fare better than their counterfeit. In fact the distinction is never made. Cross the canal and here are some abnormal specimens of cowhood the keepers of which claim a few pice from your pocket. A few steps onward you find the beginnings of a big bazar where devoted Sadhus are selling their spirituality. One class only needs special mention here. The Nangas had set up at three places. They were already conspicuous by their name which implies

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their being in Adam's dress, but some of them also tried to gain attraction by fantastically rubbing away a part of the ashes which covered their faces and by, and by.....we must not speak. They were approached and adored by persons of both sexes, who showered gifts upon them. A little forward came idolatry in its most abject form You would here find a thousand worthless, ugly statues representing several scenes about Ram, Krishna and a hundred *Devis* and *Devtas*, some coloured red, some yellow, others green and patricoloured, some carved on the floor, some made of earth, some of various metals. These image-makers and hundreds of beggars would continue to line your path till want of room prevented them from entering the narrow bazars of Haridwar.

Har-ki-Pairi.

You would encounter a great difficulty in elbowing your way through the streets till you reached the famous Har-ki-Pairi. Innumerable crowds are bathing here every minute. Pious Hindus from all parts of India gather here for their own sake as well as for the sake of their parents who have passed away. The Panda, that curious old creature who is ever thinking how to keep his hold upon his *Jajmans*, passes by you quite unnoticed murmuring something in the ear of his pious sheep. But for a smattering of Sanskrit meant only for conducting ceremonies, he is quite uneducated. He does not send his sons to school lest they should cultivate a hatred for their father's most lucrative profession, by becoming English-speaking gentlemen at large. There on the open side of the steps you would find two Pandas or servants of Pandas closing round two poor old men. A young calf is standing beside with its back covered with a red cloth. "Would you have your father sent direct to Heaven, then pay me Rs. 5 and turn round this *Cow* seven times while I recite the Mantra." "But this calf is not worth Rs. 5;

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I can't give more than one rupee for it." "Well, pay." And then one of them catches hold of the old man and makes him complete his turnings quickly. The *Panda* soon after disappears with the calf and whispers in his Yajman's ear to take deep dips in the river and to see him again for the next day's ceremonies. Once again. Here is a Sindhi Baboo accompanied by his wife and children. He is educated and would not allow himself to be cheated in this manner. But there is the lean, barefooted, muslin-capped young Panda murmuring something before him. Lo, he is already acting according to the behests of the lad who knows no more than the next street boy. Lord, but why is he going so far; Ah! why is he allowing his young wife to touch and wash the feet of the Panda boy who yields unmoved. But there is the key to the mystery. That stately old matron, with marks of a hard life left behind; it is she who is ordering everything to be done according to the order of the Panda. There can be no demurring before her? The Pandas say, give as much as you can upon *Har-ki-pairi*. Consequently the swarms of beggars here are denser far than those of the bees round their nest. You have only to hold out a pice and you are besieged by a hundred souls, men, women and children, the daily purse of every one of whom contains more money than an Engine driver can boast of after drudging a whole summer day before ever-burning flames. Should you leave the sacred steps for *Bhim Goda* you would witness similar scenes there too. Only, the number of beggars lining your path and sitting or lying in all possible positions is too numerous. Some young boys, too young to find other means of appealing to your sense of pity, would be throwing dust upon their eyes with a view to attract attention. You need not trouble yourself about them; for many of them would, if you returned by the same road, ask you to exchange your rupees for the change in pice and half-pice collected by them in the day time.

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Dear reader, however educated you may be, and however advanced in your religious ideas, I hope that after reading the above account, you will learn to be a little more tolerant towards the Christian missionaries who represent your religion in the west by means of photos of the Goddess Kali, its jet-black face and blood-red lips with worshippers kneeling before with intended sacrifices. You ought not to blame over much the *Sahib lok* who sends to his country the photos of bathing pilgrims at *Har-ki-pairi* and thus exciting the civilized creature's sense of pity to get it transmuted in the shape of money. You may not like the motive for this all, but none the less, the facts are undeniable. For indeed what right have you—you who are satisfied with your own culture and who have never spent a single shell for ameliorating the condition of your benighted coreligionists and compatriots—what right have you to come down upon the Christians with ever indignant remarks. Come out, for there is no time to be lost. Let us organise a compaign against this idolatry, this image worship, and this rank superstition. There will be some educated pagans who will try to defend image worship on a rational basis. They will tell you that they worship the one God in the images. Have no patience with them. They are like the Southern States of the famous American Republic who sought to perpetuate the now-extinct institution of Slavery. Toleration is sinful and half hearted condemnation even worse. Image-worship which leads to such abject, filthy practices, were it even explainable by reason, were a thing to be destroyed root and branch.

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The Arya Samaj Preaching Work.

Arrangements had previously been made to preach the Vedic religion on the occasion of the Mela. The work was taken up in all earnestness one week before the *Baisakhi* day. Impressive speeches and sweet instructive songs made up the daily programme which continued unbroken till the evening of April 13th. The audience was never wanting, because the Pandal was at a very prominent place by the side of the road which goes from Kankhal to Hardwar. Thousands of pamphlets on the Vedic Dharma and other allied subjects were also distributed. Other arrangements, also Samajic, had been made for spreading the Vedic propaganda on the other side of the *Mela* near *Bhim Goda*. Useful work must have been done, but the situation of the camp, was too far from the frequented places to attract much of desired audience.

The All-India Hindu Conference.

Much of the history of the Hindus of this country has been one of continued disunion attended by steady and ever accelerating downfall.

Fond hopes are, therefore, being entertained in all Hindu quarters that perhaps under the present unprecedented circumstances when the very existence of the race is in danger, it might be possible for the Hindus to break through their hoary traditions. The very name All-India Hindu Conference is flattering to Hindu sentiment. This Conference held its first meeting in the Kumbh days at Hardwar, evidently under very favourable circumstances, and of this meeting we can say, sadly, though confidently, that it was a complete fiasco and an entire failure. The true facts do not seem to have transpired to the press otherwise it would long have been admitted that the date of Hindu Union is still very far. Speaking at a meeting of the Panjab Hindu Sabha——

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hitherto, by no means a successful institution——Principal Kanwar Sen referred to the eightfold community of interest which exists as a basis of the desired Hindu unity. As it seems, however, the Hindus take by far the greater care of their differences than of their points of agreement. We have been told that even eminent preachers of Hindu unity secretly requested certain Maharajas to desist from attending the Sabha because it did not represent all the different classes of Hindus or, to be a little outspoken, because it was mainly Arya Samajist. A very funny scene was, therefore, enacted upon the Conference platform when certain gentlemen rose up to free the Conference from the charge by making declaration of their non-Arya Samajic faiths. Many pious orthodox people did not attend the meetings because, having no toleration, they feared an injury to their faith. Those who attended required sectarian representation upon the committees of the Sabha and fell out with the Conference itself because a certain word had been said upon the platform which could not be explained as according to their faith. To speak the truth the Hindus have much more toleration for Mohammadans and Christians than for their own brethren. Regarding some political points the Conference fared even worse. First of all the resolution relating to the recent dacoities in Jhang and other districts was read and passed at once without a word being said on the platform as to the nature of these dacoities. At the request of the audience, Pt. Rambhaj Datta rose up and began to explain the meaning of the resolution that had been passed unobserved. He had not gone very far,——had certainly said nothing that was not quite innocent——when Rai Bahadur Hari Chand, Bhagat Ishwar Das and several others lost their heads and asked the speaker to sit down at once. Pandit Rambhaj Datta said that he was himself responsible for his words and that the gentlemen need entertain no anxiety on that account. The audience required the speaker to go on. But the indignant *greatmen* threatened to leave the plat-

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form. Yet, however, they remained there till the end of the speech. The reader may think that this discussion must have arisen upon some doubtful, ambiguous words that escaped the lips of the speaker. That is not so. While asking the pardon of the audience for the disturbance in the proceedings, Rai Bahadur Hari Chand acknowledged that the speech had been quite harmless, but admitted that he had feared only from what might have happened from what the speaker might have said. How sensitive are the political feelers of our leaders. Much more might be said about what happened in the Subjects Committee and on other occasions. But we don't want entirely to discourage our brethren as to their hopes of Hindu Unity. Only we want to tell them that they should come to the field at least with as much toleration as they have for Mahomedans or Christians, and should be ready to make some sacrifice for the attainment of their ideals.

We ought to have made some mention of the very useful work done by the Marwari Sewa Samiti and others on the *Kumbha Mela*, but the pressure on our space forbids anything more. We sincerely admire their work and beg to be excused for such a summary mention of the same.

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HIRANYASTUPA'S GLIMPSE INTO THE ANCIENT HISTORY OF EARTH.

(By Pt. Shiv Nath Ahitagni.)

Mantra 2.

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्राइवधेनवः स्यन्दमाना अञ्जः समुद्र मवजग्मुरापः ॥२॥

He slew the Vritra resting in the cloud. Twashta forged the heavenly thunderbolt for him. Like lowing cows, the flowing waters glided direct to the ocean.

Commentary.

पर्वत according to Nighantu 1, 10 is cloud. The earthy matter resting in the water vapour is Ahi or Vritra. Twashta is God viewed as an artificer. All human art being an imitation of Divine art as seen in the creation, art may be made a means of Divine communion. God being the master—architect inspires the art devoted with such grand and noble conceptions, as would be impossible under human guidance alone. It is apt that a Hero's weapon should be forged by the greatest artificer and no bolt made by man can be conceived as more terrible than lightning, the Indra's thunderbolt. Atmospheric electricity is also the means of separating particles of earthy matter from the watery vapour and it is therefore literally true that Indra's Vajra or lightning brings down the Ahi to the ground and releases the waters from his captivity. The comparison of lowing cows proceeding rapidly towards their home to waters which are as it were in a hurry to join the ocean is as boldly conceived as it is beautiful.

Mantra 3.

वृषायमाणोऽवृणीत सोमं त्रिकद्रु केष्व पिबत्सुतस्य ।
आसायकं मघवादत्त वज्र महन्नेनं प्रथमजा महीनाम् ॥२॥

Acting like a stallion bull, he sought the Soma. At Trikadrukas he drank the pressed juice. The bountiful Indra took the thunderbolt for his weapon and smote to death the first born of the Vritras.

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Commentary.

Soma is representative of the element of delight in nature, in heaven and earth, in sun, moon and stars, in hills and trees, in running waters and in living beings. It is Divine Anand, the source of all joy on this earth. God is viewed as Anand and is enjoined to be worshipped under the name of Soma in order to develop the emotion of joy. In man joy has a deep connection with Veryа, hence Soma is in some mantras representative of Divine energy. A hero warrior is pre eminently virile and has therefore an unbounded capacity for joy.

In the vegetable kingdom, there is a planet called Soma, which has peculiar properties. It has some connection with moon, as according to Sushruta, the number of its leaves increases and decreases with the phases of moon, going up to 15 at full moon (Purnamasi) and diminishing to zero at new moon (Amavasya).

No such plant has yet been discovered by Botanists but plants of genus Ephedra some of which are used by Parsis in their Soma ceremony are said to be nearest to the true Soma. Soma is called Haoma by the Parsis and its properties are thus described in Avesta (Ha IX, 17, 18, 19, 21).

"Haoma prepared and drunk in such a state of pious spiritual inspiration is likely to give wisdom, courage, success, health, increase, and greatness. In such a state the devotee becomes as powerful as an independent monarch, and is able to withstand many dangers coming from ill-disposed persons. Heaven, health, long life, power to contend against evils, victory against enemies, and forewarnings against coming dangers from thieves, murderers and plunderers are the six gifts at the disposal of Haoma when adequately praised and prepared."

A plant possessing such virtues is a fit offering for a hero, and to make the hero-worship a reality and not merely

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a lip worship, the juice of Soma was pressed with ceremonies, worthy of a hero and offered with songs of praise. The remains of the offering were drunk by the devotees and the effect on their minds was simply maddening. The maddening effect was not due to any intoxicating property in the plant, as none of the different varieties discovered up to now shew any such effect but seems to be entirely due to the delight of devotion to a hero. It was this delight that made heroes of cowards and Rishis (seers of hymns) of ordinary mortals.

In the present mantra, however, the Soma drunk by Indra was not the juice of Soma plant pressed by mortal hands. In Rig. 2, 15, 2, Indra is said to have established the high heavens in unsupported space, to have filled the two worlds and air's mid-region and upheld the earth and given it wide expansion all in the rapture of Soma.

अवंशे द्यामस्तभायद्बृहन्त मारोदसी अपृणदन्त रिक्षम् ।

सधारयत्पृथिवीं पप्रथच्च सोमस्य तामद इन्द्रश्चकार ॥२ । १५ । २ ॥

This Soma could not have been pressed by human agency at Trikadrukas, now taken to mean the 1st three days of Abheplava ceremony, as no human being existed when the worlds were in act of creation. Similarly in the mantra under comment, the drinking of Soma juice is an allegorical expression of some natural phenomena, in which moonlight and electricity play some part or it may be a figurative expression to exalt the Soma, having no foundation in fact. That the term Trikadrukas is not confined to the first three days of a human ceremony, will be plain from the following mantra in which the gods are said to have performed चेतनं यज्ञं the yajyna of sentient creation at Trikadrukas.

त्रिकद्रुकेषुचेतनं देवासो यज्ञमत्नत ।

तमिद्वर्धन्तु नोगिरः सदावृधम् ऋ० ८ । १३ । १८ ॥

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To what fact in nature the word Trikadrukas in this and in the mantras under comment corresponds, cannot be ascertained in the present state of Vedic scholarship.

The object of the comparison of Indra in the act of drinking Soma to a stallion bull is, like most of the Vedic similies, to vivify the imagination, so as to help the emotions in being deluded into the net that is cast to allure them in taking as real what is actually pure idealism. This is a necessity as no purely intellectual understanding of scientific facts can affect the emotions and drive man to the performance of great deeds that become historical.

Mantra 4.

यदिन्द्राहन्प्रथजा महीना मान्मायिना ममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ताशत्रुं न किलाविवित्से ॥४॥

When Indra, thou hadst killed the first born of Vritras and destroyed the stratagems of the wily ; when immediately after thou hadst made the sky and dawn to be born, then surely thou didst not find an enemy to fight with.

Commentary.

The birth of sky and dawn immediately after the slaying of Vritra and of the precipitation of the dense vapours that surrounded the earth and made it pitch dark and inaccessible to sun's rays means the first appearance of sky and dawn on the earth's surface. So far as our earth is concerned there were no sky and dawn before this fight and the latter can therefore refer only to the prehistoric fight which took place when the oceans and rivers were formed.

Mantra 5.

अहन्वृत्रं वृत्रतरं व्यंस मिन्द्रो वज्रेण महतावधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृक् पृथिव्याः ॥५॥

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Indra with his great and deadly weapon smote into pieces Vritra the worst obscurer. Like trunks of trees when felled by axe, the Ahi lies embracing the earth.

Commentary.

This shews that Vritra cannot be cloud, as no pieces of cloud are seen embracing the earth after a rain. Vritra can only be earthy particles that fall with the rain.

Mantra 6.

त्र्योद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृ जीषम् ।

नातारीदस्य समृतिं वधानां संरुजानाः पिपिष इन्द्र शत्रुः ॥६॥

The infatuated Vritra challenged the great Hero, who is impetuous and slayer of many, as if he saw no warrior before him. He could not stand his shower of blows and falling down gravelled the beds of streams.

Commentary.

रुजाना according to Nighantu 1, 13 means a stream. The first Vritra being of the nature of salt and acids scoured the surface of stony rocks where it flowed with the waters into what is at present the sandy bed of streams.

Mantra 7.

अपाद हस्तो अपृतन्यदिन्द्र मास्य वज्रमधि सानौ - घान ।

वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशय द्व्यस्तः ॥७॥

Bereft of hands and feet, he still challenged Indra, who smote him with the bolt between the shoulders. Emasculate, yet claiming manly vigour, Vritra lay with scattered limbs dissevered.

Commentary.

This description of the fight is made realistic for the benefit of emotions or it may refer to some fact in nature which is not known to us.

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Mantra 8.

तदं न भिन्नममुया शयानं मनोरुहाणा अतियन्त्यापः
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव ॥८॥

With exultant mind, the waters flow over him, as he lies there, as flood waters flow over a broken bank of river. Vritra became the footstool of those whom he had encompassed in his greatness.

Commentary.

This mantra also shows that Vritra is something that falls on the earth with rain water and which gradually settles down to become the footstool of flowing waters.

antra 9.

नीचावया अभवद् वृत्र पुत्रेन्द्रो अस्या अववधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सान धेनुः ॥९॥

Vritra's mother became humbled in her pride of youth, Indra refrained from striking at her. The mother was above and the son was below. Danu lay like a cow beside her calf.

Commentary.

Vritra's mother is probably earth. The Vritra having been washed down by waters into the beds of rivers and the bottom of ocean, *vide* mantras below, the earth as it were lay above and Vritra below.

Mantra 9.

अतिष्ठन्ती नामनिधेशतानां काष्ठानांमध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं विचरन्त्यापो दीर्घंतम आशय दिन्द्र शत्रुः ॥१०॥

Falling in the everflowing currents that never rest, Vritra's hidden body is being walked over by waters. Indra's enemy has at last slept in deep darkness.

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Commentary.

The last fate of Vritra is to be washed into the bed of ocean, where it is still lying in deep darkness.

Mantra 10.

दास पत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।
अपांबिलमपिहितं यदासीद् वृत्रंजघन्वां अपतद्वरार ॥११॥

Having become the slaves of Dasas, the waters, stood imprisoned being guarded by Vritra, like cows by a miser.

The stall of waters that was shut, Indra opened having killed the Vritra.

Commentary.

Dasa is a contemptuous term here applied to Vritra's retainers, who lorded over the waters, when they were confined by Vritra. The bountiful Indra opened the stalls of water and let them pour down on earth for the benefit of beings, that were to inhabit it.

Mantra 12.

अश्व्यो वारो अभवस्त इन्द्र सृकेयत्वा प्रत्यहन्देव एकः
अजयोगा अजयः शूरसाम मवासृजः सर्तवेसप्त सिन्धून् ॥१२॥

The blow which Vritra struck thee, O thou one only God Indra, became like a horse's hair struck on a thunderbolt. Hero ! thou hast won the kine, thou hast won the Soma, and let loose the seven rivers to flow.

Commentary.

As a result of this fight, not only were the rivers formed, but the sun's rays, called kine here, were admitted for the first time on this earth and the growth of divine Soma made possible for the benefit of human beings. The seven rivers are probably the five rivers of the Punjab together with Indus and Sarasvati and denote by implication all other rivers of the earth.

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Mantra 13.

नास्मै विद्युन्नतन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद्युतुयाते प्रहिश्चो ता रीभ्यो मघवा विजिग्ये ॥१३॥

Nothing availed him, neither lightning nor thunder, nor what hailstorm or mist he had spread around him. When Indra and Vritra fought, the bounteous one gained the victory for the coming creatures.

Commentary.

Although Vritra tried to conceal himself in the lightning thunder, hailstorm and mist, but he could not escape the all-seeing eye of Indra. The word अरीभ्यः (प्रजाभ्यः) is significant, clearly indicating that this fight was for the benefit of human and other beings that did not exist at the time but were to appear hereafter, and cannot therefore refer to the ordinary monsoon phenomena.

Mantra 14.

अहर्यातारं कमपश्यइन्द्र हृदिप्रत्ते जघ्नुषो भीरगच्छत् ।
नवचयन्नवतिं च स्रवन्तीः श्येनोनभीतो अतरोरजाँसि ॥१४॥

Whom sawest thou as the slayer of Vritra, that fear possessed thy heart when thou hadst slain him, that thou crossedst nine-and-ninety moving worlds like an affrighted hawk.

Commentary.

After the slaying of Vritra, the lightning and thunder were quiescent and seeing no sign of Indra's presence, the Rishi asks in a jocular way, if Indra's disappearance was due to his having departed to distant regions, from fear of not having slain the Vritra, after crossing 99 worlds, the number 99 standing for an indefinite number. The fearless hawk is called affrighted to indicate that the fear attributed to Indra is a mere ruse to cajole him to appear again and continue the fight.

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Mantra 15.

इन्द्रो यातो वसित य राजा शमस्य च शृङ्गिणो वजवाहुः ।
सेदुराजा क्षयति चर्षणीना मरान्न नेमिः परितावभूव ॥१५५॥

The thunder-armed Indra is the King of moving and immobile creation—of the peaceful and hurtful. He is the sole king that rules over men, encompassing all as the felly of a wheel the spokes.

Commentary.

This mantra rounds the hymn by clearly explaining that Indra is no other than God Himself, conceived as fighting with Vritra, but really encompassing all ; the fight being a mere myth, as still more clearly stated in the 2nd mantra of 51th Sukta of mandala 10.

मायेत्साते यानि युद्धान्याहुर्नाद्य शत्रुं ननुपुरा विवित्से ॥

What men called thy battles was mere illusion. No foe hast thou found to-day or in former times.

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

Translated from Sanskrit by Pandit Ghasi Ram, M. A., LL.B.

The subject matter of the Vedas.

The Vedas treat of four classes of subjects, *viz.*, Vijnana, (philosophy or metaphysics), Karma (action in general), Upásaná (communion with God) and Jnána (knowledge in general). Of these, the first, *viz.*, Vijnana, takes the precedence of all. It is realisation in knowledge of all things from God down to a blade of grass. The first and foremost rank is occupied by the realisation of God. He being the highest of all entities, the Vedas chiefly treat of Him. That this is so, is clear from the following quotations :—

Yama says to Nachiketas in Kath II. 15 * "Om, *i. e.*, God is the highest seat to which men attain in what is called emancipation (Moksha). It is characterised by the realisation of God. It is full of all bliss and devoid of all pain. All the Vedas have for their main topic Brahma—the Most High. All righteous deeds are performed and religious austerities observed with a view to fit oneself for His realisation. The object of the performance of the duties of the four Ashramas (stages of life) Brahmacharya (the life of a religious student), Grihastha (the life of a householder), Vanaprastha (the life of an ascetic) and Sanyása (the life of a religious teacher who has renounced the world) is the attainment of God. The learned desire to reach Him by concentrating their mind upon Him and by proclaiming His glory. I tell thee briefly, O Nachiketas, that that seat is this Brahma."

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* सर्वेवेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्य्यं चरन्ति तत्ते संग्रहेण ब्रवीम्योमित्येतत् ॥
कठोपनि० वल्ली २ म० १५

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[This sacred word, Om, connotes Him? Yoga, I 1. 27* 'Om is the name of the all-pervading Brahma' Yajurveda XL. 17 †. Om is the name of Brahma. Taitiriyaranyaka VII. 8. ‡].

There are two kinds of knowledge contained in the Vedas—the Apara and the Para. That knowledge by means of which we know all things from the earth and a blade of grass to *Prakriti* and learn their proper use is called the Aparâ,' and that by which is known God—the invisible, the omnipotent, &c., is called the Parâ. The Para is much superior to the Apara.

Men of steadfast wisdom see him who is invisible, incapable of being grasped or comprehended, without family connections and caste, without organs of sight and hearing, without hands and feet, eternal, all-pervading, omnipresent, the most subtle, immutable and the source of all beings! Mundak I. 5 and 6.§

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* तस्य वाचकः प्रणवः । योग अ० १ पा० १ सू० ७

† ओ३म् खं० ब्रह्म ! यजु० अ० ४० मं० १७

‡ ओमिति ब्रह्म । तैत्तिरीयारण्यके प्र० ७ अनु० ८

§ तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदो ऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ।

Traslator's note—The author in his usual way has not given a literal meaning of this verse. The work being in Sanskrit he leaves out many words which are easily understood by a student of Sanskrit unexplained—I, therefore, give below a literal translation of this verse. The author has not fully explained the following verse also, but I have given its literal translation in the body of the book. The Apara knowledge is the Rigveda, Yajurveda, Samaveda, Atharvaveda, phonetics, ceremonial, grammar, etymology, prosody, astronomy, but the Para is that by which the Indestructible is apprehended.

(In translating these verses I have mainly followed Max Muller) Tr.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणिपादं 'नित्य' विभु सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ।

मुण्डक खं १ मं ५ व ६

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Again, says the Rigveda I. 2. 7. 5.* "The learned, at all times see that highest seat of the all-pervading God, called Moksha (emancipation) which is attainable by men through the adoption of the best possible means and is the highest beatitude. It extends everywhere and is not limited by time, space and matter. God's essence being all-pervading that seat is attainable by all men at all times and places. As the eye is able to exercise its function in the space filled by the sun's light so (man is capable of attaining that seat everywhere and always, for, God exists in everything and at all times. Moksha being the best possible object of desire the learned seek to obtain it"

This is the reason why the Vedas accord it a special treatment.

Vyasa also, has an aphorism on this subject in his Vedanta. 'God is the subject matter of all the Vedas because such is the appropriate interpretation of all texts. Vedanta I. 1. 4.† Its purport is that God is the subject dealt with by the Vedas, at some places in express terms, at others by implication (parampara lit. traditionary explanation). Hence the ultimate topic of the Vedas is God alone.

The Yayurveda VIII, 36 ‡ says: There exists no other object superior to the Supreme Being. God supports all creatures and He is, therefore, Prajapati—the Lord of creatures. He pervades all the worlds and bestows the highest bliss on all beings. He has filled the creation with the three lights—the fire, the sun and electricity to illumine it. He has created the sixteen Kalas or the 16 Kalas exist in Him.

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* तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम्
ऋ० अ० १ अ० २ व० ७ मं० ५

† तन्तुसमन्वयात् । वेदान्त अ० १ पा० १ सू० ४

‡ यस्मान्न जातः परो ऽन्यो ऽस्ति य आविवेश भुवनानि विश्वा
प्रजापतिः प्रजया सꣳरराणस्त्रीणि ज्योतिꣳषि सचते स षोडशी
यजु० अ० ८ मं० ३६

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God is, therefore, the ultimate object of the Vedas.

He is Akshara whose name is Om God is called Akshara because He never perishes and because He pervades the moving and the not moving creation. All the Vedas and the Shastras and the whole universe itself have God alone as the chief subject of their exposition. Mandukyopnishad *

God is, therefore, the chief topic of all.

A secondary sense is never to be preferred to the primary one for according to the dictum of the grammatical commentary, the Mahabhashya, 'When an action can be accomplished by the help of a primary as well as of a secondary rule it ought to be accomplished by the help of the primary rule †

For this reason, in interpreting the Vedas we must first look to their chief sense which is God, because all teachings aim at His attainment. Consequently all men should preface their activities in the domain of action, worship and knowledge with a glorification o God and His attributes, so that they may be able to achieve success in the affairs of this as well as in those of the next state (or in matters material and spiritual).

The second subject-matter of the Vedas, called the action-portion, is concerned with activities only. There is such a close connection between the internal or mental and the external or physical activities that the acquisition of learning and knowledge would remain incomplete without the help of action. Action is of many kinds, but its chief divisions are only two. The first aims at the achievement of the highest end of human existence, *viz.*, the attainment of Moksha through the performance of God's worship, praise and prayer, resignation and obedience to His will, by doing righteous deeds and by acquiring knowledge. The second is performed with a view to achieve success in

* ओमित्यदक्षरमिदं सर्वं तस्योपव्याख्यानम्—माण्डूक्योप०

† प्रधानाप्रधानेया प्रधाने कार्यसम्प्रत्ययः — महाभाष्य

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the affairs of this world, *i. e*, to acquire wealth and secure enjoyment by doing righteous deeds. When action is performed with the sole object of attaining God it is followed by noblest results and is termed action detached from desire. It is bound up with endless bliss. When it is performed with the ultimate object of securing worldy prosperity and enjoyment and mundane happiness it is called action attached to desire. It brings in its train the tasting of the fruit of birth and death. To the first class belongs the performance of the Yajnas from the Agnihotra to the Asvamedha—in which one has to burn in fire ingredients (after they have been duly clarified) which are fragrant and sweet and possess tonic and curative properties with a view to purify the air and the rain water, a yajna is productive of happiness to the whole world. To the second class belong such actions as the production of foodstuffs and articles of clothing, the invention and manufacture of conveyances, machines, tools and implements, etc., which are performed for the successful working of the social order. These for the most part conduce to the happiness of the individuals only.

In this we are supported by the 1st and 8th aphorisms of Pada 3, Adhyaya 4 of the Purva Mimansa * They purport to say that the duty of the performer of a Yajna is threefold, *viz.*, to collect the ingredients (of homa), to purify them and to consume them in fire. The ingredients are of four kinds as mentioned above, *viz.*, fragrant, sweet, tonic and curative. It is imperative that, they should be so prepared and purified as to produce the best results. For instance, in order to prepare good curry fragrant ghee is poured into a ladle and heated over the fire and when smoke begins to rise the ladle is thrust into the vessel containing the curry, the mouth of the vessel is closed and the curry is stirred about.

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* द्रव्यसंस्कारे कर्मसु पदार्थत्वात् फल श्रुतेरर्थवादः स्यात् ।
द्रव्याणां तु, क्रियार्थानां संस्कार क्रतुधर्मः स्यात् ।
पूर्वमीमांसा अ० ४ पा०३ सू० १ व ८

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Then the smoke, like vapour that had risen before, is condensed as fragrant liquid and mixing with the curry renders it sweet-scented, nutritious and palatable. In a like manner the vapours that arise from a Yajna remove the impurities of air and rain water and thus conduce to the happiness of the whole world. Hence it is said in the Aitreya Brahmana I. 2* that a Yajna in which a learned man burns the purified ingredients in fire in the aforesaid manner conduces to the good of all mankind. A Yajna is performed for the benefit of others and the object of eulogising its result is to ward off evils. Good results flow from a Yajna only when it is performed with purified ingredients in a proper manner and by pure and holy men and not otherwise.

We read in the Shatapatha V. 3† that smoke and vapour are produced by fire. When fire enters into trees, medicinal herbs, water and other substances it disintegrates them and separates their juices from them. The juices are then rarefied and ascend into the upper regions with the support of air. Their liquid particles are termed vapour. Smoke is the name given to a combination of their liquid and earth (or solid) particles. When after the ascent of smoke into the higher regions a sufficient quantity of watery vapour is collected clouds begin to form and from these masses of vapour rain begins to fall. Then the annual plants, barley, etc., are produced. From them is produced food, from food, semen and from semen the bodies (of living beings). For this reason all these are said to be the progeny of fire.

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* यज्ञो ऽपि तस्मै जनतायै कल्पते यन्नैवं विद्वान् होता भवति ।

ऐतरेय ब्रा० पं० १ अ० २

† अग्नेर्वै धूमो जायते धूमादभ्रमभ्राद्वृष्टिरग्नेर्वा एता जायन्ते तस्मादाहुः तपोजा इति ।

श० का० ५ अ० ३

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We read in the Taittiriyopnishad that from that self (atman) sprang ether (Aksha) from ether, air, from air, fire from, fire, water, from water. earth, from earth, herbs; from herbs, food ; from food, seed ; from seed, man. Man thus consists of the essence of food Ananda Valli 1. 2. ‡ Again "He performed Tapas. Having performed Tapas. He perceived that food is Brahman, for, from food these beings are produced, by food when born they live and into food they enter at their death. Bhrign Valli II. 3 §

Here food is called Brahman (the Great), because it is the chief cause of the continuance of life. Happiness can accrue to the living beings from pure food, air and water but not, if they are impure.

There are two agencies at work for the purification of food, air and water, *viz.*, (1) Divine and (2) human—God has made this fiery orb of the sun and sweet smells, flowers. The sun is constantly engaged in drawing up the juices from all things in the world. But as sweet smelling and bad smelling particles are mixed up with these juices the water and air which come in contact with them are, on account of the mixture of sweet and bad smells, rendered of an indifferent quality in which there are both desirable and undesirable elements. As a result of this, the quality of plants, food, seed

* तस्माद्वा एतस्मादात्मन आकाशः संभूत आकाशाद्वायुः
वायोरग्निः अग्नेरापः अद्भ्य पृथिवी पृथिव्या ओषधयः
ओषधिभ्यो ऽन्नं अन्नाद्रेत रेतसः पुरुषः स वा एष
पुरुषो ऽन्न रसमयः । तैत्तिरीयोप० आनन्द वल्ली २ अनु० १

† अन्नाद्येवखल्विमानि भूतानि जायन्ते अन्नेन जातानि
जीवन्ति अन्नं प्रयन्त्यभिसंविशन्ति । तैत्तिरीयोप भृगु वल्ली ३ अनु० २

The original does not paraphrase these two extracts. I have given Max Muller's translation in the body of the book with the omission of some explanatory words and the word for Tapas. He translates it as penance which I think does not convey the true sense of the word. Tr.

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and bodies also, which are produced from the falling of rain becomes of an indifferent quality. As a consquence of this strength, intellect, prowess, energy, fortitude, courage and other qualities become of a mediocre type, because it is a philosophical truth that as is the cause, so is its effect. This does not, however, argue a defect in Gods creation; for bad odours and other nuisances are mostly the creation of man. He being the author of the bad odours and other nuisances it becomes incumbent on him to remove them. It is a divine commandment that a man ought to speak the truth and ought not to tell lies. Whoever transgresses it, becomes a sinner and suffers pain in accordance with the law of God. Similarly this commandment also that man ought to perform a Yajna has been promulgated by God. Whoever, therefore, violates it, commits sin because he omits to do an act which is productive of universal good. He must consequently suffer pain. The greater the number of men and other animals collected together at one place, the greater is the amount of offensive smell. It cannot be the result of God's creation because it is the consequence of the crowding together of a great number of men and other animals. Men collect together elephants and other animals for their own pleasure and hence the stink caused by these animals must be put down to the account of men's pleasure-seeking proclivities. In this way all bad odours which contaminate the air and rain water are produced by the agency of human beings. They alone ought, therefore, to remove them.

Of all living beings man alone is able to know good and evil. Manhood of man consists in the possession of the thinking faculty. Of all living beings man alone has been created with a mind, *i.e.*, with a capacity of acquiring knowledge. By a peculiar arrangement of molecules of the organs of the human body God has made them fit for being used as instruments for acquiring knowledge. Man alone, and no other animal, therefore, is capable of

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knowing right and wrong and of doing righteous and keeping aloof from unrighteous acts. This is the reason why all men should perform the Yajna for the good of all.

Q.—But the fragrant substances such as musk, &c. are destroyed by being thrown into fire, how can it be said that a Yajna is productive of good? On the other hand, if these good things be given to men, &c., to eat and be otherwise utilised they would yield better results than *homa*. What is then the use of performing a Yajna?

A.—Nothing is ever utterly annihilated. What is called destruction (nasha) is merely the passing from a perceptible state into an imperceptible one. I admit eight kinds of cognition (darshan). Acharya Gotama lays down in the Nyaya Shastra that direct cognition is that true and unerring knowledge which springs from the contact of a sense-organ with an object. For example on looking at a man from close quarters one becomes certain that what one is looking at is a human being and nothing else. The knowledge of the bearer of a mark from the mark is called inference. For example on seeing the son we conclude that he had a father. The knowledge of an object based on its resemblance to another object is called analogical. For example, Yajnadatta resembles Devadatta here we convey knowledge by means of similarity between the two men. The knowledge springing from verbal authority is that which produces conviction in respect of things seen and unseen by means of words. For example the saying that emancipation (moksha) is obtained through knowledge. Nyaya I. 1—4, 5, 6 and 7 *

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* इन्द्रियार्थसंनिकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारिव्यवसायात्मकं प्रत्यक्षम् । तत्पूर्वकं त्रिविध मनुमानम् पूर्ववच्छेषवत्सामान्यतो दृष्टं च प्रसिद्ध साधर्म्यात् साध्यसाधन मुपमानम् । आप्तोपदेशः शब्दः

न्याय० अ० १३ पा० १ सू० ४, ५, ६, ७

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Historical tradition is the statement of a trustworthy person, as for instance, the statement that there was a war between the Devas and the Asuras. Implication is the sense conveyed indirectly, as for example, the statement that rain falls when there are clouds implies that there is no rain when there no clouds.

Possibility is the happening of a thing through the instrumentality of a person or at a place. For example the statement that father and mother beget children is a possible statement, but if a person were to make a statement that the hair of the moustache of Kumbhkaran stood 4 kosa erect and that his nose was 16 kosa long it would be impossible and consequently false. Non existence is the absence of a thing at a certain place and time. For example, a man asks another to fetch a pitcher. That other person finding that the pitcher was non existent at that place fetches it from another place where it exists. Nyaya II—1 and 2.

Thus we believe that there are eight sources of knowledge. Without accepting these no one can achieve success in the affairs of this or in those of the next world.

Suppose a man thoroughly pulverises a clod of earth and throws it up in a strong wind into the sky with the force of his arm. It will be said that the clod has been destroyed (नाश) it being no longer visible to the eye. The word Nasha is formed by adding the suffix (घञ्)to the root नश to become invisible. Hence Nasha, disappearance—is nothing but the state of becoming imperceptible to the external sense organs. When atoms (of a thing) are separated from one another they pass beyond the sphere of perception and are no longer seen with the eye, but when they combine with one another and assume a gross form they again cross the path of vision, because a gross object alone can be perceptible to the eye. When a thing is so divided and sub-divided that it is incapable of further division its

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(last sub-divisions) are called atoms (paramanu). They can not be perceived with the senses, but they continue to exist in space all the same.

Similarly, when a thing is thrown into fire it is broken up (into its atoms), but continues to exist in another region. It is never utterly annihilated. For this reason when a fragrant substance which removes such injurious elements as offensive odours, is burnt in fire it purifies air and rain water and their purification is a source of great benefit and happiness to the creation. For this reason, the performance of Yajna is obligatory.

Q.—But, if the sole object of performing a Yajna be to purify air and rain water, that object would be gained by keeping the fragrant and other substances in the house. What is then the use of so much fuss?

A.—No, that would no do; for, the air would not become lighter and rarefied and would not ascend into the sky, but would remain where it is and there would be no room for the enternal air to come in. Besides this, the disease destroying effects also would not ensue in the presence of half foul and half pure air. But when fragrant and other substances would be burnt in fire in the house heat would cause the air to expand and to become lighter which would then ascend into the sky and pure air would get room to rush in from all sides and fill the house and would also produce salutary effects. The air being laden with the atoms of fragrant substances through homa would ascend into the sky, purify rain water and also increase the quantity of rain. Rain in its turn would produce plants of pure qualities and so on and thus the quantity of happiness in the world would be immensely augmented. There can be no doubt about this. Such an effect would never be produced by fragrant air which has not come in contact with fire. The performance of homa is, therefore, most assuredly good

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Again, when a person burns fragrant substances in fire, the air which comes in contact with it affects the nasal organ of a man standing at a distance (from the place where they are being burnt) and he feels that the air is redolent of sweet smell. Thus we come to know that the air carries with it good as well as bad odours. But as the man moves further away his organ of smell ceases to be affected by sweet smell and men of undeveloped mental faculties fall into the error that fragrance has been destroyed and for that reason they are not conscious of it although the true reason is that fragrant substances have been divided up by being burnt in fire and they exist (in an invisible form) in other regions.

There are many other advantages of homa which thinking men will be able to discover by bestowing a little consideration on the subject.

Q.—If the object of performing homa be only this much it would be gained by the act itself, for what purpose then are the mantras recited at the time of homa.

A.—That has its own purpose to serve. As we perform the homa with the hands, see with the eyes and receive the sensation of touch through the skin, so we recite the Vedic mantras with the tongue in order to render worship, prayer and praise unto God. The recitation of the mantras imparts us knowledge of the advantages of homa, and of the existence of the Deity and the repetition of the mantras helps to preserve them. Beside this, we are taught that all acts should be commenced with a prayer to God and the recitation of the Vedic mantras in the Yajna is only to offer such prayer at all stages of the Yajna.

Q.—But what would be the harm if passages from other books than the Vedas were recited ?

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A.—The above mentioned object would not be achieved by reciting passages from other books because not being the word of God they would not be absolutely true. It is to be borne in mind that wherever and whatever truth is to be found it has proceeded from the Vedas and all untruth has its origin outside the Vedas and has not proceeded from God. On this says the Manusimriti: Sire (Manu) thou alone art acquainted with the purport and true meaning of the duties prescribed by the Vedas which are the ordinance of the unthinkable, unfathomable, and self-existent God ". I. 3.*

'The four Varnas, the three Lokas, the four Ashramas, the past, the present and the future are known by means of the Vedas.

'The eternal law of the Vedas upholds all beings and is a means of securing happiness to them, hence we assign to it the highest place of honour' XII. 97 and 99 †.

Q.—But is it a *sine qua non* in the performance of a Yajna that one should prepare a Vedi by digging the ground, erect a Yajnashala provide the Yajna Vessels such as Prainta, &c., and the Kusha grass, and secure the service of Ritvijas, &c. ?

A.—Out of these one should provide only what is needful and reasonable and nothing else. For example it is necessary that a Vedi should be dug into the ground,

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* त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः ।
अचिन्त्यस्या प्रमेयस्य कार्य्यतत्त्वार्थ वित्प्रभो ॥

मनु० अ० १ श्लो० ३

† चातुर्वर्ण्यं त्रयोलोकाश्चत्वारश्चाश्रमा पृथक् ।
भूत भव्यं भविष्यच्च सर्वं वेदात्प्रसिध्यति ॥
निर्भिन्ति सर्व भूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥

मनु० अ० १२ श्लो० ९७ व ९८

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for in a Vedi fire that is kindled burns with a strong blaze and the things thrown into it ascend into the sky. Moreover by making the Vedi of a triangular quadrangular, circular and shyena-like shape a knowledge of geometry would be acquired. Similarly, the construction of a particular kind of Vedi would require a particular number of bricks and thus would be helpful in the acquisition of a knowledge of arithmetic. In the same way, other acts also have their own use and value. But to say that the placing of the Prainta, &c, in a particular way is productive of merit or that to place it in any other way is sinful, is fanciful and false, for here the cause of sin being absent there can be no sin. Those acts only should therefore be done that are reasonable and necessary for the success of a Yajna; for, if they would be left out the Yajna would not be successful.

Q.—What does the word devata stand for when it is used in connection with Yajna?

A.—For those objects only which are spoken of in the Vedas The Yrjurveda XI. 20 * says 'Agni is devata, Vata is devata, Surya is devata, Chandrama is devata, Rudras are devata, Adityas are devata, Vasus are devata, Maruts are devata, Vishvedevas are devata, Vrihaspati is devata, Indra is devata, Varuna is devata?

In the action portion the word devata signifies the Vedic Mantras, the metres Gayatri and Agni, etc., as in the above quoted verse. They are so called because they explain the method of doing an act. A mantra which reveals the meaning of the word Agni is said to have Agni for its devata. Similarly those verses which bring to light the meaning of the words Vata Surya, Chandrama, Vasus,

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* अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रो देवता दित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता।

यजु० अ० १४ मं० २०

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Rudras, Adityas, Maruts, Vishvedasas, Vrihaspati, Indra, Varuna are said to have those substances for their devata. God whose authority is most trustworthy has meant those verses to contain a refrence to those substances—

On this point we quote two observations of Yaskacharya which occur in his Nirukta I. 2. and VI. 1 * (1) when a mantra describes the ways of successfully performing the arts or the Yajnas—from the Agnihotra to the Ashvamedha—that mantra is technically called devata in the Veda or when a mantra describes emancipation or union with God which is the ultimate end of all action, it as well as its meaning is given the name devata.

(2) When a devata forms the chief subject of the exposition in a mantra it is called daivata—The names of substances and their explanations occurring in a mantra become the signs or marks of a d vata, *e. g.*, in the 17th Mantra of Chapter 22 of the Yajurveda § the word Agni is the mark of the devata It is, hence, evident that wherever a devata is spoke of, it signifies the mantra which bears its mark. A mantra has that substance as its devata.

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* कर्म संपत्तिमंत्रो वेदे । नि० अ० १ खं २ अथातो देवत तद्या नि नामानि प्रधान्यस्तुतीनां देवतानां तद्दैवत मित्याचक्षते सैषा देवतोपपरीक्षा यत्काम ऋषिर्यस्या देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः समंत्रो भवति ता स्त्रिविधा ऋत्र परोक्षकृताः प्रत्यक्षकृता आध्यात्मिकयज्ञ त्र

नि० अ० ८ खं० १

§ अग्निं दूतं पुरोदधे हव्यवाह मुपब्रुवे । देवां २ ॥ आसा दयादिहि ।

यजु० अ० २२ मं० १७

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HIRANYASTUPA'S GLIMPSE INTO THE ANCIENT HISTORY OF EARTH.

(By Pt. Shiv Nath Ahitagni.)

Mantra 2.

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्राइवधेनवः स्यन्दमाना अञ्जः समुद्रमवजग्मुरापः ॥२॥

He slew the Vritra resting in the cloud. Twashta forged the heavenly thunderbolt for him. Like lowing cows, the flowing waters glided direct to the ocean.

Commentary.

पर्वत according to Nighantu 1, 10 is cloud. The earthy matter resting in the water vapour is Ahi or Vritra. Twashta is God viewed as an artificer. All human art being an imitation of Divine art as seen in the creation, art may be made a means of Divine communion. God being the master—architect inspires the art devoted with such grand and noble conceptions, as would be impossible under human guidance alone. It is apt that a Hero's weapon should be forged by the greatest artificer and no bolt made by man can be conceived as more terrible than lightning, the Indra's thunderbolt. Atmospheric electricity is also the means of separating particles of earthy matter from the watery vapour and it is therefore literally true that Indra's Vajra or lightning brings down the Ahi to the ground and releases the waters from his captivity. The comparison of lowing cows proceeding rapidly towards their home to waters which are as it were in a hurry to join the ocean is as boldly concieved as it is beautiful.

Mantra 3.

वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आसायकं मघवादत्त वज्रं महभेदं प्रथजा मह्नीनाम् ॥२॥

Acting like a stallion bull, he sought the Soma. At Trikadrukas he drank the pressed juice. The bountiful Indra took the thunderbolt for his weapon and smote to death the first born of the Vritras.

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Commentary.

Soma is representative of the element of delight in nature, in heaven and earth, in sun, moon and stars, in hills and trees, in running waters and in living beings. It is Divine Anand, the source of all joy on this earth. God is viewed as Anand and is enjoined to be worshipped under the name of Soma in order to develop the emotion of joy. In man joy has a deep connection with Verya, hence Soma is in some mantras representative of Divine energy. A hero warrior is pre eminently virile and has therefore an unbounded capacity for joy.

In the vegetable kingdom, there is a planet called Soma, which has peculiar properties. It has some connection with moon, as according to Sushruta, the number of its leaves increases and decreases with the phases of moon, going up to 15 at full moon (Purnamasi) and diminishing to zero at new moon (Amavasya).

No such plant has yet been discovered by Botanists but plants of genus Ephedra some of which are used by Parsis in their Soma ceremony are said to be nearest to the true Soma. Soma is called Haoma by the Parsis and its properties are thus described in Avesta (Ha IX, 17, 18, 19, 21).

"Haoma prepared and drunk in such a state of pious spiritual inspiration is likely to give wisdom, courage, success, health, increase, and greatness. In such a state the devotee becomes as powerful as an independent monarch, and is able to withstand many dangers coming from ill-disposed persons. Heaven, health, long life, power to contend against evils, victory against enemies, and forewarnings against coming dangers from thieves, murderers and plunderers are the six gifts at the disposal of Haoma when adequately praised and prepared."

A plant possessing such virtues is a fit offering for a hero, and to make the hero-worship a reality and not merely

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a lip worship, the juice of Soma was pressed with ceremonies, worthy of a hero and offered with songs of praise. The remains of the offering were drunk by the devotees and the effect on their minds was simply maddening. The maddening effect was not due to any intoxicating property in the plant, as none of the different varieties discovered up to now shew any such effect but seems to be entirely due to the delight of devotion to a hero. It was this delight that made heroes of cowards and Rishis (seers of hymns) of ordinary mortals.

In the present mantra, however, the Soma drunk by Indra was not the juice of Soma plant pressed by mortal hands. In Rig. 2, 15, 2, Indra is said to have established the high heavens in unsupported space, to have filled the two worlds and air's mid-region and upheld the earth and given it wide expansion all in the rapture of Soma.

अवंशे द्यामस्तभायद्बृहन्त मारोदसी अपृणदन्त रिक्षम् ।

सधारयत्पृथिवीं पप्रथच्च सोमस्य तामद इन्द्रश्चकार ॥२ । १५ । २ ॥

This Soma could not have been pressed by human agency at Trikadrukas, now taken to mean the 1st three days of Abheplava ceremony, as no human being existed when the worlds were in act of creation. Similarly in the mantra under comment, the drinking of Soma juice is an allegorical expression of some natural phenomena, in which moonlight and electricity play some part or it may be a figurative expression to exalt the Soma, having no foundation in fact. That the term Trikadrukas is not confined to the first three days of a human ceremony, will be plain from the following mantra in which the gods are said to have performed चेतनं यज्ञं the yajyna of sentient creation at Trikadrukas.

त्रिकद्रुकेषुचेतनं देवासो यज्ञमत्नत ।

तमिद्वर्धन्तु नोगिरः सदावृधम् ऋ० ८ । १३ । १८ ॥

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To what fact in nature the word Trikadrukas in this and in the mantras under comment corresponds, cannot be ascertained in the present state of Vedic scholarship.

The object of the comparison of Indra in the act of drinking Soma to a stallion bull is, like most of the Vedic similies, to vivify the imagination, so as to help the emotions in being deluded into the net that is cast to allure them in taking as real what is actually pure idealism. This is a necessity as no purely intellectual understanding of scientific facts can affect the emotions and drive man to the performance of great deeds that become historical.

Mantra 4.

यदिन्द्राहन्प्रथजा महिना मान्मायिना ममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्नाशत्रुं न किलाविवित्से ॥४॥

When Indra, thou hadst killed the first born of Vritras and destroyed the stratagems of the wily ; when immediately after thou hadst made the sky and dawn to be born, then surely thou didst not find an enemy to fight with.

Commentary.

The birth of sky and dawn immediately after the slaying of Vritra and of the precipitation of the dense vapours that surrounded the earth and made it pitch dark and inaccessible to sun's rays means the first appearance of sky and dawn on the earth's surface. So far as our earth is concerned there were no sky and dawn before this fight and the latter can therefore refer only to the prehistoric fight which took place when the oceans and rivers were formed.

Mantra 5.

अहन्वृत्रं वृत्रतरं व्यंस मिन्द्रो वज्रेण महतावधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृक् पृथिव्याः ॥५॥

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Indra with his great and deadly weapon smote into pieces Vritra the worst obscurer. Like trunks of trees when felled by axe, the Ahi lies embracing the earth.

Commentary.

This shews that Vritra cannot be cloud, as no pieces of cloud are seen embracing the earth after a rain. Vritra can only be earthy particles that fall with the rain.

Mantra 6.

अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।

नातारीदस्य समृतिं वधानां संरुजानाः पिपिष इन्द्र शत्रुः ॥६॥

The infatuated Vritra challenged the great Hero, who is impetuous and slayer of many, as if he saw no warrior before him. He could not stand his shower of blows and falling down gravelled the beds of streams.

Commentary.

रुजाना according to Nighantu 1, 13 means a stream. The first Vritra being of the nature of salt and acids scoured the surface of stony rocks where it flowed with the waters into what is at present the sandy bed of streams.

Mantra 7.

अपाद हस्तो अपृतन्यदिन्द्र मास्य वज्रमधि सानौ जघान ।

वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद व्यस्तः ॥७॥

Bereft of hands and feet, he still challenged Indra, who smote him with the bolt between the shoulders. Emasculate, yet claiming manly vigour, Vritra lay with scattered limbs dissevered.

Commentary.

This description of the fight is made realistic for the benefit of emotions or it may refer to some fact in nature which is not known to us.

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Mantra 8.

तदं न भिन्नममुया शयानं मनोरुहाणा अतियन्त्यापः
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतः शीर्बभूव ॥८॥

With exultant mind, the waters flow over him, as he lies there, as flood waters flow over a broken bank of river. Vritra became the footstool of those whom he had encompassed in his greatness.

Commentary.

This mantra also shows that Vritra is something that falls on the earth with rain water and which gradually settles down to become the footstool of flowing waters.

antra 9.

नीचावया अभवद् वृत्र पुत्रेन्द्रो अस्या अववधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥९॥

Vritra's mother became humbled in her pride of youth, Indra refrained from striking at her. The mother was above and the son was below. Danu lay like a cow beside her calf.

Commentary.

Vritra's mother is probably earth. The Vritra having been washed down by waters into the beds of rivers and the bottom of ocean, *vide* mantras below, the earth as it were lay above and Vritra below.

Mantra 9.

अतिष्ठन्तीनामनिवेशनानां काष्ठानांमध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं विचरन्त्यापो दीर्घतमं आशय दिन्द्र शत्रुः ॥१०॥

Falling in the everflowing currents that never rest, Vritra's hidden body is being walked over by waters. Indra's enemy has at last slept in deep darkness.

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Commentary.

The last fate of Vritra is to be washed into the bed of ocean, where it is still lying in deep darkness.

Mantra 10.

दास पत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।
अपांबिलमपिहितं यदासीद् वृत्रंजघन्वां अपतद्वदार ॥११॥

Having become the slaves of Dasas, the waters, stood imprisoned being guarded by Vritra, like cows by a miser.

The stall of waters that was shut, Indra opened having killed the Vritra.

Commentary.

Dasa is a contemptuous term here applied to Vritra's retainers, who lorded over the waters, when they were confined by Vritra. The bountiful Indra opened the stalls of water and let them pour down on earth for the benefit of beings, that were to inhabit it.

Mantra 12.

अश्व्यो वारो अभवस्त इन्द्र सृके यत्त्वा प्रत्यहन्देव एकः
अजयोगा अजयः शूरसाम मवासृजः सर्तवेसप्त सिन्धून् ॥१२॥

The blow which Vritra struck thee, O thon one only God Indra, became like a horse's hair struck on a thunder-bolt. Hero ! thou hast won the kine, thou hast won the Soma, and let loose the seven rivers to flow.

Commentary.

As a result of this fight, not only were the rivers formed, but the sun's rays, called kine here, were admitted for the first time on this earth and the growth of divine Soma made possible for the benefit of human beings. The seven rivers are probably the five rivers of the Punjab together with Indus and Sarasvati and denote by implication all other rivers of the earth.

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Mantra 13.

नास्मै विद्युन्नतन्यतुः सिषेध नयांसि हन किरद्रा दुनिच ।
इन्द्रश्च यद्यतुयाते प्रहिश्वो ता रीभ्यो मघवा विनिग्ये ॥१३॥

Nothing availed him, neither lightning nor thunder, nor what hailstorm or mist he had spread around him. When Indra and Vritra fought, the bounteous one gained the victory for the coming creatures.

Commentary.

Although Vritra tried to conceal himself in the lightning thunder, hailstorm and mist, but he could not escape the all-seeing eye of Indra. The word अरीभ्यः (प्रजाभ्यः) is significant, clearly indicating that this fight was for the benefit of human and other beings that did not exist at the time but were to appear hereafter, and cannot therefore refer to the ordinary monsoon phenomena.

Mantra 14.

अहर्यातारं कमपश्यइन्द्र हृदियत्ते जघ्नुषो भीरगच्छत् ।
नवचयन्नवतिंच स्रवन्तीः श्येनोनभीतो अतरोरजाँसि ॥१४॥

Whom sawest thou as the slayer of Vritra, that fear possessed thy heart when thou hadst slain him, that thou crossedst nine-and-ninety moving worlds like an affrighted hawk.

Commentary.

After the slaying of Vritra, the lightning and thunder were quiescent and seeing no sign of Indra's presence, the Rishi asks in a jocular way, if Indra's disappearance was due to his having departed to distant regions, from fear of not having slain the Vritra, after crossing 99 worlds, the number 99 standing for an indefinite number. The fearless hawk is called affrighted to indicate that the fear attributed to Indra is a mere ruse to cajole him to appear again and continue the fight.

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The conches sounded again, and before the echoes could melt away, Krishna's voice floated up, solemn and heaven-reaching like that of the conches:

O. M!
In the holy heavens, in the holy Sun,
In the holy ocean too,
Him whose glory is ever manifest,—
To that Lord of the Universe we bow!

Small that sun and the planets and sattelites
Smaller than the smallest they,
Tiny images of Thee in the limitless Sea,—
To Thee, O Narayana, we bow.

Suns in hundred and solar regions too,
Countless hundreds of them all,
Rush through and pierce the infinite,—
To Thee, O Beyond Conception, we bow.

In countless directions, in endless progress,
Ever in motion all,
And endless music suffuses the infinity,—
To Thee, O Above-all-knowledge, we bow.

O! What a sight!—Countless worlds,
And unnumbered Suns,
And countless stars ever blazing—
O Lord of all light, we bow.

Night and day, and autumn and spring,
Opposing seasons these
Variegating the void, they ever thrive,—
To Thee, Above-the-touch-of-time, we bow.

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Ever all changes in form, ever all shiftings in motion,
Ever all changes of nature the vast universe o'er
By thy great might are ever wrought,—
O Mighty One, we bow.

The smallest of the flower-pollen, the hardest of the rock
The limitless ocean all
Mirror thy might beyond conception,—
To Thee, O Lord of lords, we bow—
O-M!

The solemn reverberation of O-M flooded the sky, floated above the Ocean-roar, and at every breath rode upon the waves in all directions to the welkin's furthest end. In the great void above and in the very bosom of the ocean the great sound mingled with what issued out of hundreds of conches and floated upon the morning breath of the sea. The sound from the conches blending with the ocean-roar and the deep bass of the human throats, coupled with the solemnity of meditation——what a vision of magnificence they make! Feelings in their nature endless and inconceivable filled the heart to the full.

With their intent gaze fixed solely upon the sea, Krishna and Arjuna forgot themselves and were absorbed in thought and lost all consciousness.

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THE SATYARTH PRAKASH OF SWAMI DAYANAND.

An Appreciation.

The most precious treasure that a Hindu has in this world is the Vedas. The Vedas are indeed priceless and peerless. Indians have been for nearly ten centuries a subject race. No others, not even the most barbarous people, have so long been under foreign rule. This from the Occidental point of view, is the greatest misfortune to a people. But notwithstanding the greatest misfortune for the longest period of time, the Indians have all along been the most glorious people. India cares as little for wealth and political freedom as a serpent cares for the slough it has cast forth. Its greatness and glory are unaffected by foreign domination which only serves as a set-off to the Vedas. No gain can add to the value of the Vedas, no loss can affect the value of the Vedas. Nothing finite can alter the value of the infinite.

The Vedas form the stream of Ambrosia, of which the Indians drink and which keeps them unaffected by worldly calamities. But the great difficulty about the stream is that, quite adjacent to it in some places, flows a stream of *Hala hala Visha ; and many a guide to the Vedas has led the seekers to the stream of poison. Several have tasted of it and perished. Until about half a century ago, almost every seeker after the Vedas had for a time been drinking of the poison. But many of them were proof against it having drunk deeply of the Ambrosia in other regions. Some Hindus go so far as even to abuse the Vedas instead of abusing their demented guides. To abuse the Veda, the Life-giver not of the body but of the soul, is to abuse the Lord whose word it is.

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* The infernal meaning given to the Vedas by Sayana and others.

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To save the Veda from abuse and to save the Vedic people from perishing came Swami Dayanand. What greater service can a soul render to Arya Vartha, how better can a soul serve the Lord? The Puranas say that now and then the Vedas are turned upside down, but every time this happens God sends some one to set them aright. Swami Dayanand is one of those sent on such a mission. We can neither praise him nor thank him adequately.

Till Swami Dayanand came, the commentators of the Veda for centuries together presented the Vedic religion as consisting of the worship of the elements and of the barbarous practice of butchering animals and drinking intoxicating liquors, a practice which formed the essence of the Mlechcha religions of the earliest times. But Swami Dayanand, with the divine insight he was endowed with, rejected all these blind guides, discovered the only new path, and reinstated the Veda in its pristine glory. He has impregnably fortified his position by quoting the oldest Vedic authorities such as the Nirukta and Patanjali Mahabhashya. If he had seen the *Agamas, he would have found in them a most invincible ally. Seeing that this vast commentary on the Vedas will not be accessible to most people, he wrote the Satyartha Prakash; embodying in it the most important truths contained in the Vedas and in the Vedic Shastras. This work is thus of as much practical value as his invaluable Bashya of the Vedas.

It was about four years ago, while contributing my humble quota of work towards the suppression of animal slaughter in some temples, that I saw in the hands of a friend of mine this precious treasure, the Satyartha Prakash. I soon realised that it was a Godsend to me. I had

*The Agamas are considered by the Shivites to be as much the word of God as the Vedas. The Vedas as presented by Swami Dayanand find at every point a true echo in the Agamas.

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not read the Vedas, not even seen them. The accounts I had received of them even from devoted Hindu Vedic scholars were of course Sayanic and European. But it was impossible for me to accept their accounts. True, they are pious Hindus, good scholars, adorers of the Vedas. Inspite of all this, I would rather believe that two and two are five than that the Vedas approve of animal sacrifice.

According to the Agamas and Agamic Shastras (1) the most heinous of all sins is killing animals and, (2) the Vedas are infallible. It is, therefore, perfectly certain that the Vedas do not approve of animal slaughter. The Agamas consider, Agni, Varuna, Surya, etc, as mere material substances. It is impossible that the Vedas adore them. Thus, inspite of my ignorance of the Vedas, I firmly held this view of the Vedas and I felt sure that the Vedic scholars were thoroughly mistaken. It, therefore, gave me immeasurable joy when I saw that the view of the Satyartha Prakash entirely coincided with mine.

The Vedas seen in the andhakara of Sayanic and European Bashyas are peopled with spectres and demons. Every being addressed is a God and every act referred to is animal sacrifice. Varuna (water) is a God, Agni (fire) is a God, Marut (wind) is a God, Surya (sun) is a God, Brihaspati (Jupiter) is a God, Akasha (the sky) is a God, Ushas (day break) is a God. This is rank Polytheism. Polytheism is quite unvedic, but still of itself not unbearably offensive. The worst part of it is that the so-called Gods are material objects, in some cases not even material but abstract things. Matter is the lowest of the three entities which the Vedas speak of. It is as much below the soul as the soul is below God. How shocking it is to present the lowest entity as the highest entity!

But we have the Satyartha Prakash of Swami Dayanand; and the light it throws dispels the andhakara

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brought in by some commentators. We now see that what had been mistaken for a demon is really a log of wood. The first chapter shows that the Vedas postulate and speak of only one God, one real God. In the Vedas, Varuna does not mean water, Agni is not fire, Marut is not wind, Surya is not the sun and so on. Every one of these names denotes God, the true God. Swami Dayanand gives a list of one hundred such names with their derivations and shows conclusively that they all denote the Supreme Being but connote different attributes of the same being. Swami Dayanand may be called the Founder of the Arya Samaj, the correct modern commentator of the Vedas, the Author of the Satyartha Prakash; and so on. These different appellations denote the same person but connote different aspects of him. Even so is the same Para Brahmam styled Indra, Mitra and Varuna. Besides giving the true meanings of these names, he quotes a number of mantras from the Vedas to establish the truth that there is but one God and that he is called by all these names.

At a time when the Vedic duties of the Brahmacharya are being replaced by the materialistic, irreverent ways of students in the West, the second and the third chapters of the Satyartha Prakash which treat of this subject are of very great value. The presentation of the Vedic ideals of Brahmacharya will go a great way towards checking effectively the importation of the ideals of the West. Being the work of true seers, the Brahmacharya system aims at the thorough development of the physical, mental, moral and religious faculties of the student; whereas the Western system framed by nobody, the result of tradition, the unrestrained expression of the animal instincts of youth, is on the whole Tamasic and has been known largely to devitalise the valuable possession of man. The child is father of the man. Young minds are most impressionable, and whatever they then learn is continued

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and developed as they grow old. The Brahmacharya training can make or mar the man and hence the nation. Thus the greatness and the goodness of a nation depend almost entirely on the Brahmacharya life of the youth. Swami Dayanand gives an exhaustive account of the duties of Brahmacharya which lay the foundation for a virtuous and holy life. As usual he quotes freely from the Vedas and the Vedic Shastras. To Shudras and women he brings the good news that they have as much right to the study of the Vedas as others, and to the ignorant and the superstitious, the great truth that astrology and exorcism are frauds. Besides these, he gives in these chapters the first principles of Logic and Physics.

There is amongst us a great deal of misconception of the Grahastha Dharma which almost all the people of Bharata Varsha now follow or are to follow. Swami Dayanand brings his deep scholarship, extensive knowledge of the world, and sound common sense, to bear on the treatment of Garhastha Dharma. He quotes from the Vedas and from Manu and shows how the wise and rational customs of the oldest times have been replaced by foolish and absurd ones.* Ante-puberty marriage which is one of the potent causes of the physical degeneracy of Indians is shown to be an innovation and the absurdity of the custom is beautifully demonstrated according to the Socratic method. The line of proof is simply admirable. Ante-puberty marriage being condemned, the question of the marriage of child widows does not arise. As regards the marriage of adult widows, the Swami says that the Shastras neither condemn it nor allow it, but that they present a *via media*, which is Niyoga. One great evil of the present day is that the parents arrogate to themselves the right of selecting a bride or a bridegroom. This is the cause of a

* It is reported that there are hundreds of one-year-old widows in India.

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great deal of unhappiness in family life. This is shown by the Swami to be unshastric. Closely connected with the Grahastha life is the Varna Ashrama. The idea that birth constitutes caste is exploded. The Swami quotes authorities to show that caste is based mainly on character and learning, and that the nonperformance of the duties fixed for each caste is enough to bring about loss of caste.

According to Shankaracharya or rather his followers who call themselves Vedantists, the so-called Mahavakya texts denote that God and the soul are one. These so-called Vadantists, whom Swami Dayanand styles neo-Vedantists, form a very influential section of the Hindus in India. The noble and great work done by Swami Vivekananda in India and in the West has been attracting Hindus of other sects, and the number of neo-Vedantists is ever on the increase. Manickavachakar, one of our greatest saints, styles monism Mayavadam, and compares it to a cyclone owing to the destructive effects of the legitimate conclusions of this philosophy. Kachchiappar, a Tamil poet, in the course of an attack on Monism, says, "If you are God, you are incapable of doing wrong. Therefore, as a monist you would be quite justified in committing murder, theft, adultery, and in resorting to any trick that would gain you the object you seek." Swami Dayanandr enders invaluable service to Vedanta by pointing out the silliness in the interpretation of these texts and by establishing the great and simple truth that God and soul are not one. This subject is treated very elaborataly and very lucidly.

But of all misconceptions, none have been so disastrous in their effects as the so-called Vedic sacrifices. The Vedic language is very different form classical Sanskrit. The reuslt is that Sanskrit scholars have given dangerous interpretations to the Vedic mantras and turned the life-giving nectar into hala poison. Mantras which embody high spiritual truths are made to convey thoughts that are

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most shocking to every Hindu and injunctions which no real Hindu would obey even on pain of death. Fancy Vedic mantras being made to mean that cows must be butchered and eaten! But in the Satyartha Prakash, Swami Dayanand shows that Gomedha has nothing whatever to do with the cow and Naramedha does not mean man-slaughter at all. Sayana and his European followers have d—d the Vedas. Their influence during the last so many decades has been so great and their interpretations so deep rooted that when I wrote Swami Dayanand's interpretation of a mantra in a Jaffna journal, a gentleman remarked that I was calling broad day light night.

One very desirable feature of the work is the exposure of alien faiths. At a time when alien faiths attempt to make such vast inroads into our religion, it would be sheer folly to stand with folded hands making no attempt to defend ourselves and to drive away the enemy. Shiva Gnana Siddiar, one of the Siddhanta Shastras, begins by attcking alien faiths and then only goes to expound the Vedic religion. The nation that is not armed to the teeth with the most up to date weapons of destruction is doomed to destruction, however sagacious and beneficent the internal administration may be. The exposure of alien faiths in the Satyartha Prakash and the attack on them by the missionaries of the Arya Samaj are very wise and effective measures for the strengthening of the Vedic religion. Lecky says that it was the intolerant attitude of the Christian religion and the tolerant attitudes of the philosophy--religions of the Romans that gave the irrational religion of Christ a chance to take root and spread over the world. Swami Dayanand was an inspired writer; a far seeing religious organiser, and a devoted saintly worker.

God alone can make an adequate return to Swami Dayanand for the inestimable service he has rendered to Vedic religion and to all mankind. But it is possible for every one of us to further the circulation of his writings especially the Satyartha Prakash. It is the least that we can do for him. May each one of us strive to carry the Light wherever he can.

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SIX ASPECTS OF THE EUROPEAN WAR.

(By M. Wincenty Lutoslawski Polish Patriot, Saint and Philosopher.)

The European War of 1914 is unique in its importance and cannot be considered as a single event of a certain meaning. Among the different meanings the following appear to be the most important :

1. It is the conclusion of the old struggle between the rapacious barbarians and the Roman empire, which began fifteen hundred years ago by the so-called migration, *i. e.*, German Volker Wanderung. The Roman empire has been conquered by the Germans and on its ruins have arisen the Western powers, France, Italy, Spain and England, which remain under the influence of Roman tradition. German barbarians hate this tradition of law and order, of the respect for treaties and local particularities—they want to destroy it and have prepared this war in order to destroy the last vestiges of Roman civilisation and to start a new German world a German rule of mankind.

2. This war is the final struggle between two branches of the German race—the English and the German. The English have a world empire, the Germans wish it. Their methods are opposite and if the Germans could win, every liberty would be destroyed on earth. The Germans have no liberty themselves, and they give no liberty to the nations over which they rule. The English love liberty and even if they did not treat with absolute fairness other nations as they have done in Ireland, they emancipate them in the end. To be under English rule leads to final independence. The aim of German rule is the total loss of every national difference, the Germanisation of mankind.

3. That war is the revanche for the last victory of the Prussians over the French. The French represent Western civilisation against the barbarous Germans and their victory will set Europe free.

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4. This war consolidates into one power for ever the union of England and France as the true heirs of Roman greatness, of Roman imperialism. They had long wars against each other. Through the Prussian aggressions they are now united in defence of freedom, law and civilisation.

5. This war is a struggle between Slav and German. The struggle began a thousand years ago and was chiefly led by the Poles. Since the Germans imagined the partition of Poland in 1772 and won the help of Muscovy for that purpose, the Slavs were oppressed not only in Poland but in Bohemia, Hungary and Serbia. Now Muscovy gives up its alliance with Prussia which lasted 150 years and accepts the alliance with the Poles in order to humiliate German pride. After the war the Germans will be reduced to the position which Spain has since the loss of her colonies. They will never dream again of a world Empire. West of the Rhine they will become Frenchmen—and East of the Oder they will become Poles again, as the whole of Northern Germany is inhabited by Germanised Poles who very soon will return to the nationality of their origin.

6. This war is the conclusion of the secular struggle between Poles and Muscovites—similar in many respects to the old struggle between France and England. It will lead to the formation of a powerful independent Poland between Oder, Duna and Dnieper—while Muscovy will extend over old Turkish dominions in Asia and part with much that was originally Polish.

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Some solitary facts about Ancient Aryan culture.

We are all aware of that wonderful story of image-worship which says how the steel statue of a Goddess was kept hanging in space by the joint action of magnets buried in the walls and roof of a temple. We cannot locate the story nor can we otherwise vouch for its truth; but, as it stands, it carries with it an inherent probability as an illustration of one of the many tricks with which the priests once sought to strengthen the faith of people in Gods and Goddesses who could work such veritable miracles. In this case, of course, the power of the invisible magnets was imputed to the iron Goddess who could thus stand unsupported. That is however by the way. What we want to convey to our readers is that ancient Indians knew the properties and use of magnets. We know that this alone is quite unsufficient for the purpose and that antiquarians have yet to unearth evidence on the point which would carry conviction. In the meantime the following few lines, which throw some further light on the subject will, we hope, not fail to act as a stimulus to the many scholars engaged in research.

Magnet.

"The early Hindu astrologers are said to have used the magnet as they still use the modern compass, in fixing the North and East, in laying foundations, and other religious ceremonies. The Hindu compass was an *iron fish* that floated in a vessel of oil and pointed to the North. The fact of this older Hindu compass seems placed beyond doubt by the Sanskrit word *maccha-yantra*, or fish machine, which Molesworth gives as a name for the mariner's compass."

Quoted in "Indian Shipping" from *Bombay Gazetteer, Vol. XIII*, Part II, Appendix A.

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The two following extracts are also interesting as showing the skill of ancient Aryans in several other branches of physical science.

Applied Chemistry.

Cements and fast dyes, etc.

It may also be noted in passing that it was her wonderful achievements in applied chemistry more than her skill in handicraft which enabled India to command for more than a thousand years (from Pliny Tavernier) the markets of the East as well as the west, and secured to her an easy and universally recognized pre-eminence among the nations of the world in exports and manufactures. Some of the Indian discoveries in chemical arts and manufactures are indicated as early *as the 6th century A. D. by Varahamihira* in the *Vrihat-Sanhita*. Thus he mentions several preparations of cements or powers called *Vajra-lepa*, "cements strong as the thunderbolt," for which there was ample use in the temple architecture of the times, whose remains still testify to the adamantine strength of these metal or rock cements. Varahmihira also alludes to the experts in machinery and the professional experts in the composition of dyes and cosmetics, and even artificial imitations of natural flower-scents which bulked so largely in the Indian exports to Rome. Broadly speaking, there were three great discoveries in applied chemistry to which India owed her capture of the world-markets, *viz.* (1) the preparation of fast dyes like *manjishtha* with alum and other chemicals ; (2) the extraction of the principle of indigotin from the indigo plant by a process " which, however crude, is essentially an anticipation of modern chemical methods " and (3) the tempering of steel " in a manner worthy of advanced metallurgy process to which the mediæval world owed its Damacsus swords." (Brajendranath Seal, M. A., Ph. D., in his learned thesis on " The Chemical Theories of the Ancient Hindus.")

Quoted in Indian Shipping, p. 180-181.

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Meteorology.

Hindus had some sort of *rain-gauge* which enabled them to measure the rainfall in a particular tract of country in a given time.

There are reasons to believe* that they arrived at definite conclusions as to the quantity of rainfall in particular places. In Jangala (जङ्गल) countries the rainfall is 16 dronas (a drona being a cubic measure); in the country of the Asmakas (अश्मक) 13½ dronas, in Avanti (अवन्ती) 23 dronas, and so on Besides the rainfall is considered to be even, if it occurs during the commencing and closing months, *i. e.*, Sravana and Kartika and two-thirds in the middle months, *i. e.*, Bhadra and Asvin. The third passage speaks of the forecast of rainfall that can be made by observing the position, motion, etc., of the Sun and Venus and Jupiter; the germination of seeds can be inferred from them also. The last passage indicates an elaborate classification of the clouds according to their characteristics. It speaks of 3 kinds of such clouds as poured in heavy showers for seven days together, 80 kinds of clouds that rained minute drops, and 60 kinds that appeared with sunshine. All this shows that the science of meterology was brought to such a developed stage that the people could depend on its conclusion and guide their actions in their day-to-day work of sowing seeds and reaping harvests."

(Studies in Ancient Hindu Polity by N. N. Law, pp. 14, 15.

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* The writer has quoted four verses from the Arthasastra of Kautilya, which mean:—

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WHY?

By A. Christina Albers.

They met with the sword unsheathed that day
At Waterloo.
Fierce was the strife where the dying lay,—
They aimed and slew.
Each dealt with steadfast hand his blow
Till both lay red
In those heart blood streams that hotly flow
O'er warrior-dead.
And seasons rolled by—they met again,
Sharp—man to man,
And fiercely they fought till both lay slain,
At hot Sedan,
But he who as Prussian then did fall,
Was now born French ;
And he who had carried the sword of Gaul,
In Prussian trench,
A few years fled by,—the clans met once more
With flags unfurled
That drew mankind to the battle fore
From all the world.
And once more they met, these warriors twain,
Where blood flowed red.
And once more they drew till both lay slain
Amid the dead.
The fading day o'er the battle heat
Spread night's calm pall ;

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And in that land where the newly dead meet,
Met Teuton and Gaul.
They heard from afar the spirit chymes
From temples high.
Each knew he killed the other three times,
But knew not *why*.
They looked and they smiled in a strange surprise,
And closer drew.
With clasped hands met 'neath God's greater skies
These comrades two.
Yet still they saw as they looked behind
The red blood flow.
"Oh," cried they, "why is the race so blind!"
And both laughed low.

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE GURUKULA FOUNDATION DAY

Dinner, London.

The foundation day of the Gurukula (Hardwar) was celebrated in the Food Reform Restaurant, Furnival Street, London, W. C., on the evening of the 19th April 1915, and a sumptuous vegetarian dinner was given in honour of the institutian. There were about sixty guests both Indian as well as European who honoured the institution by their presence. Among those present were such famous personages as Mr. Ramsay Macdonald, M. P., Sir K. G. Gupta, K. C. S.I., Sir M. M. Bhawnagree, Mr. T. W. Arnold, and Mr. J. M. Parikh, Bar-at Law. The local Brahmo Samaj, Islamic Society, Budhist Society, Indian Social Club and the London Indian Association were also represented.

Mr. Ramsay Macdonald presided at the dinner. He began by proposing the toast of the King and the Royal family. The toast was drunk with great enthusiasm by

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all present. The toast of the Gurukula was also proposed by the president who made the following speech :—

"Ladies and gentlemen. In asking you to drink to the Gurukula I must first of all thank you for asking me to preside I have been to Gurukula and have seen a little of its work and I have learned to appreciate it, and consequently when I was asked to take the chair of the Gurukula dinner here, I accepted it with very great pleasure. I feel that pleasure for various reasons. First of all I look upon the Principal of the Gurukula with great sympathy and respect. When I went to India for the first time I heard a lot of terrible things about the Arya Samaj, not for but against it. The Arya Samaj is like a great many institutions and a great many individuals, who have to explain not what they are but what they are not. The Arya Samaj is beginning to be understood and when it is so it will be appreciated. But we must assume for future that the Samaj like every institution can only do its best, if it is criticised sympathetically and is looked upon with a friendly eye. I feel pleasure in coming here because I respect Gurukula. I shall never forget my arrival at Hardwar on a beautiful sunny morning. I remember so well the magnificent presence of the principal who is the spirit and the father of the institution. One cannot be in the presence of Mahatamaji without feeling that one is in the presence of a Man favoured with the Spiritual Magnificence. I should be a most ungrateful sinner if I did not carry in my memory the most tender impressions of the Gurukula, its principal and its students. Gurukula is pursuing the right line of Education for Indian advancement. I am a Member of the Royal Commission for India and as long as I have not made thorough investigations into the matter I can say very little on the subject referred to above. But I started the criticism on education with this fundamental proposition that every system of education which is based on a strong tradition and which is going to develop the

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mind of a student is the system connected with the civilization of the student. I am convinced that the day the Scotch education passed into the hands of the English, sounded the death knell of the ancient Scotch civilization. The same is the case with India, whose system of education must find its roots in India itself. In modern conditions there is a mixing of blood which in so many cases is not successful; for we have taken precautions against the mixing of minds. These problems have been faced by Mahatamaji. I believe the system to be most scientific and perfect. Therefore my friends it gives me pleasure to preside here and to propose the toast of that wonderful institution."

Mr. Chuni Lal Anand, M.A., responded. He said, "This is a unique occasion because in a foreign land and in the centre of this great Metropolis ladies and gentlemen both English and Indian have gathered together to celebrate the Foundation Day of the Gurukula, Hardwar, which in so short a time as 12 years of its existence has charmed the whole world by its unique and wonderful system of education. There are several peculiarities of this institution which make it so much popular in the eyes of the Indian people. The first peculiarity is that Hindi, the vernacular of the country, is the medium of instruction. All the subjects including the great sciences are taught in Hindi, but that does not mean that students are shut out from learning other languages. English is taught side by side with Hindi.

The Gurukula academy has got a great national and historical position. It stands as a connecting link between the ancient Indian Universities and the Modern Universities based upon Western system of education. The Gurukula academy stands for a peculiar culture, for that civilisation which took our forefathers thousands of years to develop. The great ideal before it is to preserve and to

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re-establish by its means what suits our modern and immediate needs.

The Gurukula has also a religious significance. It was not established to produce any professional men, it was, on the other hand, established to produce a new type of men, who should try to solve the problems of the masses. The Gurukulites are meant to uplift those people whose sighs and tears have seldom moved the so-called educated India. The Gurukulites who have come out have not disappointed us of those hopes which the Arya Samaj had reposed in them."

Mr. J. N. Parikh, Bar-at-Law, proposing the toast of the staff and the boys said :—"Personally I suffer from the disadvantage of not having visited the Gurukula. I am here because as an Indian I sympathise with the whole movement of the Arya Samaj, which I believe has been and is and will do a good deal in the uplifting of our countrymen. I have derived my knowledge of the Arya Samaj from that excellent book written by my old friend Lala Lajpat Rai.

"Mahatama Munshi Ram was a successful lawyer and naturally I must be proud of him but unlike most of us this great man gave up his profession and has given all that he had for the movement. He has given all his personal time energy and brain to the promotion of the Gurukula movement He is an example of self-sacrifice. The same is the case with other members of the staff. Two of them secured their education in theGurukula and are now working in the Gurukula at nominal salaries. Our best thanks are due to them because they are really serving the nation and the country.

"Coming to the boys I am afraid I shall not be able to give you the routine work at the College but those who are interested in it shall find an excellent account of it in Lala Lajpat Rai's book on the Arya Samaj.

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"In teaching the first place is given to the Vedas. So they shall be able to diffuse knowledge in the world which they have acquired themselves inspite of the Brahmins who say that Brahmins alone have the privilege of reading the Vedas. The boys are also taught the Western sciences, this blending of the east and the west brought to the notice of the students shall make them better fit to fight the battle of the world. The boys who come out of this institution have no desire for hankering after Government service. There is plenty of work to be done in the country and the service of the country does not consist of Government service alone.

"The boys have to take a vow of poverty and self-sacrifice which is a great thing in the advancement of the cause of the country. These youngmen on coming into the world shall take up the missionary work of uplifting the depressed classes, diffusion of religious knowledge and of educating the masses."

Shrimati Laxmi Devi, The President, London Arya Samaj, proposed the toast of the guests and thanked them on behalf of the Organising Committee and the London Arya Samaj. Sir K. G. Gupta, K.C.S.I., on behalf of the guests, responded eloquently to the toast proposed by Shrimati Laxmi Devi. He thanked the Organising Committee and the London Arya Samaj for affording hem an opportunity to know something about this wonderful institution, Gurukula. Speaking about the Arya Samaj in general he pointed out that the society was carrying on the same propaganda of Reform work in the Punjab as the Brahmo Samaj was carrying on in Bengal. Apart from a few doctrinal points, he said he perfectly agreed with the Arya Samaj in all its social and spiritual aspects. He even went to the extent of saying that the credit of preserving what is good in the Ancient Aryan Civilisation, and of bringing the unique philosophy of Vedas and Upnishdas to the notice of the civilised world, alone belongs to the Arya Samaj and its revered

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founder Swami Dayanand Saraswati. He denounced the existing state of things in the present Hindu Society and hailed the existence of the Arya Samaj as vouchsafing the deliverance of the Hindus from corrupting evils.

Mr. B. O. L. Dariwal thanked the President on behalf of the London Arya Samaj and the Organising Committee, and the proceedings closed with cheers for Mr. Ramsay Macdonald, M. P.

The Thirteenth Anniversary of The Gurukula University

Usually the Gurukula holds its anniversary celebrations in *Holidays*. This year, however, owing to the *Kumbh Mela* which was fast approaching, it was thought that more men and women would very likely be able to profit by the proceedings if the same were postponed till few days before the *Mela* reached its high water mark. This was accordingly done; and the long delayed celebrations came off at last on the 2nd April and three succeeding days. How big a Mela is a Gurukula anniversary, only those can know who have seen it from beginning to end. Others who are likely to form an idea of it by the secluded nature of the locality and the interest which they themselves take in it are sure to make blunders of first magnitude in the calculation of its bigness. As regards the extent of preparations, the number of audience, the quality of lectures delivered on the occasion and almost in every other respect, a Gurukula anniversary constitutes a series of meetings grander and more successful than many of the provincial and even All-India functions held in cities. The anniversary this year was, however, a grander affair—grander than it had been for the last few years.

N. B.—Sir K. G. Gupta, K.C.S.I., is an ex-member of the Council of Secretary of State for India, and is the President of the London Brahmo Samaj.

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The writer who happened to be absent from the place for a few days before the anniversary was surprised on return to see a very village cropped up in a place where he had left nothing but large heaps of straw and bundles of bamboo sticks. About forty spacious camps were all inhabited to the last inch while a large number had taken residence with their relatives and friends in Gurukula service. Even, when the pandal, which could accommodate over ten thousand persons, was filled to its greatest capacity, still larger numbers could be seen walking about in the village streets some of which were lined with shops of all kinds—chiefly those of caterers both physical and intellectual. All provinces of northern India were more or less represented. The attendance was nearly as large among women as among men. Besides those, however, who stayed at the village, large numbers came daily from Kankhal and Hardwar, profited themselves and increased the *raunaque* of the occasion.

Vedarambh Sanskar.

The proceedings began with the performance of Hayan by the New Brahmacharis with the Acharya. And then Prof. Ram Deva, as a representative of the guardians of Brahmcharis, preached a sermon telling them that they had been entrusted to the care of the Acharya and henceforth it was their most bounden duty to obey all his commands and to carry out in practice the pledges of Brahmcharya they had taken that day. After that the Acharya told them to realize that after the ceremonies of *Vedarambh Sanskar* they had taken, what was called, their second birth that day. He then explained to them how, from that day, they had become responsible persons and had duties to perform to themselves as well as to others. After this the lads were sent round the Pandal abegging and within a short time a substantial sum of Rs. 350 was collected.

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Sarasvati Sammelan.

The Sammelan was held in three intermittent sittings at which important and original essays in Hindi and Sanskrit were read by learned Pandits and Brahmcharis engaged in research. As the space at our disposal is too small even for a brief account of these all, we would ask our readers to send for a copy of them (they are printed in a book form) and see for themselves the great and important work of research in Sanskrit Literature which is exhibited in them. The first sitting was presided over by Pandit Shripad Damodar Satwalekar. The first essay to be read was 'A Study of the Puranas.' It showed how the Puranas which were at first 18 had by gradual increment reached the number of 54. The writer remarked that the Puranas were self-contradictory and mutually-contradictory, that no one definite religion was preached consistently in any one or all of them collectively; evidently, therefore, they could not be held as final authority on any subject. It was, however, urged by the writer himself and his successors on the platform that for understanding the true Hindu religion the Puranas served the purpose of an Encyclopædia. They were again said to be like poisoned sweets the indiscriminate use of which was sure to be destructive. They deserved first to be treated by religious chemists who alone, after separating the poison from sweet, could make them available for general public.

In the second sitting Brahmchari Brahmanand read his essay on Vedic Ideals of Government, which was much appreciated. The same essay had brought for the *Sanatak* his degree with honours. The second to be read was the ably written essay of Pandit Indra on "The difficulty of writing a commentary on the Vedas." He took several examples and showed how the true meanings of the words had by long use become so very worn out as to seem in some cases altogether unrecognisable. Again

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the multi significance of the roots even in the Vedic period is now practically established. He referred to several other difficulties and said that it would be long, very long before a commentary of the Vedas would be written even if the largest amount of scholarly labour were expended upon it. He said that there was no taking the help of other books like Brahmanas and Upnishads written in the Vedic period. "The Vedas are their own commentary." After this Pandit Satwalekar read his very interesting, wonderfully clear essay which was unmistakable regarding its conclusions. He had prepared a long list of Vedic words concerning almost all departments of civilisation which showed how there is mention in the Vedas of all those numerous things which are sometimes said to be the devices of the modern civilization. Thus he defeated the western thinkers on the Vedas in their own element of research through words and proved their allegations of the wild and uncivilized life of the Vedic period as utterly groundless. The essay was really a very valuable one and the writer deserves the gratitude of all honest scholars engaged in research and specially of the Aryan and Hindu public who give such a high place to the Vedas.

In the third sitting the President, Pandit Ghasi Ram, M.A., LL.B., referred, in a few well-chosen words, to the necessity of research in Sanskrit Literature because, said he, most of the books excepting the Vedas had been tampered with by the selfish authors of the Puranic times who had successfully thrust upon the ignorant people even the worst things by ascribing them to great and reputed authors. It was the duty of every true Arya to restore these books to their pristine purity. He noticed with pleasure that the great work was being earnestly taken up by the Brahmcharis of the Gurukula. Brahmchari Budha then read his essay on *Manu and Flesh-eating.* He said that the first thing that a reader of Manu was sure to find in his smriti was the existence of many

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discrepancies and self-contradictions. Could we ascribe all of them to such a sage as Manu? Certainly not. It was clear, therefore, that they were interpolations by some selfish persons. He cited several cases. At one place flesh of a certain animal was allowed, and at another it was strongly condemned. The evidence of other Smrities was brought to bear upon the subject. These Smrities which claim to be according to Manu don't permit flesh-eating, and hitherto Manu has been by tradition regarded an *Ahinsak*. The interpolations clearly stand in relief and can be detected by a somewhat careful reading.

Arya Bhasha Sammelan.

The Arya Bhasha Sammelan was a most successsul function. Even in the beginning the pandal was packed with men and women. After the preliminary words of the President, Pandit Ghasi Ram, Swami Satyanand in a very interesting speech proposed the first resolution "That in the opinion of this Sammelan a *lingua franca* is indispensable for the unification of India and that Arya Bhasha is the only language which can serve this purpose." The resolution was seconded by Pandit Satwalekar, Pandit Brahmdatta and Pandit Devi Datta and carried unanimously. The following other resolutions were also passed.

II. That this Sammelan is surprised to notice that inspite of the prominent part played by Pandit Madan Mohan Malaviya in the scheme of the proposed Hindu University, the medium of instruction has not been made Arya Bhasha and hopes that in consideration of the feelings of the general Hindu public, this mistake will soon be rectified.

Proposed by Swami Satya Deva and carried unanimously.

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III. That this Sammelan is grateful to Mr. Rama Iyangar for his proposal in the Supreme Legislative Council for rendering Indian Vernaculars the media of instruction and also to Pandit Madan Mohan Malavyya and Raja Kushalpal Singh who respectively seconded and supported the resolution and expresses its profound regret at the behaviour of other Indian Members.

Proposed by Babu Brij Nathj , Vakil, Muradabad, and seconded by Professor Ram Deva and Professor Sinha and carried unanimously.

After a few suitable remarks from the chair the meeting was brought to a close.

The Third Convocation.

The convocation of the Gurukula was a grand and solemn affair. A portion of the procedure did resemble that of the ordinary universities but the major portion of the Sanskar which included the performance of Havana, the taking of sacred pledges by the new graduates, the recitation of his charge to them by the Acharya, the recitation of the peace chant and other minor details connected with the arrangement of seats upon the dais and general look of the scene with curls of sweet-smelling smoke rising from the Havana Kunda—all these together enhanced the grandeur and solemnity of the function and made it look really sacred and truly Indian. Degrees were conferred upon six Brahmcharis named—Vishvamitra, Jaideva, Brahmanand, Chandraketu, Yudhiashtra, and Prannath, the last of whom had completed his four years' course in three years. We give below the address, a translation of which was read by Mahatma Munshi Ram on the occasion.

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ADDRESS.

Read by the ACHARYA Of THE GURUKULA UNIVERSITY AT THE THIRD CONVOCATION.

(*CHAITRA* 22*nd*, 1971.)

Shriman Chancellor of the Gurukula University,

LADIES AND GENTLEMEN !

Full three years have passed when, on this very occasion, the Gurukula Academy took upon itself the solemn responsibilites of a University and began to confer degrees on its **alumni**. Since then two batches have gone out and the third batch of **Snataks** (Graduates) is being sent out into the wide world today. Their number is still very small to enable the discerning outside public to judge of the ultimate triumph or otherwise of the Gurukula system of education and its present management, but so far, those (seven in all) who have gone out have not belied the trust which had been reposed in them by Mother—Saraswati. Whether the Snataks of this University will be able to pass the ordeal of Modern Social life unscathed is yet to be proved, but the outlook certainly appears to be hopeful. But at the very threshold of its inception this Academy of Learning is confronted with the question—Has this University got a charter and will its Graduates be recognised by the Temporal Power ? The question is perfectly legitimate and a reply is absolutely indispensible if our seat of Universal Learning is to maintain its position in the civilized world.

It is plain that the **Gurukula University of Kangri** has got no charter from the British Indian Legislature nor have we, yet, been able to secure the recognition of the Temporal Power for its graduates. But charter or no charter this University has been launched into existence and the question of its life or death will only be settled by the vindication of its aims or otherwise. Then the question arises—what is

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The aim of the Gurukula?

And in order to reply to this query, we have first to understand what is meant by education, for the object of a University (Universal seat of learning) cannot be other than the education of the young. According to the most advanced modern thought, education can no longer be defined as the mere intellectual training of the young. It is the complete moulding of a child's character which ought to be aimed at if real education is to be attempted. The well-known American Philosopher and Educationist, the late Professor James, has well said—"Education can not be better described than by calling it the organizatian of acquired habits of conduct and tendencies to behaviour."

This conception of education raises the ideal as well as the dignity of an educator. Speaking to an audience of American teachers, Professor James said—

"The renovation of nations begins always at the top, among the reflective members of the state, and spreads slowly outward and downward. The teachers of this country, one may say, have its future in their hands."

It was the aim of the ancient seer-educators of Aryavarta to try to mould the physical, mental and spiritual character of a child through a second conception in the womb of सावित्री माता Mother-Knowledge so that it might come out, in its second birth, a completely rejuvenated, sound man. The Acharya (literally a moulder of conduct) was (पिता) Father. सावित्री the light of true knowledge was माता the mother and the child on its second spiritual birth was called twice-born. It is this ancient system of complete ideal education which it is the object of the Gurukula to revive. In order to attain to its ideal, the Gurukula has to resort to a number of secondary devices which might be called the husk covering the kernel of real inner aim of the institution. Insistence upon life of strict discipline, keeping the students away from the temptations of modern city-life till they have attained full manhood, educating them through the medium of the mother-tongue and such like other advantages which the Gurukula unquestionably possesses over other

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Educational institutions of India, however superior they might look, are still non-essential leading to the attainment of the essential.

Then what is the essential (real) aim of the Gurukula System of Education? The ancient Rishis furnished a satisfactory answer to this question in their very lives, Having their senses, their minds, and their atmas (Spirits) under complete control, they initiated their pupils, into the mysteries of life-real. The aim was to make them Brahmcharies in the truest sense of the word, and to prepare them for the life of a true householder, whose object in life would be to procreate children healthy and strong in body, mind and spirit.

This idea was so clearly before the mind of the ancient Aryan world as to become a sort of axiom for which no proof was needed. What was so clear to the Ancient Seer —Vision is now being only dimly perceived by the struggling West. The great outcome of this struggle is "The Moral Education League" of London which has lately issued a pamphlet on "Sex Teaching" at the end of which the Secretary of the League propounds a number of questions, which all revolve into one universal cry——

Will **Human will** ever triumph over low, brutal passions?

It is for the first time that European mind has conceived the idea that sex-teaching is essential to complete the education of child and that "The emphasis must be on **Parenthood** not on sexual union" But when the time for practical working of the scheme comes, the modern civilised mind is completely bewildered. Writing about the place of sex teaching in the education of a child, the Secretary of the Moral Education League asks the question- "Should this instruction or education be the business of the home or the School?" and being puzzled himself takes the refuge in vague phraseology and replies—

"It must be the business of both if it is to be well done." This is philosophy confused. How could a divided authority be properly exercised? But if we read the

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pamplet through we find that the writer misses the real point in Sex-teaching, because further on he admits that the teacher "Should have a right attitude of mind towards sex matters, desire to give such teaching, ability to inspire confidence, sympathy, and delicacy of mind."

It is the mother-custodian of child-mind alone who can put herself in the position which is described above. The father can, by no stretch of imagination, touch even the fringe of the ideal in this respect. He may succeed in instilling the non-essential ideas into the child-mind, but the essential aim can only be achieved by the mother.

The chief defect in the modern system of education lies in the divided authority of the home and the School. Unless both the functions are combined in one and the same person the real aim of education remains unattained

This bewildering question, which at the present moment, exercising the brains of westerm educationists has been very clearly answered by the oldest Scripture in the World—the Divine Veda—

दैव्या अध्वर्य्यवस्त्वा छयन्तु वा च शासतु ।

गात्राणि पर्वशस्तोसिमा कृण्वन्त शम्यन्तीं ॥

"O! disciple, may the self-sacrificing (self-reliant) among the learned instruct thee (in virtues) and may he destroy the (vices) and may he examine all parts of the body periodically and may she, the loving instructor, keep these from evil thoughts."

The difficulty has been completely solved here. He who can be an admonishing father and a loving mother both to the Brahmachri can, alone, be fit for the sacred duties of an (**आचार्य**) Acharya—a preceptor. It is the Mother-spirit alone which can guide the child-spirit to the goal—the param-uddeshya (**परमोद्दश्य**)

The loving, educating mother-father-spirit on one side, the trustful, receptive, obedient child-spirit on the other; this constitutes the Guru or Achharya-Kula. This is the ideal at which the Gurukula aims. The ideal may not be attained in one, two or even more generations. But that it is not unattainable, the history of ancient Aryavarta abundantly proves.

This is our charter, granted by the **Divine Veda** in far-off times, and mother-nature itself will recognize the graduates of this University, when they come out of it pure in body, mind and spirit.

That the all-Inspiring Divine-Mother may guide us all to the goal is my earnest prayer

ओ३म शान्ति शान्ति शान्ति

MUNSHIRAM

Gurukulaharya.

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Important Lectures and Collections.

Professor Rama Deva began his lecture by stating his claim that almost all the great doctrines of the Vedic Dharma had been believed in by many Western philosophers both ancient and modern. Time would not allow him to show to the audience all these doctrines in the works of European philosophers He would, therefore, deal with his subject as briefly as possible.

Three most important questions which must be answered by every religion worth the name are: (1) Where was our soul before incarnating here and where will it go after death. (2) What is the ultimate source of our knowledge of good and evil and (3) What is the truth about matter. Taking the first question he stated the position of the Vedic Dharma which says that the soul is eternal and incapable of taking birth, and that actions good and bad, done in the previous life, determine its condition in the succeeding one. This position was incontrovertible and had the support of the philosophers of the whole world and of all times. In support of his claim stated in the beginning of the speech the learned lecturer quoted from a large number of books. He showed that the opinions of ancient Egyptian and Greek philosophers were in favour of transmigration of soul; even the ancient Jews and Christians believed in its truth. He referred to several incidents and experiences related by modern men and women which had an unmistakable bearing upon the doctrine of rebirth. Coming to modern times he quoted from several eminent philosophers including, of course, Professor Eucken of Germany. The lecture came to an end with a strong appeal for funds for carrying on the Gurukula.

He was followed by Mahatmaji, whose composure had been a little disturbed by the hasty, and unreasonable criti-

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cism of some persons who had accused him of idolatry for placing the Vedas on chair because no scholar of the Vedas could be found who might preside over a meeting in which essays were to be read on Vedic subjects, etc. He ascribed the above attitude of the critics to weakness of their faith in their own religion. Laying stress on the necessity of people strengthening their faith in the true Vedic religion so as to make it unshakable by any current of wind blowing against it, Mahatmaji took his seat. Now bucketfuls of money began to come in from the enthusiastic and inspired audience and in a very short time a handsome sum of Rs. 35 thousand was collected which rose afterwards to 41 thousand.

Important Speeches by Sanyasis.

Every day after 8 o'clock in the evening our revered Sannayasis Shri Swami Sarvadanand and Swami Satyanandji delivered lectures which kept the audience spell bound, as it were, for hours together. The pandal bore the calmest appearance at these calm hours and men and women eagerly drank every word that dropped from the lips of the most eloquent of lecturers. Though delivered at late hours, these lectures were very largely attended and were undoubtedly the most appreciated of all. The readers would like to have a translation of these given in the *Magazine*. And could it be possible to represent the lectures so as to communicate even a small degree of their original interest to our readers, we would not have minded the pressure upon our pages. But we fear the meshes of translation would mar their real beauty and drive away their actual interest and charm. Let the sense of such a spiritual loss actuate our readers who could not join the anniversary, not to miss the next occasion.

The Hanuman Gymnastic Club, Ambala.

A very important feature of the last anniversary which contributed a great deal to its splendour was the presence here of the members of the Hanuman Gymnastic Club.

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This most interesting club which has been organised by some private gentlemen of the city chiefly for the improvement of their health is headed by two or three gymnasts who might very well be the envy of any circus. The performance which they gave here was highly appreciated by all present. As a token of this appreciation Mahatmaji presented the club a medal, with which he decorated their captain. The club had a bag-pipe music band which when occasionally struck enhanced the *raunaq* of the celebrations and added to the enjoyment of the spectators. We understand that the club is ready to admit new members and to teach them free of charge. We admire the members of this Musico-Gymnastic Club for their success and thank them for the service of love they rendered to Kula by their presence at the Anniversary,

The Popularity of the Gurukula.

This is a question an answer to which would have greatly affected the very existence of the Gurukula a few years before. That, however, is not the case now. The Gurukula is not a child now, not even a young maiden, that it should be unable to do without anxiously looking to the aid of its kind and generous guardians. It is a full-fledged mother with thoroughly, active youthful sons, three batches of whom have by this time been sent to the world, on whose loving support the mother may very well depend None the less, however, the Arya public is as much careful of her interests now as they ever were. One way of testing this—by no means the most sure one—is that of money collections at the anniversary. In this respect no doubt, there were no very handsome donations at the last anniversary. But that small contributions ranging mostly between 5 and 15 should have together made up the grand sum of about 35,000 is a fact which speaks volumes about the attitude of the general public towards the Gurukula. There are, however, other important factors to be taken into account in considering the popularity of the Kula. Could it be possible to prepare the annual

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list of the visitors to the Kula giving *each* visitor's name, his residence, his belief and his opinion about the institution, a mass of evidence would be collected which would startle many sceptic persons. To speak the truth the popularity of the Gurukula (popularity as distinguished from mere curiosity about it) has long everleapt the Samajic circles. The Gurukula fascinates the Hindu minds by appealing to their sentiment. It carries them to the days of ancient Rishis and thus finds a permanent place in their hearts. Witness the charity receipts of the Gurukula and you will know the kind of love borne by the people for it. All this inspite of the fact that the Gurukula has yet to justify its existence ; that it has yet to be judged by its fruit. In the meantime, however, the signs are very reassuring from both sides.

Changes in the Teaching Staff.

Since our last appearance substantial changes have taken place in the *personnel* of the College and School staff. Prof. Bal Krishna, who had been suffering from bad health for the last few years has been obliged by his medical advisers to leave the Gurukula for a drier place in the interior. He has taken two years' leave and has joined the Multan Gurukula as its Governor. Prof. V. G. Sathe has gone on six months' leave for receiving industrial training in Bombay. Professor Indra is on three months' sick leave; and one more vacancy has been caused in the Sanskrit staff of the College. Besides these the school staff has been reduced and several other changes have taken place which have necessitated the employment of some new teachers. The vacancies caused in the College staff have been filled from below, a portion of the work in the junior classes having been allotted to the new graduates who have thus come to the help of their *alma mater*. The long vacant chair of Assistant professorship of English has at last been filled by the appointment of Mr. Tikam Dass Gajra, M.A., a

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brilliant graduate of the Bombay University to the post. The changes have left the staff rather over worked.

Mahatma Gandhi and the Gurukulites.

In a most enthusiastic meeting held on the ...th April, in the Mayapur Garden, the Brahmcharies arranged to present an address to the most eminent son and servant of India who had of late arrived in Hardwar and had by that time paid a flying visit to the Gurukula. Long before the arrival f the famous Mahatma Gandhi and his equally famous wife in an old fashioned carriage drawn by oxen—the carriage indeed which along with its honoured occupiers* reminded one of the good old days gone by—the Pandal had been packed with eager faces whose expectant eyes were all turned towards the way by which they were to arrive. When at last the junior Brahmcharis who lined the path near the Pandal uttered loud and repeated shouts of *Jai Jaikar*, and a thin looking gentleman in pure white Swadeshi clothes accompanied by some others came in sight, a thrill of joy seemed to pass over the whole crowd and it was long before the clapping of hands was stopped. Mr. Gandhi, the great man of our imaginations, is in no way to be compared with the real Mahatma Gandhi. Before he took his seat alongside our Mahatmaji the chair and table were removed from the Pandal. Appropriate songs specially prepared for the occasion were sung and an address was read and presented by Brahmchari Budha. While eulogising the solid work done by Mahatma Gandhi, the address said that because the ideals of work of Mahatma Gandhi and the Gurukula were mostly similar, they, the Brahmcharis, asked for God's help and Mahatma Gandhi's *Ashirvad* and advice for successfully carrying on the work that lay before them.

The reply was characteristic of Mr. Gandhi. "Mahatmaji and *Bhailok!*" Began our hero, "I have not come here to give you any advice but to seek it at the

*Infact Mr. Gandhi declined to sit in the carriage and chose to walk with those who went forward to receive him.

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hands of Mahatmaji who is one of the three greatmen (since named Mahatma Munshiram, Dr. Rabindranath Tagore and Principal Rudra of Dehli, St. Stephen's College) recommended to me for visit by Mr. Andrews while in South Africa. Mr. Addrews told me how the Brahmcharis had taken trouble for the sake of the South African passive resisters. Since then my boys, who have been to the Gurukula on a brief visit have written the very happiest letters about the kind and affectionate behaviour of Mahatmaji and the Brahmcharis. The Gurukula is a seat of pilgrimage for me. One after the other I have received four letters from Mahatmaji and in all four he has addressed me as his brother. I am really proud of the honour which that title confers and since I have lost my elder brother, I would humbly ask him to please take the place of him. I have been absent from India for 28 years; I have no mind to leave it again. I mean to serve my country and what matters it even if I have to lay down my life in the performance of the sacred duty? Again, I have not come to give you advice but to seek it from Mahatmaji and other noble souls at this place."

After him Mahatma Munshiram said, "Long and continued labour has left me much fatigued and rather indisposed to make a speech. Hitherto we were restlessly seeking a personage but could not find him. What limit therefore can our joy know now that we have him, the real man of action, (*Karamavir*) in our midst. I am standing to say that you, Sir! (He addressed Mahatma Gandhi) will be the beaconlight for us all. You say that you won't leave India now. What can be a greater blessing for the country? But just as you are the beaconlight before our men, Shrimati Gandhi, your wife, is even a greater ideal for our women. Before the invincibility and strength of purpose of women the greatest evils get lost in no time. Let us then, brethren, all! (He addressed the meeting) join hands of prayer to the Lord on High that he may spare our brother and

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sister for 100 years, and may they guide us each time we are about to fall."

Mahatmaji was followed by the Hon. Babu Sukhbir Singh and several other gentlemen—we are sorry we do not know their names—among whom was a Marhatta gentleman who rose up from among the audience and spoke, in a few words, burning with zeal, of the necessity of co-operation and solid work. Others also referred in a few felicitous and well-chosen words to the work done by Mahatma Gandhi and asked the audience to look upon him as their guiding star. After the pronouncement of *Ashirvad* by Swami Vashesh-waranand, several donations among which was one of Rs. 101 from a gentleman named Gandhi, were received and thus the meeting came to a close.

Professor Radha Kumad Mukerjee at the Gurukula.

Professor Radha Kumad Mukerjee accompanied by his brother Professor Radha Kamal Mukerjee paid a short visit to the Kula in connection with the inspection of History curriculum of which subject he is "Inspector of Studies." Besides writing a report of his inspection the learned gentleman was kind enough to address a few words of advice (summarised below) to a meeting attended by the Professors and senior Brahmcharis.

After a few introductory words in which he said that he considered his visit a means of instruction because he was connected with similar institutions in his own province, the learned gentleman said :—

"The first thing that strikes me is the physical situation of the Gurukula on the banks of the holy Ganges—the sacred river which has played such an important part in the making of India, and but for which our beloved country would not have been what it is. But just as physically the institution stands at the fountain from where flows down prosperity to millions of toiling Indians; so also spiritually it lies at the fountain head of Hindu culture. It is accepted on all hands that the stream of

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Indian culture flows from the Vedas. Evidently, therefore, this is an ideal situation physically as well as spiritually.

"The second thing that strikes me is the denominational nature of the institution. Here though you belong to a particular community you should not develop a sectarian nature; on the other hand, by a sympathetic study of others should work up unity. I hope you will not forget the motherland which is entitled to your service and devotion. We should all remember our dear country. The interest of your community might breed a sense of aloofness and thus you might not be able to take a true part in Indian affairs. Again we must not forget that solitude is not always useful, infact cloistered seculsion is an evil thing. And your authorities should try to get over its evil effects.

"Coming to my own subject I hope you will all admit that India is our objective and not any province or provinces. We should, therefore, try to find out what part has each province played in the making of India. It is from this standpoint that you should approach the history of India. On enquiry, each province, even like the different limbs of our body, would seem to correlate the different movements, the many movements which have made the Indian spiritual organism. We Indians are dominated by religious institutions.

"Politically the whole of the country was not colonised all at one time There are stages by which it was colonised and it took long time to Aryanise the whole of India. Some of these stages are depicted in the Ramayan and Mahabharata; the former marking the epoch when after the complete colonisation of the North the Aryans made their first attempt to cross the Vindhiyas and the latter pointing to a period when both colonization and Aryanisation of the whole of India had been perfected. The existence of numerous petty States at the time of the Mahabharata shows a state of political disunion. Yudhishtra tried to unify India politically but his overlordship

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was not accepted and this led to the famous War of Kurukheshtra.

"There is ample field for research in Indian History from the Indian point of view. The foreigners have observed only the intellectual and moral cultivation of India. This was the result of the discovery of Sanskrit. European scholars will tell you that the Indian intellect though distinguished in the spheres of thought is for that very reason unfit for all action and material development. This is a fallacy which we must controvert, for spiritual and intellectual progress in India must have rested upon an economic basis. Ashoka and Chandra Gupta are two of the famous men of action; and a long list can be quoted of those who excelled in practical arts like Chemistry and Astronomy. It is a mistake, therefore, to suppose that Hindu philosophy is merely speculative and theoretical and to remove this is one of the primary duties of indigenous historical scholarship."

Professor Radha Kumud was followed by his brother who read a very interesting and instructive address* on the reconstruction and rehabilitation of village society. Then Professor Rama Deva, in thanking the learned visitors, dealt at some length with the speech of Professor Radha Kamal and in praising the lecturer's views showed how he himself had long been of the same opinion. In bringing the meeting to a close, the President, Mahatma Munshiram, tried, in a few words, to dispel the doubts arising out of the denominational nature of the institution and the secluded life led by the Brahmcharis and expressed in his speech by Mr. Mukerjee, by quoting instances of broad national sympathy shown by the students and telling him that the view they placed before them was even wider and more universal. The possible evils inherent to such institutions, therefore, had already been guarded against.

* The full text of the address will be given in our next issue.

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NOTES.

Lala Lajpat Rai's Work on the Arya Samaj.

We owe an apology to our esteemed brother L. Lajpat Rai for our inability to have noticed earlier his remarkable work "The Arya Samaj" published by Messrs. Longmans Green & Co. London (Price Rs. 2-8-0. Can be had from Messrs. Rama Krishna & Co., Booksellers, Anarkali, Lahore, or from the publishers). The work has naturally attracted widespread notice both in England and India both on account of the vitality and importance of the movement with which it deals and the position of the writer in the public life of his country. The review of the work by the leading newspapers of England is not so much a review of the book as of the activities of the Arya Samaj. It is gratifying to note that a healthy change has come over the attitude of the Tory Press in regard to our much-maligned universal church. The *Times*, the high priest of Jingoism, has published a detailed notice of L. Lajpat Rai's book in its Literary Supplement dated the 14th May, 1915. Although the reviewer has still the impudence and the churlishness to call the author "a somewhat notorious Indian gentleman," yet he has the good grace to acknowledge that though the Samaj has been the subject of much adverse criticism in the past, it "seems now to enjoy an almost equal measure of admiration." The writer has been very much impressed with the fact that Sir James Meston, "who doubtless is in an excellent position to judge," is friendly to the Samaj. Although the change of official attitude initiated by Sir James Meston is, so far as it goes—though, we happen to know, it does not go far enough—a matter for gratification and the fact that this change has changed for the better the attitude of the Tory Press in England is also important and welcome, yet this phenomenon has aspects which we would not be wise to ignore and is pregnant with dangerous possibilities against which it is our duty to guard. The startlingly sudden change in the attitude of the Jingo Press is not the result of an independent study

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of the Arya Samaj movement or of its literature nor has it been produced by a perusal of Lala Lajpat Rai's work.

It is the result of the doctrine of the infallibility of the "man on the spot" which forms an essential part of the creed of the Tory Press in regard to Indian politics. Though blind belief in this stupid and senseless doctrine has, in this instance. operated in favour of the Arya Samaj, we must not forget that the past misfortunes of the Samaj were also due to this puerile doctrine. Indian Civilians are sometimes of the type of Sir John Hewett and Sir Lepel Griffin and Mestons are rare in the Indian service. If the *Times* could at one time condemn us unheard on the testimony of "sun-dried" bureaucrats collected by its special correspondent, let us not rejoice overmuch that to-day it praises us on the uncorroborated evidence of a member of the same heaven-born service and in pursuance of the logical implications of the same illogical doctrine. Who can guarantee that Sir James Meston's successors will always be equally broad-minded, equally gifted with sympathetic vision, and equally tolerant of views opposed to those on which the occidental has been fed from his infancy? If he is succeeded by a reactionary of the *Maibap* type incapable of taking large views, intolerant of criticism and impatient of expressions of difference of opinion, stiff-necked, strait laced, and obsessed by horrifying hallucinations and illusions in regard to loss of dignity and prestige, —an incarnation in spirit of Sir Auckland Colvin—it needs no prophet to predict that a self-respecting body of enthusiastic religious propagandists like the Arya Samaj will stink in his nostrils.

The *Times* will, then, denounce us with greater vigour than it applauds us to-day. Let us not be too jubilant over praise which, though it happens to be correct in this rare case, is based upon a method of collecting data disastrous to the interests of valid reasoning and sound argumentation and which may yet lead to a reversal of the verdict that fills our hearts with thanksgiving. As a psychological study, however, it is interesting to note the *Times'* sudden change of front. We are told in the review that the apostle of the Arya Samaj doctrine,

> *"the Swami Dayananda, a Brahman of great Sanskrit learning, and a man of indomitable character, high courage under persecution and intimidation, and profound spirituality, was an Indian Luther.*

The italics are ours. Compare this with what the redoubtable Sir Valentine Chirol, the "notorious" special correspondent of the *Thunderer*, wrote five years back.

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"He had at an early age lost faith in the Hindu Pantheon, and to this extent he was a genuine religious reformer, for he waged relentless war against the worship of idols, *and though his claims to Vedantic learning may have been slight*, his creed was "back to the Vedas."

The man who five years ago was considered by the *Times* to have "slight" claims to Vedantic learning is to day described as 'a Brahman of great Sanskrit learning'? This change in the angle of vision possesses considerable psychological interest as showing the kaleidoscopic changes effected in the standpoints of the Tory Press by the utterances and public pronouncements of "men on the spot," the new Gods at whose shrines the Troy Journalists of England burn incense and whom they expect the seasoned democracy of the land to worship with heart-offerings. Again the reviewer tells us that Swami Dayanand's independent view of the Vedas has resulted

"in a high spiritual monotheism combined with an austere, yet not forbidding, ethic."

Compare this with the estimate of Dayananda's ethical teachings presented to the British public by the "Times" special authority on Indian affairs in the series of articles which were made much of by Anglo-India at the time they first appeared and which won a knighthood for their writer. This is what Sir Valentine wrote at the time :—

"His (Dayananda's) ethical code, on the other hand, *was vague and he pandered strangly in some directions to the weaknesses of the flesh, and in others to popular prejudices.*"

The writer of the review, inspite of Sir James Meston's pronouncement to guide him, has not been quite able to cast off his coloured spectacles. Although his standpoint is diametrically opposite to that of Sir Valentine, he must needs whitewash his illustrious predecessor. He compares the Arya Samaj to the Gaelic League which, whilst avowedly and truly non-poiltical and only literary and historical in its aim, is composed mainly of ardent nationalists. One would think that this comparison is a glorious vindication of the non-political character of the Samaj and also a warm tribute to its vitality and intrinsic worth. For only a liberal and progressive religious organisation can attract ardent nationalists. Healthy and vigorous nationalism ill consorts with dead, effete and lifeless conservatism. Nationalism appeals to vigorous, pushful, educated and aspiring manhood and this is exactly the element in the population on which enlightened, practical and vitalising spirituality leaves its mark. The combination is not

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unholy. Godless and unspiritual nationalism leads to the devious paths of anarchism, terrorism, and revolution. Healthy spirituality saves nationalism from degeneration. All well-wishers of the British Raj should view this holy combination with a hopeful and sympathetic gaze. It is as impossible to arrest the flow of nationalism in New India and other civilized countries as to stem the tremendous and fearful rush of the Ganges at Hardwar with a dam made of sand. All that one can do is to divert it into fruitful and constructive channels and this the Arya Samaj does in this country and will do in other countries when its propaganda spreads to foreign lands. This is the secret of the wonderful philanthropic activities of the Samaj. But the writer of the review in the *Times* scents a danger and says :—

> "*This is the danger to which Sir Valentine Chirol drew marked attention*, and it may be due to his warning, and to the action of Lord Morley in deporting Mr. Lajpat Rai and others that the subsequent history of the Arya Samaj has been apparently blameless"

What a lordly man is the infallible Sir Valentine ! He must be defended at all costs—even at the sacrifice of commonsense and consistency. The record of the Arya Samaj was always blameless. The reviewer tells us solemnly a little before this :—

> "So Dayananda left his Indian Protestantism on his death in 1883, and to these principles, in spite of a slight split, the Samaj has adhered."

It may be pointed out here that Sir Valentine blamed the principles of Dayananda for the alleged nationalistic tendencies of the Arya Samaj. Said he :

> "and the whole drift of Dayananda's teachings is far less to reform Hinduism than to rouse it into active resistance to the alien influence, which threatened, in his opinion, to denationalise it."

In other words, Sir Valentine attacked the sincerity of Dayananda and traced to this corrupt and contaminated source the pestilentially nationalistic propaganda of the Samaj. If the Samaj has adhered to the principles of its founder——which, of course, could not have been changed by the Master who died in 1883, as a result of the warning of the peripatetic knight or of Lala Lajpat Rai's deportation—and if, as the writer asserts, Swami Dayananda was profoundly spiritual and consequently transparently sincere; Sir Valentine stands discredited for having, from questionable motives, maligned and slandered gratuitously a great saint, prophet and sage

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of whom the entire human race may well be proud. The writer, who seems to be otherwise clear-headed, has been betrayed into this lame and halting defence of Sir Valentine either out of regard for the prestige of the *Times* or because Indian nationalism is *anathema maranetha* to all Tories.

The following remarks of the reviewer in regard to the firm resolve of the Arya Samaj to run their Gurukula independent of state aid may be commended for their obvious sanity:—

> "The resolve of the Samaj to remain independent of Government recognition or subvention naturally excites suspicion though the reasons are intelligible. It could not submit to Government regulations without losing its distinctive and, indeed, essential character."

We congratualate Lala Lajpat Rai on being the author of the first book on the Arya Samaj written by an Arya Samajist which has been published in England and has called forth a chorus of hearty appreciation of the movement from all sections of the British press. Although the review in the *Times* does not show that the writer has profited much by the study of the work under review, yet we have read notices of the work in many respectable and leading British papers which embody profuse quotations from the book and are full of sincere and generous praise of the educational and social work of the Arya Samaj and recognition of its lofty spiritual and altruistic aims. Lala Lajpat Rai has, therefore, earned the gratitude of the community, of a section of which he is a respected leader, by popularising the social and educational aims of the church in the land of our rulers. This, to our thinking, is the chief recommendation of the book.

The Scope of the Work.

The full title of the book under review is "The Arya Samaj. An account of its origin, doctrines, and activities, with a Biographical Sketch of its Founder." The preface has been contributed by Professor Sydney Webb LL. B., of the London School of Economics and Political Science. It is short and sweet. Of course, Professor Webb says very little or nothing about the solution that the religion of the Arya Samaj offers of the ultimate problems of the universe--factors in the propaganda of a religious society which alone determine its everlasting worth. His remarks are confined to the educational propaganda of the Samaj and its work of social uplift Mr. Sydney Webb calls the Gurukula "the most fascinat-

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ing educational experiment in the whole world" where "has been growing up, during the past twenty years, a new type of monasticism." Then follows the author's Introduction in which he laments the dearth of Arya Samaj literature in English--we agree with him in the main though we totally differ from his view that Dr. C. Bharadwaja's English translation of the Sattyarath Prakash is unsuitable for English students——and dilating upon the need in the English language of a work giving a general idea of the Samaj tells his readers that he has made an attempt to supply it. The author makes no claim to originality, on the contrary he modestly admits that his work is " more of the nature of a compilation." Part I consists of 5 chapters and 92 pages. Of these 3 chapters and 58 pages are devoted to a life-sketch of the Master, one chapter of 23 pages to his teachings and 1 chapter of 11 pages to his monumental translation of the Vedas. The second part consists of seven chapters and 121 pages of which only one chapter of 31 pages is given to the exposition of the doctrinal side and the remaining 6 chapters deal with social aims, organisation, relation to politics, educational propaganda, philanthropic activities and Shuddhi work. Part III has two chapters which embody general and miscellaneous observations and a forecast. This analysis shows that the book deals mainly with the social and educational side of the movement and very briefly and only incidently touches on its doctrinal side - its philosophy, sociology and metaphysics. After all a proselytising church with a world-wide mission must ultimately stand or fall by its metaphysics—it is by its contribution to the solution of ultimate problems which have perplexed philosophers for ages that the world of to-day and posterity will judge of the Arya Samaj as a factor in the advancement of humanity to the ultimate goal of human endeavour. The work of social reform and educational reform can only be a subsidiary activity for it deals not with permanent elements in the task of world reconstruction but with local and impermanent phases of national re-building. The religion which Swami Dayananda revived existed before there were Hindus, Muslims and Christians in the world and its chief aim is to weld together all these warring creeds into a homogenous whole deriving its life and vitality from the eternal Vedas whose ageless wisdom is the primeval, ultimate and uncontaminated source of all that is true, grand, ennobling and upifting in the world's creeds, social systems and polities. The Hindus are only a fractional part of the world which the Master intended the Arya Samaj to reconstruct. An appeal made to the sympathy and goodwill of civilized humanity on the ground of work done for one section of the human

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race, in response to its peculiar traditions and temporary social needs, may win a nod of approbation but cannot gain for the church a single convert or adherent. The author has failed to lay emphasis on the aspect of the Master's teachings which would subjugate intellects and capture hearts irrespective of colour and nationality. Indians are, no doubt, Indians and Englishman Europeans; but both are, above all, human beings. A universal organisation, though its methods of social work are determined by the different needs and traditional requirements of different communities, wins worldwide acceptance for its message by an appeal to the common humanity of all races. This factor of universality alone gives a colour of homogeneity to its heterogeneous activities and binds together the different races, in different stages of culture, over which it holds sway. That is the central feature of its propaganda, the source of life from which are sent forth vitalising currents which inform and vivify all ramifications and stamp them with the common seal. Lala Lajpat Rai's work gives the wholly erroneous impression --although he clearly disavows that intention—that the Arya Samaj is a social growth representing a temporary phase of the evolution of the Hindu community and is the product of the peculiar present needs of that community.

This impression is most unfortunate. There is as much historical relationship between the Hindus and the Aryas as there was between the Jews and the Christians. Thanks to Paul, Christianity was saved from degenerating into a Jewish sect. Why did it escape that fate? Because Paul laid emphasis on the universal features of Christ's teachings. The teachings of the Vedas are universal. There is nothing in them which has particular reference to the peculiar social or creedal needs of the Hindus. Our relations with the Hindus seem to be closer than with other communities because they also profess a belief in the same holy scriptures although they regard them as their peculiar national heritage. One would think that an exponent of the Arya Samaj appealing to the outside world should rather lay emphasis on the universal character of the divine inspiration, selfishly dethroned from its high pedestal by the Hindus, than on the closer relationship of the Arya Samaj to the Hindu society which is more racial and cultural than creedal or philosophical. A universal church ought to take its stand upon its philosophy and metaphysics and not upon the peculiar type of culture and racial characteristics of its followers of one country. If this is done, people of other communities with their own peculiar racial traits and types of culture begin to think that that Church is not for them.

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Of course, it may be said that there are features in the present day culture and social polity of the Hindus that are Vedic. Granted, but there are also features in it which are unvedic—caste exclusiveness for instance—and there are features in Semitic culture—a spirit of fraternity for example—which are essentially Vedic. Why should Vedic culture, which is the final source of all that is right and uplifting in all the various cultures of the world, be identified with one culture no matter how closely allied it may be to the primeval source. The father cannot be identified with his first-born—sometimes and in some respects the youngest son reflects more faithfully the spirit of the father. Priority of secedence does not necessarily imply fidelity to the original type. On page 251 of his book Lala Lajpat Rai tells us !

> "He (Dayananda) believed that, although other religions contained some truth, the religion of the Veda was the only absolutely true religion, that it was for all mankind; and that it was their duty to give it to mankind, irrespective of caste, colour, or creed. *Dayananda had thus at the outset the idea of a universal mission, but at the same time he never forgot the prior claim of the nation to which he had the honour to belong.*"

We beg to be excused for stating that Lala Lajpat Rai has, though in perfect good faith and as a result of misdirected patriotic zeal, quite misstated and misrepresented the position of our Lord and Master. The Veda is the word of God. What is God's is always for all mankind. It is a sacrilege to suggest that the Divine Father of us all has favourites among his children. To Him all are alike. He is the Lord-God not only of the Hindus but also of the Christians, the Muslims and other religionists. In his Divine Presence all distinctions of race and nationality vanish. He has no "chosen people" and no favoured race. Dayananda would have been false to his Father if, as a trustee of His wisdom, he had abused his sacred trust and admitted the prior claims of any people. As an accredited custodian of the Divine Repository of Revealed Learning, he had absolutely no right to make distinctions between class and class. He laid the foundations of a church universal from the start and not, as Lala Lajpat Rai thoughtlessly says, of a church that was meant to start as a Hindu organisation and to develop, after the Hindus had been gained over, into a universal church. Let us study the Principles of the Arya Samaj. Principle VI lays down clearly :

> "The *primary* object of the Samaj is to benefit *the whole world* by improving the physical, spiritual and social condition of *mankind*."

Do not the words italicised by us fully prove the gratuitous character and untenability of Lala Lajpat Rai's position.

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If the *primary* object of the Arya Samaj is to benefit *the whole world* how could it be held without distorting the plain sense of common words that the society was meant *primarily* for the salvation of the Hindu race. Commenting upon these principles Lala Lajpat Rai says :—

"It is said, in fact, that the object was to make the Arya Samaj as catholic as it possibly could be without sacrificing its Hindu character."

But we fail to see whence the Hindu character of the movement can at all be inferred. The word Hindu does not occur even once in the ten principles or even the bye-laws. Principle III enjoins upon Aryas as a paramount duty to read the Vedas, "to hear them read, to teach and read them to others" not because they are the scriptures of the Hindu race, as L. Lajpat Rai's authority R.B Mulraj basely insinuates—for the Puranas and the Tantras are also the scriptures of the Hindu race and the Arya Samaj rejects them—but, as the wording of the principle clearly shows, because they "are the books of true knowledge." Surely Lala Lajpat Rai does not mean to suggest that the Hindus have a prior claim to the acquisition of God's truth. If the principles and bye-laws of the Arya Samaj clearly disprove Lala Lajpat Rai's position, the writings and conduct of the Master do so even more emphatically. In the Sattyarath Prakash he invites Muslims and Christians to join his church. The last words of the chapter on Christianity are an appeal to the Christians to accept the Vedic Dharma because "in the acceptance of the Vedas the whole truth is accepted."

The appeal to the Muslims is even more clear and direct. The last words of the chapter on Islam read as follows:

"If you (Muslims) are sincerely desirous of getting hold of truth, embrace the Vedic religion."

Again the Master even before he had any considerable following from amongst the Hindus, sanctioned the affiliation of the Theosophical Society of America to the Arya Samaj and in his letter according this sanction spoke of the Theosophists as Vedic Dharmists and Arya Samajists. In his last will and testament Bhagwan Dayanand directs the executors to apply the funds left after his demise to, among other objects,

"The teaching and preaching of the Vedic Dharma by organising a body of teachers and leaders to work in India and other countries so that truth may be accepted and falsehood rejected." (*Vide* Dayanand's will rule III.)

We see, then, that even in the expenditure of the scanty funds at the disposal of the Arya Samaj, when it was an

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infant society, the claims of "other countries" were considered equal to that of India in the matter of the right to receive Vedic teachings. It is an open secret that the Master had commenced a study of the English language and he wanted to go to foreign lands personally and preach the Gospel but untimely death prevented the realization of these wishes. We have dwelt so much upon this point because we were afraid that a serious misrepresentation of the right position of the Arya Samaj and its founder emanating from such an exalted source might permanently injure the Arya Samaj in the estimation of non-Hindus as a sectarian movement which it was never intended to be. Chistianity in the time of Christ was an offshoot of Judaism. St. Paul stripped it of its Jewish shell, and universalised it. The Vedic Dharma as expounded by Dayanand is a universal system of thought and living.

What a pity that some of the Master's disciples should try to nationalise and sectarianise it! Let nationalism in India ally itself with the Vedic Dharma and thus be spiritualised and become prolific of blessings to India. But it can never be permitted to wrest this eternal source of inspiration from upwardly striving humanity in other countries and coming ages and appropriate it, at least for a time, to its own exclusive use. God and the Veda recognise no prescriptive claims on the part of persons or communities. All claims must be established by honest effort and the spirit of truth-seeking.

Some Outstanding Merits of the Book

Having said so much in criticism of one line of thought pursued by our revered brother, we now proceed to state the outstanding merits of the book. Although L. Lajpat Rai has been a prominent worker of one section of the Arya Samaj, he has while writing the book risen superior to all party considerations. This, by itself, is no mean psychological achievement and we heartily congratulrate L. Lajpat Rai on it. The work done by both the sections of the Samaj has been described with fulness and in a spirit of absolute fairness. A persusal of the book is sure to leave even a skeptical Anglo-Indian full of admiration of the magnificent social and educational work of the Samaj and to convert even its inveterate honest enemies into convinced well-wishers. We think that if the branches of the Arya Samaj bought copies of the book and presented them to officials, they would be rendering an invaluable service to the mother-church. Again the book is interesting reading. The style is pleasant and easy. The quotations are nowhere long and tedious and have been skilfully edited. They dovetail into the main narrative quite naturally. Another attractive feature of the book is the excellent printing and get up on which Messrs Longmans Green and Co. deserve to be congratulated.

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A few suggestions.

We would conclude a notice of this excellent work with a few suggestions for the improvement of the next edition. Although the work of the Samaj in the Punjab receives full and adequate treatment, the splendid work done by our brethren outside the land of the five rivers has been not even touched upon.

The next edition should contain a full and comprehensive account of the work done by the Bindrabhan and Nasik Gurukulas, the Dehra Dun D. A.-V. High School and Kanya Pathshala and the Bareilly and Ajmere orphanages.

It should also record the good work done by the K. M. Vidyalya. No work on the Arya samaj can be of permanent worth which omits all reference to the splendid and scholarly work of the intellectual justification of the Master's position done by Pandit Guru Datt and to the inspiring martyrdom of Pandit Lekhram who died bravely for Truth. The blood of martyrs is the seed of the church and the Arya Samaj is proud of it that although it carries on its work under a peaceful regime, it produced a splendid martyr within 25 years of the death of the Master.

On page 164, Lala Lajpat Rai states that Mr. Justice Ranade never belonged to the Arya Samaj. We can not say whether Justice Ranade was ever a regular member of the Arya Samaj but that till after a few years of the Master's death he believed in the Vedic Dharama as expounded by the Master was established in an article from the pen of Rai Bahadur Mul Raj which appeared in the *Gurukula Magazine* of Gujranwala. The article made it clear that in the very first meeting of Paropkarni Sabha held after the demise of the Master, Mr. Ranade proposed that all the members, of course including himself, should sign a declaration of belief in the 51 articles of faith laid down by Dayananda.

On page 149 the author tells us that we are more advanced than Swami Dayanand in the matter of our marriage customs, in as much as he merely suggested an exchange of photographs between the contracting parties and in our day they make each other's acquaintance before ratification of the contract. It is an illusion of Lala Lajpat Rai which we feel bound to dispel. This is what Swami Dayananda says, after suggesting an exchange of photos as a preliminary step :—

"They (*i. e.*, the contracting parties) *should be allowed to converse with each other or hold a discussion in the presence* of their tutors, parents and other respectable people. Whatever questions or answers, on any private subjects, one would like to put or give to the other

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should be done in writing before the assembly. As soon as *they feel that their love for each other is strong enough to entitle them to marry and have, consequently, made up their minds to do so,.....*" *Sattyarath Prakash, English Translation by Dr. Bharadwaja.* Pages 114 and 115.

This must convince Lala Lajpat Rai that he is not more liberal in his views about marriage than his Master. Swami Dayananda not only permits the parties to make each other's acquaintance before marriage but forbids marriage so long as acquaintance does not develop into love. Of course, all sane men are opposed to young people going out for solitary walks before marriage. To this he was strenuously opposed, though he permitted correspondence and meeting in company. The method proposed by the Master is better than occidental courtship for it secures all its advantages, and saves the couple from opportunities of crossing the Rubicon and kicking up traces and dispenses with the necessity legitimatising children born in wedlock by rendering their birth impossible.

If Lala Lajpat Rai had only refreshed his memory by reading these passages before speaking in apologetic terms of the illiberality of the greatest and sanest sociologist of his age, he would not only have not been betrayed into this unfortunate misstatement, but would have got an opportunity to pay a just tribute to the sanity, practicality and wisdom of Dayananda's scheme. On pages 147 and 148 Lala Lajpat Rai quite wrongly says that there is divergence of opinion in the Arya Samaj itself on the question of Niyoga. This is absolutely incorrect. Both the sections of the Samaj uphold Niyog and preach it. Lala Hans Raj, the accredited leader of the party to which Lala Lajpat Rai belongs, once actually devoted his anniversary discourse to an exposition and defence of this holy doctrine. On this point the Arya Samaj as a body is absolutely united and if there are individuals who hold a divergent view they must be singularly lacking in courage of convictions. Only one man named Badri Datta once publicly denounced Niyog and he had to leave the Samaj.

One page 147 there is an unfortunate typographical error. A mantra of the Yajurveda has been printed in place of an Atharva Veda text.

This ought to be corrected. On pages 95 and 96 the author has taken pains to state the special difficulties under which Swami Dayananda had to write out his commentary on the Vedas and invites the reader to be indulgent in his judgment on that account. We were pained to read this portion. Does Lala Lajpat Rai find any flaws in the monumental

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commentary? If so why does he not state them so that it may be possible to meet his objections. If he himself has discovered no flaws, is he apologetic because others speak so loudly against the commentary? Does Lala Lajpat Rai forget that almost all later commentators of the Veda who lived before Swami Dayananda's time have followed Sayana's method. Swami Dayanand revived a method of interpretation which had not been followed for thousands of years and which people had well-nigh forgotten. What wonder, then, if all the forces of effete traditionalism were arrayed against him. Was Lala Lajpat Rai influenced by this chorus of denunciation, or was he desirous of gaining a reputation for fair-mindedness and tolerance? Need we tell him that to tolerate the intolerable is no virtue. Sayana was the originator of the mythological school of Vedic interpretation? If one accepts that, he must either renounce the Vedas as books of true knowledge and discredit the authority of all Indian philosophers like Kapila and Kanada or accept as true knowledge rank polytheism, fetish worship insensate ritualism and gross matter-worship. An enlightened man must make his choice between acceptance of the Vedas as repository of divine knowledge and of Sayana as an authentic commentator or, in other words, he must either read the Vedas in the light of the Puranas which are very recent apocryphal accretions to our sacred literature and reject them with disgust as being full of incoherent balderdash and transcendental trash or follow Yaska and other ancient sages and following their methods of interpretation revived by Dayananda find in the Vedas the primeval fount of all knowledge—physical and psychical. Maturer consideration and deeper thought will convince Lala Lajpat Rai that there can be no possible method of reconciling such antagonistic standpoints as those of Dayananda and his critics. They are contradictory and mutually exclusive. If the one is right, the other *must be wrong* and *vice versa*.

There is no halting place between these two extremes. The outstanding merit of Swami Dayananda's revived method is that it gives us a consistent rendering of the Vedas. The other method makes out the Vedas to be a confused commingling of the modernmost ideas and the most primitive and savage conceptions. Now it is a fact disputed by none that the Vedas have existed in their present form unchanged for thousands of years. If they represent stages of human culture, that culture must needs be, according to evolutionists, a very primitive type of culture. If, then, we find in them passages embodying philosophical conceptions which are at once the wonder and despair of modern philosophers and thinkers, we must needs be-

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lieve that the rest of the holy scriptures must have been hopelessly misinterpreted and if after thousands of years of "evolution" humanity still stands staggered at the "primitive" wisdom of the Vedas, they must be a record not of human barbarism but of eternal truths residing in the Divine Essence. Swami Dayanand's powerful commentary effected a revolution even in the views of Professor Max Muller. In his "The six Systems of Indian Philosophy" which he wrote in 1899, after he had read and appreciated Swami Dayananda's "Rigveda Adi Bhashye Bhumika" and Pandit Gurudatta's "Terminology of the Vedas," the distinguished Orientalist expresses opinions which go to show that these two books profoundly influenced his method of Vedic interpretation and cast his old views in the melting pot.

We quote from pages 50 and 51.

"These startling outbursts of philosophic thought seem indeed to require the admission of a long continued effort of meditation and speculation.....It is not necessary that the historical progress of thought, whether religious or philosophical should have been exactly the same in every country, nor must we forget that there always have been privileged individuals whose mind was untrammelled by the thoughts of the great mass of the people, *and who saw and proclaimed as if inspired by a power not themselves, truths far beyond the reach of* their fellow men.....still it was achieved; and whatever is the age when the collection of our Rigveda Samhita was finished, it was before that age that the conviction had been formed that there is but *one*, one being, neither male nor female, a being raised high above all the conditions and limitations of personality and of human nature, and nevertheless the being that was really meant by all such names as Indra, Agni, Matrasisvan, nay, even by the name of Prajapati, lord of creatures. In fact the Vedic poets had arrived at a conception of the Godhead which was reached *once more*, by some of the Christian Philosophers of Alexandria *but which even at present is beyond the reach of many who call themselves Christians.*"

These startling outbursts of admiration on the part of Professor Max Muller would have been impossible, if he had not gravitated partly by the imperceptible influence of Bhagwan Dayananda's arguments and partly by conscious intellectual acceptance of his position, from Sayan's methods of interpretation to Dayananda's system of exegesis. Sir Monier Williams, was similarly influenced. He had many personal communications with the Master. Through Sir Monier Williams, Wallace, one of the greatest physicists and philosopher of modern times, was reached. In his "Social Environment and Moral Progress," he quotes the translation of a Vedic hymn made on Swami Dayananda's lines, and says !

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".....We must admit that the mind which conceived and expressed in appropriate language, such ideas as are everywhere apparent in these Vedic hymns, *could not have been in any way inferior to those of the best of our religious teachers and poets*—to our Miltons and Tennysons."

It is an open secret that a study of the English translation of the Vedas was the principal factor in the causes which led to Wallace's repudiation of the theory of Mental and Moral evolution. The renunciation by the joint originator of the Evolution Theory of its Mental and Moral aspect marks an epoch in the history of modern thought and we have shown that this momentous event can be directly traced to Dayananda's commentary on the Vedas and yet Lala Lajpat Rai thinks it necessary to write about it in a halting, hesitating and apologetic style. But the leaven has not only worked outside India, it has even more profoundly modified indigenous Vedic scholarship. The late Pandit Satyavrata Samaswari, the well-known Pandit of the Bengal Royal Asiatic Society, gratefully acknowledged in an assembly of the learned at the Gurukula that in his translation of the Vedas he invariably followed Swami Dayananda's method. Pandit Mahadeva Shastri of Mysore has made a close study of Swami Dayananda's commentary and his method of the interpretation of Vedic texts is so clearly the Master's, that if he had been in the Punjab or the U. P. he would have been a leading member of the Arya Samaj.

If Mr. Parmasiva Iyer, author of 'The Riks" had followed Sayana's mythological method instead of closely following Swami Dayananda's etymological and allegorical method, he could never have worked out his wonderful hypothesis. The same may be said of Mr, Pavgee, author of "The Vedic Fathers of Geology." Srijuta Aurovindo Ghose, the most recent though the most brilliant English—educated commentator of the Veda, has paid an ungrudging tribute to Swami Dayananda's scholarship and has explicity declared that the meaning given to Vedic terms by Swami Dayanand is the nearest approach to the sense which the Vedic Rishis themselves would have assigned to them. The late Dewan Bahadur Ragho Nath Rao, the Grand Old Man of Southern India, gratefully acknowledged in an interview which he accorded to a representative of the *Vedic Magazine* that he believed that Swami Dayananda had correctly translated 30 per cent of Vedic hymns. Now a commentary which, in the extent of influence exerted, is so monumental, surely deserves more than an apologetic treatment at the hands of a follower of the Swami. We hope that Lala Lajpat Rai will see his way to revise this portion of the book in the next edition.

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The last criticism that we have to offer is in regard to the undue prominence that Lala Lajpat Rai has given in his book to Rai Bahadur Mul Raj, the Judas Iscariot and Devadatta of the church of the Arya Samaj. He quotes *in extenso*, evidently with approval, the notorious lecture delivered by this man in 1893 in which we find the stupid remark that the religion of the Arya Samaj cannot become universal and the idiotic statement that *no doctrines are included in the Principles of the Arya Samaj*. It is a pity that Lala Lajpat Rai does not protest against this silly statement although his book professes to be an account of the "doctrines" of the Arya Samaj. The second principle is a statement of the doctrine of the Samaj with regard to God who is there stated to be just, merciful almighty, all-knowledge, all-beatitudes and therefore personal. If this is not doctrine, we do not know the meaning of the term. Again the third principle requires Aryas to subscribe to a belief in Vedic infallibility. No man outside Bedlam has as yet declared that the Vedas contain no doctrines.

We have called Mul Raj the Judas Iscariot and Devadatta of the Arya Samaj movement. This man was the recipient of innumerable favours at the hands of the Master and yet he spared no pains to betray him in his lifetime and actually brought about a schism in his church after his death.

Rai Bahadur Mul Raj—or Bhai Mula as he is termed by his intimate friends—is not an Arya Samajist by faith because he does not believe in the revealed character or infallibility of the Veda. He boasts that he tried his best to have the third principle of the Arya Samaj which relates to the infallibility of the Veda so worded that even non-believers in the Veda could by quibbling and casuistry join as members but failed miserably to impose upon Swami Dayananda. Lala Lajpat Rai vaguely refers to this incident on page 106 of his work but suppresses the name of Rai Bahadur Mul Raj. This man is so honest that he signed the form of membership of the Arya Samaj though his interpretation of the third principle had been definitely rejected by the framer of the principles. In other words he signed a declaration of belief in Vedic infallibility although conscious all the time that he was perpetrating an outrage on intellectual honesty for he did not then and does not now subscribe to the doctrine. As we have already stated, Rai Bahadur Mul Raj is directly responsible for the present split in the Arya Samaj. He led the seceders some of whom boldly declared—the mainbody was content with tolerating flesh-eating—that, in spite of Swami Dayananda's explicit declaration to the con-

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trary, they would continue to regard flesh-eating an act of merit and to preach the pernicious and unvedic tenet. He controlled the party for a time but his heretical preaching, secret and open, and the dark plots he was always hatching against the parent body and its institutions disgusted his colleagues and they made the Samaj too hot for him. He had to retire first from the leadership and then from the effective membership of that section which ever since it has been freed from his maleficent influence has been gradually returning to purity of faith and doctrine.

Scientific Basis of Hindu Household Customs.

Indians need to use a certain amount of caution and discrimination in reforming their manners and customs. We are an old and fallen nation who may possess mutilated, disfigured and even rotten, and entirely mixed up with baser things, many remnants of our most perfect civilization. Our educated youngmen who are going crazy after western civilisation and western names and customs do very often behave overbearingly towards their old-fashioned relatives when the latter try to check them in their mad career. This is bad. Indians should slaken their hot-headed race after things western which look so specious and try to acquire some respect for their own ancient customs and manners. For who knows what corroborations of them may not be received from the American scientists and German philosophers some day? This does not bar investigation. Indeed, let them condemn a thing when found positively harmful but, also, let them put others which are found useful on a rational basis by driving away the household demon of superstition. If in a case no conclusion can be arrived at, better leave it as it is than condemn it in favour of another about which you know nothing.

In this respect our motto it should be to suspect good at home. The following letter from Mr. Rafidin Ahmad published in the "Collegian" shows how much reason there is in our being favourably prejudiced towards our old surviving civilization.

I used to wonder why the Brahmins use copper vessels for keeping water during their Puja ceremonies. Why not tin or zinc receptacles? My Hindu friends tell me that old Hindu writings direct water to be kept in copper vessels. Was the knowledge of the ancient Hindu simply empirical or rational?

My professors in the College of Dentistry tell me that copper cements and copper amalgams are increasingly coming into prominence

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as filling materials for decayed teeth, owing to the germicidal action of copper salts. Let us consider a few of the evidences.

Bacteriologists recognize that copper salts possess a distinctly toxic action on microorganisms partly from their coagulating albumen and combining with certain of the constituents of the tissues. Rideal and Bains (Journal of Sanitary Inst. 1904, 594) obtained sterilization of bacillus typhosus, coli and S. pyogenes aurcus in 24 hours. Basset Smith (Jour. Preventive Medicine July 1901) found that in a bright copper vessel bacillus typhosus was still living at 12 hrs. but was dead at 24 and that of ordinary water organisms 1020 per c c. at first, only 8 per c. c. (none of them liquifying) were left after 24 hrs. He concluded that clean iron or zinc was nearly equal to copper in first effect but soon lost the power by oxidation.

Springer and Springer (Chem. Ztg. 1910, 34, 585, 595) made experiments with putrefactive bacilli, such as proteus vulgaris or elostridium foetidum, which showed *that Copper Salts were very strongly antiseptic; even when present to the extent of 1 to 2,000,000 a perceptible action was observed.* The Springers conclude that copper salts should be useful remedies in diseases characterized by increase in the number of putrefactive bacilli. The U. S. Dept. of Agriculture reported in 1904 that I sq. cm. of bright copper per c. c. of water was sufficient to exterminate uroglena and some forms of spirogyra and Kraemer showed that the same treatment destroyed colon and typhoid bacilli in 4 hours, while colloidal copper was quickly fatal to these organisms. For household purification, he commended the use of strips of copper about 3½ sq. inch to each one quart (2 cems. to 100 c. c.) immersed in water for 6 to 8 hours. This was suggested in 1904. Does it sound new to you, my Hindu friends ?

We all know of the common use of copper salts, killing agricultural parasites, *e. g.*, that of the sulphate for soaking seeds and against potatoe blight, also verdigris (acetate). Paris green, (arsenite), copper lime-sugar and copper-soap washes for trees and Bordeaux mixture (copper sulfate of lime) for vines and other crops.

Kroncke and Schumberge (Chem. Ztg. 1900, ii, 203) consider cuprous chloride to be more active in the purification of water. American investigations also conclude the copper sulfate "is not so efficient as chloride compounds, is more seriously affected by carbonates and is much more expensive" (U. S. Geological Survey, Water Supply Paper 229, 1909).

Copper sulfate was tried out at the Waelhan works of the Antwerp Water Company. It was found that there was a rapid destruction of organisms, especially Endorina, and the latter were killed by the presence of one part of copper sulfate per million. (This is equal to 1 part of copper in 4 million parts of water). Another result was the disappearance of most crustacea. (Journal of Gaslighting 1906, 96, 813).

I could quote evidence *ad infinitum*. But what is the use of quoting somebody else ? We Indians ought to have been the first in experimenting rationally on copper. My idea is simply this, let us walk with our eyes open and not let the foreigners get the idea from us and then stamp their name on it. Shall we do it?

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The War.

The Great War is proceeding. Hundreds of thousands have been killed and yet no decisive results have been obtained. The Austro-German forces have re-taken Galicia, but Russia has now checked their advance beyond Lublin and the enemy is in full retreat. On the western theatre, the Germans are preparing for a great offensive and the Allies are also in their full strength. Perhaps a decisive battle fought here may drive the Germans back and improve the prospects of an early peace. Germany by sinking the liner Lusitania has not only forfeited the sympathy and goodwill of America but has horrified the entire civilized world. It seems as if the God Moloch is not satisfied with the hollocaust already obtained by it and America and Germany are on the brink of war—there are limits beyond which even an avowed doctrinair pacifist like President Wilson cannot go. The report of the Commission presided over by Lord Bryce confirms the worst allegations of brutal atrocities on the part of Germany. Germany is a Christian country and the Kaiser professes to be a vicegerent of God. Vicars of Christ, in the home of Luther's reformation, doubtless pronounce their blessings on the perpetrators of brutalities including rape. Moreover, Germany is one of the foremost representatives of modern civilization and claims its right to share with England the task of civilizing coloured humanity—for civilization and colour do not go together except the colour be yellow and civilization another name for exploitation and peaceful penetration at the point of the bayonet and by means of imperial and imperious ultimatums——and the justice of the claim has been conceded by many Englishmen. And again Germany boasts of a "Kultur" that is bound to transform humanity—a section of humanity in Belgium has certainly experienced the sweet operation of their culture but is so obtuse that it is not grateful for the doze. Such be the fruits of Christianity, civilization and Kultur! There is a screw loose somewhere and after the War, the leaders of Occidental thought must hold a conference in the sight of wailing widows and helpless orphans to re-adjust their "civilization" to the eternal verities that regulate the universe. They may well wonder upon the *Varn Ashram Vaivestha* devised by their coloured ancestors and see for themselves whether it is right to inoculate the young with the belief that perfection and scientific precision in the art of slaughter is "civilization;" exploitation of the weak and the delimitation of sphere of influence in foreign lands the surest means of improving the lot of the uncivilized; bloated ornaments and the glorification of militarism the clearest expression of the

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wish for peace; delivering complimentary post-prandial speeches and gushing expressions of love and friendship for your enemies simultaneously with the continued perfection of the spy system the most acceptable diplomacy and the utilization of political influence and power for the promotion of national trade the most convincing manifestation of solicitude for the well-being of subject races. Let them then also pause in their mad and blind pursuit of materialistic aims and consider whether it is not desirable to learn from the ancient "primitive" sages the eternal truth that all real and absolute values are and ought to be moral and spiritual and that economic values are relative and therefore comparatively fictitious and unreal values. Did not the great sage Tolstoi prophesy that at the conclusion of this War, light from the east would irradiate the gloom enveloping the west. Do the degenerate custodians of the eternal wisdom transmitted from age to age by successive generations of sages and apostles the last of whom was Bhagwan Dayananda—realize the awful responsibility that rests on their shoulders and the terrible consequences of neglect of duty on their part at this critical moment in the fortunes of the human race? Will they take the tide at its flood or leave the task to the occidental disciples of their ancient forefathers. It is God's will that the task should be accomplished and no power on earth can stay the fulfilment of the Divine Will. The question is whether by becoming willing instruments of His will they will achieve eternal glory or earn everlasting infamy by foregoing their precious heritage and forfeiting their very right to existence as custodians of Divine culture by failing to do that for which alone they have been preserved through the ages while other ancient nations have, one by one, been swept into eternity. We have no doubt that the "chosen people" of God will not by their incapacity lose the privileges which their ancestors earned for them by their capacity for higher psychic illumination? "To be or not to be" that is the momentous and fateful question.

The Internment of Pandit Munshi Ram Lasani Granthi.

Of all the local administrations in India that of our Province is the most philosophical. It has its own peculiar methods of interpreting statutes and laws. It reads into them meanings which the legislature was too unimaginative even to conceive—of course it could not have intended what it could not even conceive. When the Press Act was passed into law, it was contended by its framers that the danger that it would stop not merely

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seditious agitation but also all political agitation was illusory. Sir Michael O'Dwyer's Government, however, has worked the Act in such a glorious spirit that it can proudly claim in the Administration Report for 1913-14 (page 67) that "*Political* and especially seditious literature has become almost extinct in the Punjab as a result of the Press Act and philosophy seems to be in disfavour." Was the Press Act intended to kill out all political literature. Lords Minto and Hardinge and Sir S. P. Sinha and Sir Ali Imam will reply with an emphatic negative. But the Punjab Government ascribes the extinction of political literature in the Punjab to the Press Act. Is the Press Act quite as defectively framed as its critics asserted at the very outset or is the Punjab Government to blame for wielding their weapon with undue severity? Can a modern civilized Government go on efficiently without the ascertainment of the wishes of the ruled and how are their wishes to be known if all "Political literature" is to be allowed to die not only "unhonoured, unwept and unsung" but with an unmistakable sigh of relief. We are afraid that religious propaganda and historical investigation will go the way of political literature if the exceptional powers with which the legislature has armed itself at this period of emergency are to be used as the Punjab Government is using them—philosophy, on the admission of the Punjab Government itself, is already in disfavour. The *Khalsa Panth ki Hakikat*" was proscribed full one year after its publication for discussing a purely historical question whether the institution of Nayoga did or did not find favour with the Gurus, Pandit Munshi Ram, an Arya Samaj preacher, has been interned, by order of the Government, for delivering lectures intended to prove, on the authority of Sikh scriptures, that the Sikh Gurus were Hindus by conviction and led the lives of orthodox Hindus. What next! Perhaps if the sensitiveness of the executive conscience in the Punjab goes on developing at this rate, all historians who hold unwelcome views on historical and ethnological questions will be interned and the expression of none but "regulation" views with regard to all history—including the history of religion—will be permitted or tolerated. All freedom of discussion will vanish into thin air and the Government will have purchased absolute quiet at the heavy price of the intellectual development and powers of independent thinking on the part of the Panjabees.

The Tooth Brush *Versus* Datan.

It was only recently that the advancement of the Germ Theory and Oral Hygiene revealed upon the *civilized*

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world the necessity of continually cleaning the teeth. The idea of using a *datan* (fresh twig of certain healthy trees, and not thicker than the forefinger) did not and perhaps could not suggest itself to the *far-advanced scientific* people. But quite in keeping with the spirit of the civilization the markets were infested with tooth-brushes and tooth-powders and newspapers with their advertisements. And now close upon their widespread use comes the wholesale condemnation of these instruments.

The Literary Digest has the following paragraphs from Dr. Bernard Feldman's Oral hygiene upon

The Menace of the Tooth-Brush.

"Not only has the public become accustomed to look upon the brush as necessary, but our teachers and the great army of dentists are recommending its diligent use. The teaching of school children and of adults how to use the brush properly constitutes what I consider the menace of the tooth-brush; because it has been proved to me that the brush is defeating the very purposes of our oral hygiene movement and that we are actually infecting the mouth instead of cleaning it by the use of the filthy germ-ridden thing Dr. Head called the attention of the profession to the dirty condition of the brush as it is used by the general public. Professor Miller proved that the brushing action of the bristles upon the surfaces of the teeth had a very injurious mechanical wasting effect near the necks of the teeth. Professor Hutchinson reported the conclusions which were reached in this matter by research workers, and his remarks are so emphatic that the matter cannot be well ignored. The plain truth is that the brush is a dangerous instrument which is practically impossible to sterilize. It can not be boiled with impunity and practically all agents, such as tricresol or formalin, render the bristles of the brush or the handle unfit for further use. To quote Professor Hutchinson: 'Not only the public but the dentists themselves have little conception of the filthy state of the comparatively clean tooth-brush as used in every day life."

And that is not the only fault of the tooth-brush. Continues Dr. Feldman,

"But granting the impossible—*i. e.*, that the brush with its bristles covered with a thin ribbon of the tooth-paste or powder is sterile—why should we use it when it does not reach the inter-proximal spaces where it is most important the bristles should reach. Tooth-decay starts in these

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spaces in the majority of cases. An efficient cleaning is probably never obtained by the brush. What is more probable is that many of the germs, that are present on the bristles, are deposited in these spaces. The silk floss does reach between the teeth and does clean out the food debris. It seems self-evident that the brush fails to do what it is supposed to do, so why use it when it does not do any good.

"To cite an example which was given to me by a friend a few minutes before I gave an oral-hygiene talk to school children: the big brush that is used by street-cleaners will clean the surfaces of the cobblestones in the gutter but will glide over the cracks where most of the dirt is settled. This seems to me to be a splendid word picture; and its worthy object was to illustrate how and why to use the tooth brush to dislodge the food-debris between the cracks."

This is what the cleaning of the teeth by means of the brush is most like. And while it does no material good to the teeth, it really injures the soft surface of the gums of the teeth.

"Dr. W. D. Miller proved that the same kind of agent, a brush of the smaller size but exactly the same principle DOES HURT the soft surfaces of the oral cavity. This tearing and rubbing on the gums of the teeth are done by a brush which is filthy with those very germs that we are so very anxious to rid the mouth of. Would the surgeon sanction the cleansing of an open wound with an infected brush which was covered with an antiseptic tooth-paste or powder. Are we oral surgeons, therefore. justified in teaching children and adults to use such an instrument on soft gums and teeth? Experiments were made which proved that the brush contains a quantity of germs comparable with the number of germs found in sewage. Twelve sterile brushes were used in these experiments, applied once on the teeth, rinsed ten times in a tumbler of water, were left to stand for twelve hours, when all bristles were removed with sterile forceps and the organisms counted in the usual way. In eight cases out of twelve the results were as quoted. One hates to think how filthy the brushes are that are used daily especially by those people in whose mouths sceptic processes are taking place. No one that can look squarely at facts and that has the courage to stand by a proved principle can continue to use the brush nor advice its use for his client, ele...."

Later on Dr. Feldman while leaving the question of a successor to tooth-brush to be decided by a board of commission of the cl suggests that perhaps in the meantime the use of dentists, ean forefinger helped by 'modern

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lotions' would be a useful practice. While commending the western spirit of research for the right thing may we not deplore the utter ignorance displayed of the highly useful hoary Indian practice of using a *datan* every morning. It easily removes the food debris between the cracks and is withal perfectly sterile. It does not hurt when carefully used. As a layman therefore we should think that *datan* alone can permanently occupy the place now vacated by the tooth-brush. Would the sclent ists turn their attention this way?

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

(Translated from Sanskrit by Pt. Ghasi Ram, M. A., LL. B.)

(CONTINUED FROM OUR LAST ISSUE PAGE 48.)

A mantra has that substance as its devata whose name occurs in it. Now we come to the tests for finding the devata of a mantra of which some have been mentioned already and the rest will be described hereafter. God is the Rishi—the all-seeing. When God desiring to impart instruction about a particular object, describes its properties in a mantra that mantra is said to have that object as its devata. The mantra itself which gives a comprehensive exposition of a substance becomes the connotation of the word devata. The word 'richah' comes from the root 'rich' to praise. The mantras (richas) are called 'devatas' because the learned describe and expound and bring to light all the true sciences through them. Such mantras are of three kinds: (1) those whose meaning is secret, (2) those whose meaning is obvious and (3) those dealing with spiritual substances—the soul and the indwelling ruler—God.

These then are the meanings of the word devata in the action portion.

Again we quote from the Nirukta VII, 4* what is the test for finding out the devata of a mantra in which the name or the meaning of its devata do not specifically appear? In the case of such mantras in which the devata is not visible on the surface, the devata should be understood to be Yajna or a component part of Yajna.

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* तद्येऽनादिष्टदेवता मंत्रास्तेषु देवतोपपरीक्षा यद्दैवतः स यज्ञो वा यज्ञांगं वा तद्देवता भवन्ति। अथान्यत्र यज्ञात् प्राजापत्या इति याज्ञिका नारा शंसा इति नैरुक्ता अपि वा सा काम देवता स्यात्प्रायो देवता वास्त्या चारो बहुलं लोके देव देवत्यमतिथि देवत्यं पितृ दैवत्यं याज्ञ दवतो मंत्राः।

निरुक्त० अ० ७ सं० ४

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But as regards those mantras which cannot have Yajna for their devata, the devata is Prajapati—God. This is the opinion of the Yajnikás. There is a difference of opinion on this point.

The Nairuktas say that such mantras are paráshansa, *i. e.*, they treat of men. The Laukikas believe these mantras have desire for their devata. In this way various views are held on this point. In some cases God, in others actions or mother, or father or holy guest or the learned are taken as the devata of the mantras. The reason is that father, mother, etc., are worthy of respect and benefactors and so possess the shining virtues of a devata. The verses of the Vedas being essential for the success of a Yajna have Yajna for their devata.

To summarise, in the action portion the devatas are the mantras composed in the Matris, Gayatri, &c., the ordinance of God, Yajna, component parts of Yajna, God, man, desire, learned men, holy guest, mother, father or preceptor. But in Yajna the devatas are only God, and the Vedic Mantras.

The Nirukta VII. 15* says that the devas are so called because they give, shine, illumine or instruct or because they have their abode in the region of light.

'A mantra is so called because it inspires thought and a Chhandas is so called because it affords cover or protection (from ignorance). Nirukta VIII. 12 §.

[To give away is to relinquish one's own proprietary rights over a thing and to convert it into the property of another.] God, learned men and other human beings are called devas because they bestow gifts on others. The sun, &c., are said to be devas because they shine and illuminate.

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* देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्यु स्थानो भवतीतिवा ।

नि० अ० ७ खं० १५

२ मंत्रो मननाच्छन्दांसि छादनात् नि० अ० ७ खं० १२

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The mother, the father and the proceptor are named devas because they instruct others. God is deva because He is the illuminator of illuminators, and because He resides in the solar rays, in the sun itself and in the pranás. It has been said in Kathopnishad V. 15 * that there the sun shines not, nor the moon, nor the stars, nor even these lightnings, what to say then of this fire. All these shine after that shining One. All these shine with His light.

In God the sun cannot shine. They all shine after Him—the shining One. None of these possesses any independent light. Hence we ought to believe that God alone is the One Deity to whom worship is due.

In Yajurveda XL 4* the word deva means the five senses hearing, &c., and the *manas*. The senses and the manas are called devas because they convey to us the sensations of sound, touch, colour and form, taste and smell, and enable us to know the truth and the untruth.

The word deva is the same as devata. The word devata is formed by adding the suffix '*tal*' to deva as an intensive according to Ashtadhyayi §.

Definition (stuti) is to describe the good as well as the evil qualities of a thing, *i. e.*, to give a true description of its good as well as bad properties, *e. g.*, to say that this sword when struck cuts extremely well, it is sharp-edged and does not break even if it is bent like a bow would be an enumeration of the good points of the sword and would, therefore, be its *stuti*. Similarly, this statement also that the sword does not possess these qualities would be its *stuti*.

The foregoing remarks about the word deva or devata are applicable to all instances where it may occur. Their application, however, is restricted to the action portion

* नैनद्देवाप्नुवन्पूर्वमर्षत् । यजु० अ० ४० मं० ४ ।
देवात्तत् ! अष्टा० ।

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only. In worship and knowledge portions and also in the Nishkáma section (in which actions are enjoined to be performed without attachment to their results) the word deva connotes God only, because there He alone is the object of our worship and seeking. In the Sakáma section (in which acts are done for the sake of results) devata means God also, because there we pray to God to give us the objects of our desires. This is the only difference between the Nishkáma and Sakáma sections of the action portion. The true meaning of the Vedas is that reference to God should not be omitted anywhere. We refer to Nirukta VII. 4§ which purports to say :

Of all the devatas which are helpful to us in the affairs of our life God is the chief devata, because He alone possesses such qualities as almightiness, &c. Before Him no other devata can lay claim to devatahood, for all the Vedas ordain in various ways the worship of Him alone—He being one without a second, independent of the help of others, and all-pervading. Therefore, all the other devatas of which we have spoken or of which we shall speak hereafter are only secondary limbs, as it were, of the one God. They are manifested in only a small portion of His might. They are action-born or self-born because they owe their existence to divine acts or to divine might. God is the resting place of these devatas. He is the cause of their movements. He is their weapon with which they prevail and He is their arrow—the destroyer of all misery. God is all in all of the devas, *i. e.*, He is their creater, sustainer, ruler and benefactor. There is nothing nobler or higher than God.

We quote here some mantras from the Vedas on this subject.

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§ माहाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते एकस्यात्मनोऽन्ये देवाः प्रत्यंगानि भवन्ति । कर्मजन्मान आत्मजन्मान आत्मैवैषां रथो भवत्यात्माऽश्वा आत्मायुधमात्मेषव आत्मा सर्वं देवस्य देवस्य । नि० अ० ७ खं० ४

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'The thirty three devas for whose sake a Yajna is performed take their shares and return them to us twofold ! Rigveda VI. 2. 35 1. *.

Know fully and completely the thirty three devas. God—the Lord of creatures—is their overlord and master. He keeps all created things under control ? Yajurveda XIV 31 §.

'Over whose riches the thirty three Vedas keep a constant watch. Who can now know his riches which are protected by the thirty three devas !

'The thirty three devas fulfil their allotted functions in God's creation (ange—lit. body). Some learned in the Vedas know those thirty three devas ! Atharva X 23.4—23 and 27.*

We must consult the Brahmanas for the interpretation of the Vedic verses where they have been explained.

Now we give a quotation from the Shatapatha Brahman. It is a speech of Yajnavalkya to Shakalya.

The devas are only thirty three, *viz.*, the 8 *Vasus*, 11 *Rudras*, 12 *Adityas*, 1 *Indra* and 1 *Prajapati*.

The fire, earth, air, the intermediate regions between the earth and the sun, the sun, the firmament or the regions illumined by the rays of the sun, the moon and the constellations—these eight are given the name of *Vasus*. [*Dyans* is the sun's light illumining the regions round about the sun or

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* ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन् । विदन्नहं द्विता सनन् ॥
ऋ० अ० ६ अ० २ व० ३५ मं० १

§ त्रयस्त्रिं शता स्तुवत भूतान्यशाम्यन्प्रजापतिः परमेष्ठयधिपति रासीत् ॥ यजु० अ० १४ मं० ३१ ।

* यस्य त्रयस्त्रिंशद्देवा निधिं रक्षन्ति सर्वदा । निधिं तमद्य को वेद यं देवा अभिरक्षथा । यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे । तान्वै त्रयस्त्रिंशद्देवानेके ब्रह्म विदो विदुः ॥

अथर्व० कां० १० प्र० २ अनु० ४ मं० २३ व २७

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the earth. Agni is terrestrial fire]. They are called *Vasus* because they hold or contain all created things and because they are the abode of all things. The fire, &c., being the habitation of the universe are called Vasus.

The ten *pranas* (vital airs) within the body and the Atma as the eleventh are called *Rudras*. The ten *Pranas* are :— Pránah—in-breathing, *Apanah*—out-breathing, Vyanah the wind which circulates in the body and causes the bodily organs to move, Samanah—the wind which causes the circulation of blood, Udanah—the wind which causes the food to be swallowed, Nagah—the wind which carses eructation, Kurmah—the wind which brings about the opening and closing of the eyelids, *Krikalah*—the wind which causes yawning, Devadattah—the wind which produces hunger, and Dhadanjayah—the wind which remains in the body even after death and causes it to swell. These are called *Rudras* because when they go out of the mortal body at the time of death they cause the relatives of the deceased to weep. Being the cause of weeping (Rudana) they are called *Rudras*.

The twelve months beginning with Chaitra (March) and ending with Phalguna (February) are called *Adityas*. They are so called because they move on swallowing up the whole world from all sides or because in running up their course they drag on all created beings nearer and nearer to their life's end at every moment or because by their wheel-like revolution they bring about the decay of parts and ultimately death to all created things.

Thunder and lightning is called *Indra* on account of its vast potentialities and refulgence.

Yajna is the animals. It is called Prajapati. It is the cause of the prosperity of all men and Yajna is, therefore, called Lord of creation (Prajapati) in a metaphorical sense.

All these together make up the thirty-three *devas*.

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This epithet is given to them from a secular point of view. The word deva is derived from the root 'Divu' to give, shine, &c., and they are called *Devas* because they possess the attributes of gift, light, &c.

The three *lokas* are also called the three *devas*. The author of the Nirukta says that the three *Dhamans* (lokas) are locality, name and form ofexistence—Nirukta IX 28*. The Shatapatha XIV 4 § says that 'these are the three lokas (worlds). This world (earth) is speech, the intermediate space (anturiksha) is the mind (manas) and the other world is *Pranah* (vital airs). These three also are known as the three devas.

Food and breath (Pránah) are the two devas.

The electric force (Adhyardha) called the *Sutratman* which prevades this cosmos and causes the whole world to grow is also a *deva* Shata XIV 5†.

But are all these devas to be worshipped ? No, worship is due only to Brahma, who is the maker of the whole universe, omnipotent, the object of universal worship and reverence, all-sustaining, all-pervading, the universal cause, without a beginning, all-existence, all-consciousness and all-bliss, unborn, just and possessed of other similar attributes. He alone, the one, the Supreme Lord, thirty fourth *Deva* is the object of worship of all men. He is proclaimed as the established conclusion of the Vedas. The Aryas who follow the path laid down in the Vedas have always worshipped, do worship and will ever

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* धामानि त्रयाणि भवन्ति । स्थानानि, नामानि, जन्मानि.
नि० अ० ६ खं० २८

§ त्रयो लोका एत एव । वागेवायं लोको, मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥ शतपथ० का १४ अ० ४

* सहो वाच महिमान एवैषामेते त्रयस्त्रिꣳ शत्वेव देवा इति । कतमे ते त्रयस्त्रिꣳ शदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्तएकत्रिꣳ शदिन्द्रश्च प्रजापतिश्च त्रयस्त्रिꣳ शाविति । कतमे वसव इति । अग्निश्च पृथिवी

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worship Him alone as their Deity. By constituting another being as the Lord of their desire and the object of their worship men only give an unmistakable proof of their being non-Aryas. For, says the Shatapatha XIV. 4* worship only Atma (God). If one were to say to one who declares another than *Atman* as God that he will weep for what is dear to him. very likely it would be so. Let him worship Atman (God) alone as dear. He who worships Atman alone as dear, the object which is dear to him will never perish. If a man worships another deity he does not know he is like a beast for the *devas* (learned men).

From this historial record of the Aryas it is evident that they were never the worshippers of any one except God.

All this leads to the conclusion that the word *deva* connotes all the ten meanings of the root *divu*, *viz.*, sport, desire to conquer, activity, lustre, praise, joy, dejection, sleep,

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च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीद ँ सर्वं वसु हितमेते हीद ँ सर्वं वासयन्ते तद्यदिद ँ सर्वं वासयन्ते तस्माद्वसव इति । कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशस्ते यदास्मान्मर्त्या च्छरीरा दुत्क्रामन्त्यथ रोदयन्ति तद्रोदयन्ति तस्माद्रुद्रा इति । कतम आदित्या इति । द्वादशः मासाः संवत्सरस्यैत आदित्या एते हिद ँ सर्वमाददाना यन्ति तद्य दिद ँ सर्वमाददाना यन्ति तस्मादादित्या इति । कतम इन्द्रः कतमः प्रजापति रिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति । कतमः स्तनयित्नुरित्यशनिरिति । कतमो यज्ञ इति प्रशव इति । कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति । कतमौ द्वौ देवावित्यन्नं चैव प्राणश्चेति । कतमो ऽध्यर्ध इति । यो ऽयं पवत इति । तदाहुः यदयमेक एव पवतेऽथ कथमध्यर्ध इति यदस्मिन्निद ँ सर्वमध्यर्धनोत्तेनाध्यर्ध इति । कतम एको देव इति स ब्रह्म त्यदित्याचक्षते. श० कां० १४ अ० ५ ।

* आत्मेत्येवोपासीत, स योऽन्यमात्मनः प्रियं ब्रूवाणं ब्रुयात् प्रय ँ रोत्स्यती तीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानं प्रियमुपास्ते न हास्याप्रियं प्रमायुकं भवति, यो ऽन्यां देवतामुपास्ते न स वेद यथा पशुरेव ँ स देवानाम् ।

इत० का० १४ अ० ४

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beauty and progression, in whichever of the two senses it may be used. But all the other devas shine with the light of God. He alone is self effulgent. Of these sport, desire to subjugate the wicked, taking part in activities, sleep, dejection are chiefly the worldly activities. The devas, fire, &c., are the means of success in such activities. But here also the other sense, that of God, is not entirely absent, because He is ever present everywhere and is the creator and supporter of all. Lustre, *i. e.*, to bring to light; praise, *i.e.*, to describe the qualities, the production of qualities, joy; beauty; motion, *i.e.*, progression, knowledge and acquisition are chiefly and properly the attributes of God. In the other *devas* they exist in a secondary sense alone, depending as they do on the divine power. Hence *devahood* in God is primary and in the other devas secondary only.

Some persons object that as the Vedas sanction the worship of both animate and inanimate objects their authority becomes doubtful. This is erroneous. God has planted inherent qualities in all the objects, *e.g.*, He has endowed the eye with the capacity to receive the sensations of form, light and colour. Hence he alone is able to see who has got eyes and not he who is blind. This objection is as futile as the one as to why God does not enable us to see form and colour without the aid of the eyes and the sun. The word Puja means to treat properly and its synonyms are to act agreeably to, to act in conformity with a person or thing. In this sense all men do *Puja* to the eyes also. Similarly, so far as fire aids our vision in seeing the objects and is useful to us in the acquisition of knowledge it has the attributes of a *devata* and there is no harm in calling it a *devata*. Where, however, the Vedas ordain the worship of the *devata*, the term means God and God only.

Again, the *devatas* are divided into two classes, *viz.*, those that have a body and those that have no corporeal

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frame. Both classes have already been dealt with. The Taithiriyopnishad refers to 5 *devas* who are to be honoured and worshipped by all men.

> Let thy mother be to thee like unto a *deva*,
> Let thy father be to thee like unto a *deva*,
> Let thy preceptor be to thee like unto a *deva*,
> Let thy guest be to thee like unto a *deva*. VII. II.*

Thou, indeed, art the real Bahma, I shall proclaim thee alone as the real Brahma ! VII. 1 §. Here the mother, the father, the preceptor and the guest are the devas who have a corporeal body, but God is altogether devoid of it. Similarly, among the devas mentioned before, the Vasus, *viz.*, the fire, the earth, the sun, the moon and the stars are the devas which have a body and the eleven *Rudras*, the twelve *Aditīyas*, the *Mamaas*, the five intellectual senses, the air, the intermediate regions between the earth and the sun, the bright firmament and the *Mantras* are the *devas* which are devoid of a body. Thunder and lightning (electricity) and *Vidhiyajna* are embodied as well as bodiless. In this way *devatas* are of two kinds, *viz.*, those with a body and those without a body. The *devahood* of those consists only in their being of use in our actions and transactions. Similariy, the mother, the father, the preceptor and the guest possess *devahood* only in so far as they afford us help in our affairs of the world and enlighten us in matters relating to our spiritual welfare. But worship is due to God alone because He is our greatest helper and the highest object of our desire. It is, therefore, certain that the Vedas ordain the worship and adoration of God alone and of none else.

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* मातृ देवो भव. पितृ देवो भव, आचार्य्य देवो भव, अतिथि देवो भव । तैति० प्रपा० ७ अनु० ११

§ त्वमेव प्रत्यक्षं ब्रह्मासि त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
तैति० प्रपा० ७ अनु० १

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For these reasons the opinion which has been held and is still held by some of the modern Aryas and Europeans that the Vedas sanction the worship of physical *devas* alone is altogether false. Equally false is also the opinion of many Euroreans who say that the Aryas were originally the worshippers of physical *devatas* and in course of long ages they gradually advanced to the knowledge that God alone was deserving of worship. For the fact is that the Aryas have been worshipping God since the beginning of creation by various names such as Indra, Varuna, Agni, &c., in accordance with the method laid down in the Vedas.

We shall now give a few quotations in support of our view.

The first verse of the Rigveda*. In the course of our commentary on this verse we have quoted the Rik Verse इन्द्रं मित्रं &c. † Nirukta इममेवाग्निं महान्तमात्मानम् § and also the verse तदेवाग्निस्तदा दित्यः &c.

The Rik verses तमीशानं जगतस्तस्थु वृहस्पतिम् &c., the nine verses, beginning with हिरण्यगर्भः समवर्तताग्रे &c., the Yajus verses प्रतद्वोचेतमृतम् &c.

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* अग्निं मीडे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्न धातमम् ।

I praise Agni (God) the great high priest, the presiding deity of Yajna, the creator of the seasons, the great giver, the Lord of wealth.

† इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥
ऋ० अ० २ अ० ३ व० २२ म० ६

They call him Indra, Varuna, Mitra, Agni, glorious Suparna Garutman. To what is One sages give titles: they call Him Agni, Yama and Matarishvan.

* इममेवाग्निं महान्तमात्मानमेकात्मानं बहुधा मेधाविनो वदन्ति ।
नि० दै० कां० १८

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The sages speak in many ways of this very Agni—the great Being who is one.

तमीशानं जगतस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयं ।
पूषा नो यथा वेद सामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥
ऋ० अ० १ अ० ६ व० १५ मं० ५

Him we invoke for aid, who reigns supreme, the Lord of all that moves or stands, inspirer of the soul. That Pushan may promote the increase of our wealth, our keeper and our guard infallible for our good.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत सदाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ।

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ।

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव । य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ।

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः यस्य माः प्रदिशते यस्य बाहू कस्मै देवाय हविषा विधेम ।

येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः । योऽन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ।

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधिसूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥
आपो ह यद्बृहतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
यो देवानां समवर्ततसुरेकः कस्मै देवाय हविषा विधेम ॥
यश्चापो महिना पर्यपश्यद्दक्षंदधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधिदेव एक आसीत कस्मै देवाय हविषा विधेम ॥
मानो हि ः सीज्जनिता यः पृथिव्या यो वा दिवं सत्य धर्माजजान ।
यश्चापश्चन्द्रा बृहस्पतीर्जजान कस्मै देवाय हविषा विधेम ॥
ऋ० अ० ८ अ० ७ व० ३ मं० १-९

In the beginning there was God, the source of light. He was the one Lord of all created beings. He upholds this earth and the heavens. To Him—the Prajapati—we shall offer our prayers.

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He, who is the giver of spiritual knowledge and giver of strength, whom the world worships, whose command all learned men obey, whose shelter is immortality, whose shadow (want of protection) is death. To Him—the Prajapati—we shall offer our prayers.

He, who by His greatness is the one sole King of all that moves, breathes and slumbers, who is the ruler of all bipeds and quadrupeds. To Him—the Prajapati—we shall offer our prayers.

Whose greatness these snow-clad mountains and the ocean with the rivers proclaim, whose arms are these vast regions. To Him—the Prajapati—we shall offer our prayers.

By whom the heavens are upheld and the earth is made steadfast, by whom the firmament and heaven are made stable, by whom the heavenly bodies in midspace are pervaded. To Him—the Prajapati—we shall offer our prayers.

To whom the earth and heavens, upheld by His protecting might and moved by His will, look up, in whom the risen sun shines. To Him—the Prajapati—we shall offer our prayers.

When this vast diffused matter, holding the universe in its womb and producing an igneous condition manifested itself, He was the one life of the *devas*. To Him—the Prajapati—we shall offer our prayers.

He who with His greatness looked on that diffused matter possessed of energy and producing the Yajna (cosmos), who is the one Supreme *deva* of all the *devas*. To Him—the Prajapati—we shall offer our prayers.

May He the Lord of righteousness who is the creator of the earth, who made the vast and shining diffused matter to manifest Himself. May He not harm us. To Him—the Prajapati—we shall offer our prayers.

(In translating the above verses I have generally followed the translation of B. Ganga Prasad in his Fountain-Head of Religion).

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A GLIMPSE INTO THE OBVIOUS.

(By Keshavlal, L. Oza. M.A.)

"How I became a prophet it is not very important to the reader to know. Nevertheless I feel all the anxiety which, under similar circumstances, troubled the sensitive mind of Sidrophel; and, like him, am eager to vindicate myself from the suspicion of having practised forbidden arts, or held intercourse with beings of another world. I solemnly declare, therefore, that I never saw a ghost, like Lord Lyttleton; consulted a gipsy, like Josephine; or heard my name pronounced by an absent person, like Dr. Johnson. Though it is now almost as usual for gentlemen to appear at the moment of their death to their friends as to call on them during their life, none of my acquaintance have been so polite as to pay me that customary attention. I have derived my knowledge neither from the dead nor from the living; neither from the lines of a hand, nor from the grounds of a tea cup; neither from the stars of the firmament, nor from the fiends of the abyss I have never, like the Wesley family, heard "that mighty leading angel," who "drew after him the third part of heaven's sons, scratching in my cupboard." I have never been enticed to sign any of those delusive bonds which have been the ruin of so many poor creatures and, having always been an indifferent horseman, I have been careful not to venture myself on a broomstick. My insight into futurity, like that of George Fox, the quaker, and that of our great and philosophic poet, Lord Byron, is derived from simple presentiment. This is a far less artificial process than those which are employed by some others. Yet my predictions will, I believe, be found more correct than theirs, or, at all events as Sir Benjamin Backbite says in the play, "more circumstantial."

One day, last week, I retired to my chamber and mused long upon the vicissitudes of the kingdoms of this world;

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upon man's ignorance of what concerns his true interest, and upon the wisdom of the Supreme Being who ordereth all things according to His will. It rent my heart to visualise the gruesome mementoes of Teutonic civilisation and culture but then I soon remembered that God is wiser than man, and that "His mercy endureth for ever." Thus wrapped in maiden meditation fancy free I fell into a sort of slumber, dreamt a dream and found myself in the thoroughfares of Berlin. A brilliant moon shines down upon unter den Lindin, lighting the Royal Palace solemly glittering on the gilt-headed railings playfully, and flashing in silvery lustre from the upturned bayonets of the royal guards. As usual, there is plenty of bustle. The omnibuses are pouring in from the Brandenburg Gate to the Wilhelm Strasse; the cabriolets are plying frantically between the theatres, private carriages waft their luxurious inmates to *soiree* and ball, and now and then a diligence comes thundering along, looking in its giant magnitude as if some large family had put horses to their country house and come to town for the season.

Nor is the arcade wanting in attraction; each house sheds a flood of light upon the thoroughfare. The cigar shops glitter enticingly, albeit Sir Walter Releigh might have made wry faces at their contents; the glove shop is less gay, but then its fair owner has lost none of her enchantment since Sterne paused to commemorate it, and her eyes are chandeliers in themselves. Passing these, and some dozen massive hotels, I turned down the Friedrick Strasse and in a short time reached Victoria Strasse, which is the St. James' Street of Berlin. Resisting the charms of the artistocratic quarters, the loiterer's eye falls on a variety of brilliant shops, whose contents are principally devoted to inflame undying hate of Great Britain as the only formidable obstacle to the expansion of German trade and colonisation. Some years ago the great German historian Professor Treitsche wrote :—

"If our Empire has the courage to follow an inde-

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pendent colonial policy with determination, a collision of our interests and those of England is unavoidable. It was natural and logical that the new Great Power of Central Europe had to settle affairs with all Great Powers. We have settled our accounts with Austria, Hungary, with France, and with Russia. The last settlement, the settlement with England, will probably be the lengthiest and most difficult."

Presently my reveries were scattered by the sound of a horn and rattle of horses' hoofs over the stones. *Grand Dieu*, what a noise! You would think that the Elbe was on fire, or that another infernal machine had been detected. No! There are only a couple of horse-soldiers going to mount guard. It is necessary, of course, to create a proper sensation in this period of stress and storm—and a German soldier can scarcely blow his nose without blowing a trumpet at the same time. On all hands, one discerns, a studied trumpery effort to feed the populace with false impressions about the invincibility of the German military machine. Suddenly my attention was drawn to a magnificent array of soldiers. It was a wondrous sight to behold those wild German soldiers to hear their terrific cries, to see their animated gestures, and the matchless agility of their strong frames. Just then there comes a messenger from the Eastern frontier: he was breathless—the soldiers crowded round to hear his words, and then they turned with eager looks towards the east, to which the new comer pointed with a terrified gesture. One of the listeners struck him to the earth, in disdain, and with bold and dare-devil mien mounted his horse and beckoned to his companions in arms who followed his example, rode away swiftly eastward. Indeed, "pride goeth before destruction, and a haughty spirit before a fall."

All at once the scene changed and I found myself by the marble statute of Hohenzollern rulers in the Tiergorten. I heard human voices near me and turning, saw two men

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absorbed in solemn conversation. One was an old majestic looking saint. The other was a stately personage of middle age. The countenance of the first was calm with wisdom and with age; that of the last was animated with all human passions in their full vigour. The saint spoke:—"My son you seek an audience of me, to know the will of the gods touching the land of the forefathers. Are thou prepared to receive the knowledge humbly, and to bow to the will of the gods, if it be contrary to thine? Speak, my son!

"I find to my cost that I have been deluded into the belief that the expansion of the German Empire was a thing settled in the eternal councils to be; I was fobbed off with fine speeches and swallowed with avidity the clap-trap of amiable doctrinaires. My ministers assured me of the hollowness of the British Empire, the divided counsels in France and the listlessness of the vast Russian hordes. In Stevenson's phraseology, I supposed that telling the truth was as easy as blind hookey, in spite of the eternal warning embedded in the anecdote about canute and his courtiers. Now that the die is cast I am determined to stake my all. I can die for the Fatherland."

Die! Yes; but can'st thou bear to see the Sikhs and Gurkhas regale themselves in the gardens of Potsdom?"

"While I live, and other Germans live *that* shall never be," exclaimed the Kaiser vehemently for a burning thought was in his brow, and his bosom ill at ease. "A curse be upon all invaders!"

"What will man's curse avail, if it be the will of the gods that they should prosper?

"We will pray, we will offer sacrifices—vast human sacrifices—to the gods, and they will hear us, and curse the invaders."

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After a pause, the saint's voice pronounced these words: "My son, thou art brave and wise. Listen to the prophetic voice of him whose life has passed in the pursuit of knowledge and who has travelled in all lands. Militarism, the canker eating into the vitals of your Empire is about to be destroyed by powerful nations, favoured by the strongest gods. To resist will be in vain ;—though resistance will be long throughout the Fatherland."

"And is my country then at an end" ? asked the Kaiser, with a sad countenance. "Are the days of the Germans numbered"

"Son ; Germany is betrayed into this wicked war by the Bismarckian policy of deliberate and ruthless conquest with world-dominion for its goal. Is it not criminal lunacy to have wasted time and strength in chasing such a will-o'-the-wisp which eluded the grasp of Charles V in the sixteenth century ; of Louis XIV in the seventeenth century and of Napoleon in the nineteenth century? There is but one person before whom every knee shall bow, and whose lordship every tongue shall confess. The being who can repeal the laws of justice and mercy—who can pursue plans of ultimate benevolence through paths of profound and blood-sprinkled darkness—who can command the Canaanites to be extirpated, and permit the people of Rabbah to be put under axes and saws of iron, and raise up base, bad, or dubious characters, to work out his holy purposes, must be a being superior to man—must be God. Whereas the man, however exalted and endowed, who violates all conventional as well as moral laws in seeking his object must be pronounced a being in many respects inferior to makind, a human Satan, uniting magnitude of object and power to detestable meanness and maliciousness of character and of instrumentality. The Germans might lay a flattering unction to their souls by the news of Mons, Charteroi and the triumphal march on Paris

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succeeding each other like the boom of distant cannon, like the successive peals of a thunderstorm? Indeed, when that dark cloud of invasion burst in a tempest of fire over Belgium, how deep must have been the suspense, how silent the hush of the expectation, and how needless methinks, sermons, however eloquent or poems, however spirit-stirring to concentrate, or increase, or express France's one vast emotion! Did thy generals lead thee to believe that it was possible to fight another Austerlitz without a Waterloo and to occupy another St. Cloud without another St. Helena? Thy bristling guns and quick firers served only to point attention to the danger the civilisation of Europe was exposed, and, to draw out the resources of the British Empire. For what did all those far-heard cannon proclaim but "How much is possible to him that dareth enough, that feareth none that getteth a giant's power, and useth it tyrannously like a giant—that can by the might of millions, recklesss of rights, human or divine, rise and ride on the topmost billow of his age? My son! the Germans shall be conquered that they may be better and nobler, more beautiful, and more fitted to work their Master's will."

"But the Germans are not as dumb animals."

Interrupting the Kaiser the saint said :—Why, thy arbitary rule has promoted passive type of character.* Professor Quidde rightly compared thee to Caligula, and to

* "The subordination of a nation to a man is not a wholesome, but a vicious, state of things—needful, indeed, for a vicious humanity, but to be outgrown as fast as may be. The instinct which makes it possible is any thing but a noble one. Call it 'hero-worship' and it looks respectable. Call it what it is—a blind awe and fear of power, no matter of what kind—and it is—by no means to be admired...Autocracy presupposes inferiority of nature on the part of both ruler and subject: on the one side a cold, unsympathetic sacrificing of others' will to self-will; on the other, a mean, cowardly abandonment of the claims of manhood."—Herbert Spencer.

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foreign critics thou hast always been "thee German War Lord, ready to pounce, like a highwayman or pirate, on any unprotected person or property he may come across, regardless of treaty obligations, of international disaster or of the dictates of humanity. One day they announce he is planning the annexation of Holland in order to get a further set of naval bases, the next that he means to take Belgium to make a road for his armies into France, a third that he is about to set at naught the Monroe doctrine and with his Dreadnoughts seize Brazil." Thy motto seems to have been like Danton's, "to dare—and to dare and to dare" A perpetual scowl on thy brow and a perpetual smile on thy lips reminds me of the picture of Napoleon Bonaparte given by a Scotch innkeeper, who declared that he believed "Boney, when he was at leasure, aye sat, wi' his airm in a bowl o' water, resting on a cannon-ball, an' nae doubt meditauting mischief?" †

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† The following extracts from a character sketch of the Kaiser William II prepared by Mr. Eugene Gorrie, the famous graphological expert, for *The Phrenological Magazine* (August, 1888) foresaw the current events with an insight which is remarkable.

"His whole organisation is most marked, and he has a more distinct character and individuality of mind than any other king on a throne; he cannot go through life quietly, or take life in a tame way. He has but to begin, to fight his way all through, and what glory he may get will be on the battlefield.

The new Emperor may possibly be one to promote peace and the arts of peace; but there can be no doubt that if it should be necessary to sound the battle-drum it will bring pleasures to William the Second's soul second to none that he could enjoy. There is not a stronger face overshadowed by a crown in all Europe....

His tendencies are to the tangible, positive, and physical. He will be no theorist, visionary schemer or poetical sentimentalist but he is organised to be one of the most positive of men, and will deal with times and things as he finds them In times of peace, before he has had experience or honour in practical warfare and victory, he will enjoy and derive some luxury from it, but as soon as he smells powder, hears the guns fire, and the arms clash, he will be filled with a military enthusiasm that might equal Frederick the first's or Napoleon Bonaparte's. Three parts of his nature are made of the soldier, and mentally and physically he will never be more in his e lement than when living the life of one especially in defence of his country. To sum up, William II is a true Hohenzollern and likely to make his mark upon the pages of history by providing one of the strongest and most determined of the race...

This is necessarily the most central man of his time. Nature, circumstances and perhaps fate and prophecy, have placed him at this particular time in the most responsible and critical position a young man can be in. He will need the advice and guiding influences of both Bismarck and Moltke to manage himself, the army, and the state wisely. It will probably be seen in the end that he was raised up to do a work that ordinary monarchs could not do, and that work will probably be either the salvation, and preservation or the ruin of his country."

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"Father," exclaimed the Kaiser," I am afraid I do not stand high in your favour. It is my misfortune and not my fault. This staggering war was precipitated by the sinister designs of France against my country. Indeed, it exercised me considerably to find England arrayed against us. What motive could we have to make war upon her?

"Silence? there is no shilly-shallying with me. What motive impelled thy countrymen to attack Denmark in 1864, Austria in 1866 and France in 1870? Did not Bismarck say in so many words; "The destiny of Germany is to be worked out *not* by speeches and majorities, but by blood and iron?" A year after the Boer war Von der Goltz wrote :—

"The material foundations of our power are broad enough to warrant the thought of successful opposition to British supremacy. Germany must meet this war if it comes—and must lose no time in making her preparations.....

Unhappy France? The British Navy may destroy the German fleet and ruin German foreign trade. But nothing on earth can prevent the German army from overrunning France from Paris to Lyons and from the English Channel to the Mediterranean. The French are labouring under a dangerous delusion if they suppose that Germany would be satisfied with an indemnity at the termination of such a war. Germany would take permanent possession of the northern provinces of the French Republic, thereby gaining access to the sea at Calais and Boulogne, while Belgium and Luxemburg would be annexed to complete the triumph of the Teutons."

But look, my son yonder to the west. Is my messenger returning?

The Kaiser stood waiting in breathless suspense to hear the report of the messenger. After a while he said: "Father

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it is your messenger, doubtless. May I hear the news he brings ?"

"Surely, my son ? Let not thy proud spirit break, if his news be what my heart forebodes ; that the troops of the Allies have crossed the Rhine."

"The gods of our fathers will help us to drive them back"

"Stronger gods fight on their side."

"How sayest thou, father; are any gods stronger than the gods of Germany ?"

The saint answered not, but bent his head on his breast in silence. They remained—the meditating saint and the fierce War Lord—types of solemn grandeur and blatant mediocrity. In a few minutes the messenger whom the Kaiser awaited with unconcealed perturbation rushed up to the spot.

What tidings my child ?" asked the saint raising his head

"Have they crossed the Rhine ?" cried the Kaiser eagerly.

"Yea, my lord," replied the youth, still with his eyes fixed on the wise man, whose words were to him as words from heaven. The saint stretched his hands towards the sky, and his lips moved in prayer.

"See ! see ! He is cursing the invaders ?" cried the Emperor with wild joy.—But, I knew the old man uttered no curses. He prayed to the gods to comfort and support the groaning creation travailing in the agonies of this atrocious war. A mist came suddenly before my eyes, and I saw no more.

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VILLAGE CO-OPERATIVE SOCIETIES.*

A NATIONAL SCHEME.

(By Prof. Radha Kamal Mukerjee, M. A.)

First of all I have to apologise for having been unable to speak in Arya Bhasa. I cannot command enough Arya Bhasa to speak in this learned academy, which must demand greater degree of exactness and chasteness in expression than I possess.

With your permission therefore I speak in English realising full well that it is the stepmother's tongue and must jar on ears that are accustomed to the music of the mother's voice. The subject of to-day's discourse has been announced to you. Kangri, as the university village, must claim the attention of the Indian Sociologist, for the Indian civilisation which has grown and thriven in the village must in the future rehabilitate itself in the village. In India at the present time the ideals of the city, which have in their own part been mere reproductions of the west, are drowning every phase of village individuality. Village arts, village industries, village literature are all being annihilated. Civilisation implies variety. The loss of village idiosyncrasies, instead of enriching culture impoverishes it. That has been the case in the West, where steps are now being taken to revive the village as the sociological unit. This is especially to be regretted in India, essentially an agricultural country where the village had been and must now be the real foundation of economic and sociological life. The fundamental economic and sociological problems are those relating to village life.

This university village intends to build a new sociological organisation from the point of view of a new educational policy. It has kept itself entirely free from the vices of what may be called the city civilization and has firmly and religiously adhered to a natural and a national ideal. To this University village, pursuing a

*Substance of unaddress delivered before the Gurukula Brahmacharis.

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natural and national line of evolution what can be a more proper subject of economic enquiry than the problem of the rehabilitation of the Indian village. The fundamental economic problem in India is that of the economic reorganisation of the village. The most important subject of economic enquiry in this premier university village in India should relate itself to the methods of the economic habiliation of the Indian village system.

In Europe the sole method of the reconstruction of village life has been co-operation. In order to restore the vitality of the Indian village we have to learn a great deal from the experiences with regard to the co-operative movement in the west and the results therefrom. In the west the chief form of co-operation is the Credit Society. In India it might be regarded as the only form.

There are other forms of co-operation which are very important in the economic life of Western villages. These forms have generally developed independently on account of peculiar local conditions and circumstances of economic life. We will describe the chief forms of co-operative enterprise in the West and indicate what forms are applicable to the conditions of Indian village life. Little attempt has been made in the West, except to some extent in Great Britain, to co-ordinate the different forms of co-operative activity and organise a complete system of co-operative industry. In India the movement has begun only recently and the socio-economic conditions of Indian village life are highly favourable to co-operation, the Indian village community closely resembling in its economic structure a self-sufficient system of well-developed co-operative industrial organisation. India, therefore, affords an excellent field of experiment toward co-ordinating the different phases of co-operation which have grown and developed on independent lines in different countries in Europe. We will shew during the course of his lecture

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that the Indian village community rehabilitated in a new form may realise the ideal of an industrial organisation in which every phase of co-operation receives its due importance, thus forming a well-organised co-operative state within the state.

One of the most important phases of the co-operative movement in the west, besides finance, is Agricultural Co-operation. In addition to Credit Societies there is in the continent of Europe a considerable number of co-operative societies for carrying on particular forms of agricultural enterprise in common. There are societies of one sort or another for the purchase of agricultural implements, seeds, manures, etc., or the production of agricultural commodities and finally their sale. The advantages to the individual cultivator from such co-operative purchase are (1) wholesale prices instead of retail, (2) better quality of goods and (3) lower railway rates. Again, implements which are too costly for the individual peasant can be purchased in common. The spirit of association has always been strong among our people and there are many instances of co-operative enterprises which are traditional. The manufacture of *gur* is perhaps the best example of the application of co-operative methods in our rural tracts. The fact that the sugarcane growers are in one locality where a large contiguous acreage makes the average supply of cane juice large in amount contributes to develod the spirit of co-operation. In villages we usually find that the cultivators who grow sugarcane own one or two cane-mills together. If the cultivators do not own the mills themselves, they hire it in common and pay, say Re. 1 per day's work of the mill. The canes are not allowed to lie in the fields for long, but are crushed in the common mill as soon as they are out. Each of the cultivators has a pair of bullocks which drives the cane mill by turns. All the cultivators are engaged in one kind of work or another. Some assist in the boiling process, one taking out the scum in one *Karahi*, another

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stirring the liquid in another *Karahi*, while the rest control the fire in the furnaces or are engaged in crushing sugarcane. Thus the manufacture of *gur* is carried on efficiently in the traditional system of co operation.

Such co-operative enterprises have to be multiplied in our country. The sizes of our firms are small and it is easy to organise them on a co-operative basis. The cultivators being mostly tenants with secure tenure can be more easily organised than farmers, *e. g.*, in England, who move from district to district having little practical ownership of the lands they till. Thus agricultural co-operation is bound to take firm roots in rural tracts and work should be begun in a spirit of earnestness amongst the villagers. Everywhere we should establish, as they have done in the West. co-operative sugar and oil presses co-operative threshing and milling machines, co-operative dairies and co-operative fisheries, co-operative societies composed of fishermen for the combined equipment of boats and nets and of means for the preservation of fish are especially required in our country, the fishermen being now entirely in the hands of the middlemen, the Nikaris and the Guris. We need co-operative societies preserving mangoes, jackfruits, apples and lichis in common, societies for turning honey, fruit and vegetable to better account. There should also be cow-testing societies employing men to go round the farms and record the milk given by individual cows, and control societies whose employees keep the farmer's records of the money returns from each kind of crop and advice as to rotation and seeds, Co-operative societies for the purchase of manure feeding stuff machinery and implements, for the prevention of malaria, for jungle clearing, for the improvement of land by drainage and irrigation, for the supply of water and even gas and electricity. Co-operative societies for the sale of produce and live stock, for the mutual insurance of cattle from accident and disease, and of crops,

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for the maintenance of bulls for beeding purposes are not only most desirable but are actually indispensable to restore our agriculture. In Holland, Belgium, Germany, Lower Austria, Bohemia and Moravia, such co-operative enterprises have proved very successful. Co-operative enterprises there are exceedingly varied in form and character and they show how wonderfully adaptable co-operation is in connection with agriculture. The reason of this is not far to seek. It is a sound teaching of the science of economics that specialisation and organisation or large business are possible where the different processes of production permit of being carried on simultaneously.

This feature of industry is almost entirely lacking in what may be called the 'culture industries,' agriculture, sericulture, horticulture, or pisciculture, which have therefore defied all attempts at minute specialisation. Only by a system of co-operation the small industry in these cases can secure the economies of production without which it cannot survive in the stress of economic struggle. There is indeed no other means by which our villagers thrown into the whirl of economic struggles, can resist the economic disruption and gather strength than by uniting all the forces and cultivating all the energies of the people by adopting not merely the form but the spirit of co-operation.

Co-operation has became a science in the west. In India, however, it seems that we have not gained much both from the practical experience as well the theoretical study of the subject in western countries. Though the co-operative movement has taken a firm hold in the Indian soil, there has been little attempt to utilise the existing village social structure. To this extent the movement is not organic, a growth from within. Indeed conducted as the movement is by the initiative of the Government, it does not reflect spontaneous development of the co-operative spirit among

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the people, the agriculturists and artisans who are its ultimate guardians.

The problem before the Indian co-operator in future would be to utilise the existing social structure of the Indian village for this purpose, otherwise the movement will not touch the hearts of the people. And he will not fail to profit by the lessons derived from the growth and progress of the co-operative movement in all its phases in the west. In India where the traditions of the village community still persist the village artisans serve the whole village or a fixed circle 30 to 50 families and receive small monthly payments of grain and money with other customary perquisites. They often hold in addition a small plot of land rent free, in remuneration for services rendered to the villagers. The village community is thus to some extent an association of consumers, and is itself directing village production. On account of the combination of a group of consumers production is carried on in the interests of the consumers. And this represents the highest co-operative ideal. The village community cannot be revived in India: but the economic ideal which underlay it can be revived. Ideal may be expressed in the modern language of co-operation thus, Ethically the consumer transcends the producer. The consumer's interest is actually the common interest of all members of society. The producers represent one class of society, but all classes are consumers. The village community represents the interests of consumers, and if these interests differ from those of the producers, the former prevail. Thus if the producers combine and misuse their monopoly power by forcing heavy prices, the village community is a most valuable defence of the consumers. The counterpart of the village community in the modern economic world is the village store. Though in the countries in Europe where the co-operative movement is in an advanced state of development, the store-organisation forms but a small part of movement as a whole, its social and economic significance far outweighs the inferior numerical position with regard to other forms

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of co-operation. The distributive society in the west has been found to possess much greater life and vitality than other forms of co-operation. Its activicty gradually encompasses the sphere of other phases of co-operation enterprise, and it seems in future that there will hardly be a social problem which the distributive societies will not be able to solve or help in the solution. The distributive society indeed gradually becomes more and more differentiated and forces its way into new economic and social fields. The little grocery store in the village not only becomes a spacious shop, but new branches are opened throughout the district.

A large distributive trade leads to the establishment of productive departments. Thus the distribution of milk leads to the establishment of creameries and under favorable conditions to the starting of dairy farms. The trade in vegetables leads to their cultivation, the boot trade to a repairing workshop and even to a boot factory, the sale of ready-made clothes to tailoring, dress-making and millinery* The great wholesale societies in Great Britain and some of the individual retail societies, have established factories and workshops of their own for making shoes, clothing, handmade biscuits, jams and pickles : they have even tried tea-planting in Ceylon, and farming on their own account in Great Britain and Ireland. (Taussig—Principles p. 57).

The amount of production carried on in connection with store forms the characteristic feature of the British Store Movement.

Several distributive societies have exceeded this list of industrial undertakings and begun to provide their members with housing accommodation. Here and there too distributive societies have successfully undertaken the case of the sick and the maintenance of public health, by the establishment of dispensaries, *creches* and *convalescent homes*, insurance institutions, &c.,

* Dr. Haus Muller's paper.

Report of Proceedings of the 8th Congress of the International Co-operative Alliance, 1910.

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while the cause of education has found within their ranks many enthusiastic supporters and pioneers* They have opened libraries and reading rooms, arranged lectures and courses of study and counteracted the *reading* of harmful novels, &c. by circulating good literature, accomplishing not a little in educating the masses in co-operative and social modes of thought. Finally, they have taken their share in philanthropic work, either by subscribing to the public institutions or in founding new ones. They have started "people's *houses*" (*maisons du peuple*), taken part in the fight against alcoholism and also established lodging houses and shelters of the poor.†

Such has been the phenomenal expansion of the scope and ideals of co-operative distribution in the west. The association of consumers for the satisfaction of the varied wants of social existence has not only contributed to raise the standard of satisfaction but has actually created new and higher wants. When commodities are produced and distributed from the standpoint of the consumer, the economic advantages are manifold. The consumers are able to obtain what they want, in the amount and quality in which they want it, and by the machinery which seems to them most suitable.

In India the village community will have to be rehabilitated in the organisation of the village store. Village stores have to be organised in every village. The Indian villagers' needs are calculable with a fair degree of

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* The first rule of the Rochdale Pioneers laid down :

"That a definite percentage of profits should be allotted to education. And faithful to this example the model rules of the Co-operative Union recommend the putting aside of a 2½ p. c. of the profits as a fund and the election of a special committee for its management. In 1906 the education grants of the societies amounted to £ 83,000.

(Fay. co-operation at Home and Abroad, p. 332)."

† Dr. Haus Muller's paper.

Hamburg International Co-operative Alliance, 1910.

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exactness. Thus there will be little difficulty to adjust the resources of the store to the village requirements. All the villagers will contribute each a small sum as subscription and hand over the amount to a committee of leading and influential men selected by the villagers to look after rural economy. The committee will then make arrangements for the establishment of a store for the sale of provisions, clothing, groceries, etc. Sale at market-prices with cash payments and distribution of profits among villagers in proportion to the amount of their purchases will be insisted upon. As sales become large, the village store will open its own productive departments which will give employment to village artisans, the weavers, the blacksmiths, the potters, the bell-metal workers, etc., as well as the cultivators.

Not only peasants and handicraftsmen but the middle classes, those who have obtained higher education, might have employment in any one of the departments managed by the co-operative store. For the central co-operative distributive society will conduct institutions like schools for agricultural and technical education, circulating libraries and reading rooms. And not only schools, agricultural and industrial institutes for imparting literary, agricultural and technical education to the villagers, and conducting researches and experiments on the spot with the object of utilising the natural resources of the village, but also factories, aided by up to-date machinery and motive force, which will also belong to the village community. In fact all the village requirements will be supplied from the resources of the village in land, labour, capital as well as knowledge and skill through the co-operative society. The villagers who gain some technical knowledge will work in the factories under the guidance of the middle class without, however, giving up possession of the soil. Thus the schools and factories of the village while providing scope for the activity of the middle classes will satisfy some of the more important needs of

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the village. These present needs of Indian villagers may be roughly classed under the following heads :

1. Food, clothing and shelter.
2. Medical aid.
3. Education.
4. Religious Instruction through musical play (Jatra) story-telling (Kathakata), songs and recitations, social amusements and festivals.
5. Arbitration and protection.
6. Drainage and Sanitation.
7. Money and the mechanism of exchange.
8. Conveyance : maintenance of roads, canals and water ways. Irrigation.
9. Storage of rain water and of crops.
10. Insurance of life, of crop, of live stock against disease and deterioration.

All the above needs will be satisfied by the distributive society of the village through its different departments. The store will not only satisfy the hunger of the community, it will also provide its intellectual and spiritual food.

Every villager will have to do some kind of work in any one of these departments and he will have his requirements satisfied by the village commonwealth in proportion to his service to society. Thus the whole body of people will work, each man in the sphere he most likes, accepting with determination and intelligence their place as members of the co-operative system of industry which would represent in its development the fine picture of "a state within a state". The village commonwealth will manage the finance of the village, its income and its expenditure, and lead the village to progress and prosperity. The system will be conducted for the people and by the people, ensuring the development of their intelligence, self-help and independence. Each of these co-operative commonwealths in the village will gradually become associated with other societies, assuming provincial

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and ultimately national dismensions. The federation of the distributive societies will immensely strengthen the idea underlying the movement and lead it with certainty and force to the ideal of the emancipation of the masses.

Such a system would continue in its working the traditions of our old village community. It would emphasise the economic ideal which dominated the village community that the consumers' interests are prior to those of the producers, that consumption being the end and goal of economic activity, production is subservient to it. It would also be consistent with the process of historic evolution of the Indian village. In India the village has an independent development of its own. Its social and intellectual activity has not been determined from without The political organisation in India has never been able to control every sphere of Indian life. Decentralization has been the watchword of the Indian social system. To the State has been entrusted the task only of protecting the people from foreign invasion and internal discord and anarchy. The administration of justice, education and the preservation of peace and the suppression of crime have been left to a great extent in the hands of the people. And it is for this reason that the Indian social system has lived and progressed irrespective of the vicissitudes in the Indian political life. The state in India has touched only the hem of Indian life: the Indian village has been more or less a state within a state. Thus the villagers have been disciplined in the virtues of citizenship. The leading villagers who are men of public spirit have undertaken unpaid work in the community and been rewarded with prestige and privileges. The headman of the village has decided family quarrels, caste troubles and petty village disputes. None have gone to court before first consulting him, for none have doubted that the headman in giving advice has never been guided

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by petty considerations. When the headman has decided petty cases his impartiality has been proverbial, and his decisions have always been accepted with a good grace. The law of the land cannot ever act into the domain of family morality: the headman, however, has been called upon to decide cases of immorality and breaches of discipline not cognisable in law. And the punishments which he has meted out in these cases have been feared more than any punishments in law courts. The civic activities of the village, the joint enterprise towards the promotion of social well-being have, however, as we have already seen, been jeopardised by the migration of the middle classes from the village to the city. The system of co-operation will stir up the intellectual and social life of the village, direct its activities which have hitherto been more or less disorganised, into well-defined and fruitful channels and also provide work and employment for the middle class which has grown tired of the langour and monotony of village life. Thus the village community will be rehabilitated, and guided and controlled by its natural guardians the middle class, in which the lessons of co-operation in the West will not be lost, will become as of old the centres of intellectual and social activities, enriching the inheritance of the past.

I have indicated in an outline the suggestions as regards the reorganisation of the village. Some of these suggestions indeed appear to be dreams to many. But it is time for us to cherish dreams. The crying need of the movement at the present day are the dreamers and the idealists, men who are drunk with the co-operative faith like the faith of a missionary, in whom a religious enthusiasm is mingled with a sound business knowledge and practical skill, who continually preach the co-operative ideal from village to village and from door to door and live unseen and unknown amongst humble villagers in order to soothe their woes and sufferings. Every one knows how it was one or two men who made

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English Savings Banks what they are, or the few artisans at Rochdale who laid the basis of co-operative distribution, and one or two enthusiastic men in France who revolutionised French agriculture by organising the Co-operative Supply Societies. There is no doubt that such men will be found in our country too. Some day in the near future a richman who has seen his brethren impoverished and overwhelmed with debts borne from generation to generation and his lands deserted and overgrown with weeds, or perhaps a student of the university, who has watched closely and thought deeply about the economic evil which is fast disintegrating our rural life, will be fired with enthusiasm and philanthropic fervour and bestow this time, money and energies freely upon this good cause of helping the poor to help themselves. With them lies the future of this movement. It is only the idealism of those who are intellectually superior or are placed by fate in easy circumstances, that can solve the social and economic problems of raising morally and materially the impoverished industrial and agricultural population of our country. May I not expect that a few of these idealists will spring from the ranks of the young men I now see in front of me?

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A CRITICAL REVIEW OF THE REFUTATION OF SHAIVISM IN SATYARTH PRAKASH, CHAPTER XI.

By Mr. S. Shivapadasundaram B. A.,

Swami Dayanand is one of the greatest seers of India. He has done more for the spiritual regeneration of India and for the saving of the Vedas from the vandalism of European Vedic scholars, than anyone else of modern or ancient times. But, there are views of his in the *Satvarth Prakash* which indicate that he was human also. He seems to have had a fair grasp of the theory of the Shaiva religion, but it is evident that he was a perfect stranger to the religion itself. The theoretical side of a religion differs as much from the practical side as a shadow does from the object which casts it. What he knows therefore is only the shadow of Shaivism and not Shaivism itself. His strictures on the religion are indefensible and I propose to examine them in the following paragraphs.

He concentrates his attacks on idol worship. Evidently he has not practised idol worship *in its true spirit*. He says that the Linga is the male reproductive organ. This is not less shocking than Professor Benoy Kumar Sarkar's statement that the Vedic Aryans were beef-eaters. The word Linga literally means a sign. Unfortunately it has a narrowed signification, the sign of the male. This has probably led to the wrong interpretation. It really represents a pillar of fire, the Guanagni which burns up the drops in the soul. I have not heard of any worshipper who ever thought it to be the dirty thing. The material Linga is divided into three classes; Vyakta, A-Vyakta, and Vyakta—A-Vyakta, *i.e.*, with features, without features, and partly with and partly without features. In some Lingams there are marks of the eyes, the chest and so on. These are called Vyakta. This classification fully ignores the phallic interpretation put forward by Swami

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Dayanand. He states as a historical fact a mere guess of his, that the practice of worshipping idols originated with the Jains.

I. To the statement, "God, being formless, cannot be contemplated, idols are, therefore, absolutely needful," the Swami's answer is wide of the mark. The idol worshipper knows that God is formless and that he is Omnipresent. He cannot, therefore, think that outside the temple "there is no one to witness his actions." A man's active attention is directed at one time only to one object. When you read a book paying attention to the matter you miss the language and *vice versa*. If we look at "earth, water, fire, etc." with our attention occupied as it usually is, by them to the exclusion of their creator, we cannot think of Him then. If, as the Swami suggests, we devote sometime to observing them for the purpose of thinking of God, we can. But they will not form a permanent object to represent God for us to hold communion with Him, to love Him, and to adopt Him as our Father, Mother and Friend. The idol which is specially intended to represen God, serves as a medium to draw our love for Him. For the time being, we consider it as God, we feel we are in God's presence, we try to purge our minds of impurities and foster our love for Him. The essence of the soul is not the intellect but the will and the emotions. Compared to the power of the emotions, that of the intellect is nothing in reforming a person. It is not of much use to know that God is Omnipresent, and such and such acts are virtuous and others are wicked. I may very well know an act to be wrong and not give it up; but it is when the feeling is raised that I give it up. If my mother advises me to give up a vicious habit, I readily do so though the cogent reasoning of another may have little effect. Love of God must be cherished. He must be realised to be our friend. The idol forms a good object to kindle the love in us. The mountains and rivers which have other uses to draw our attention cannot do this.

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II. The following objection is very sound: "Being Omnipresent He pervades even an idol why is it not then right to contemplate and worship God in any object whatsoever." The Swami again tries, "Ignoratio elenchi." He says "He cannot be imagined to exist in any particular object ONLY. The word, "only" is not in the objection. His reply is not, therefore, wanted. He asks, "He pervades your hands, why do you then stand before it with folded arms?" The answer is "I wish to love him and adore Him. This I can only if I consider Him apart from me."

III. There is an idea that God comes to an image only when invoked. This is not quite exact. The mantra that is uttered in this connection serves to suppress the idea of the material object in the idol and to bring to prominence the idea of God, *i e.*, to make one forget that one is not dealing with the material object but with God The purpose of the invocation is to make the mind realise its being in the presence of the Lord. It has no effect on God. It also emphasizes the fact that the material is not the object of worship. The Shastras say that in a temple God is present as butter is in curds and in other places as butter is in milk. In the former case the presence of butter is to some extent cognized.

IV. The following objection is also sound: "If the *Vedas* do not explicitly sanction idol worship, they do not condemn the practice either. If they do condemn it, the inference is clear that the practice must have existed in ancient times, for it has been said, 'only that can be condemned which provails. Again the answer is irrelevant. The quotation from the Yajur Veda and the Kenopanishad condemn the worship of the Prakriti, of things born of the Prakriti, the soul, the mind, etc.; the second quotation from the Yajur says that God can

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have no material representation, likeness or image. The idol according to us is neither a representation nor likeness of God. The worship is based on the Omnipresence of God. So idol worship is not interdicted by the Vedas.

V. There is an objection beginning, "Mark, the Vedas are eternal." In this the following is very sensible. "Such men can, of course, fix their minds on idols only, hence idol worship is meant for the ignorant, even as a man can get to the top of a house only if he uses all the staircases, in the house. Shonld he try to do without staircases, he could never succeed in his object. Idal worship is therefore the first step. When after worshippiug images for a length of time the devotion will gain in (divire) knowledge and in purity of heart, he will then he fitted for divine medieation." In the answer it is said, "Most of the idol worshippers have remained in ignorance and wasted their precious lives." This statement is quite unwarranted. I know of hundreds who have become much better persons by temple worship. I know what a great change it has made in me though yet my imperfections are endless. "Association with pious men" is certainly a good supplement to temple worship and temples are the best places for such an association.

VI. The following objection is splendid. "Mind can be concentrated on a material object, but it is difficult to rivet it on an immaterial one, hence the worship of idols is justifiable."

The reply again misses the point. The mind does not scrutinise the details of the idol itself during worship. The mind thinks of God.

"Millions of rupees are spent in constructing temples for idol worship. This leads to poverty and indolence."

2. It is true millions of rupees are spent in constructing temples, and the money is spent for the spiritual advancement of the people. Money cannot be spent on a worthier object.

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" Free and promiscuous mixing together of the sexes in the temples leads to adultery, internecine quarrels and the spread of disease contagious."

3. Mixing of the sexes is not a phenomenon unique in temples. Temples are the safest places for them to mix. There the thoughts of the people are high and the differtence of sex cannot be felt. Mixing in such a place is a good training.

" The idol worshippers regard this mode of worship as the sole means of the practice of righteousness, the acquisition of wealth, the tulfilment of legitimate desires and the attainment of salvation. They, therefore, give up all active work and waste away their precious lives."

4. Idol worshippers never give up active work.

" Since the people worship idols with different names, forms and characteristics, they have no unity of faith and their matually antagonftic beliefs and practices create bad blood in the country and lead it to its ruin.

5. Though different names are given to idols, they ll denote only one, and so the unity of faith is kept up The different names connote different attributes of God, each of which in its turn is brought to prominence by the name.

" They depend upon the idols for the defeat of their enemies and the triumph of their arms, and, therefore, do not exert themselves. The result is that they are defeated, and government of country, independence and wealth with its attendant pleasures, fall to the lot of their enemies. They are themselves robbed of their independence and reduced to the condition of a subject race, suffer in a hundred different ways like the pony of the baker and the donkey of the potter."

6. Worshippers do not depend upon idols for the defeat of the enemies etc. The symbols in the idol, if understood prohibit any kind of boon except that of the uplifting of the soul.

" If some one were to say to another person that he would put a stone in his name or place, he will feel angry and will most likely abuse

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him or hit him back. In like manner the ignorant people who take a stone to be the Symbol of the Deity and worship idols in place of God will surely have the Divine wrath visited upon him."

7. The analogy is false.

"Labouring under mistaken notions they peregrinate from temple to temple and from one country to another, endure untold misery, lay axe at the root of their worldly and spiritual welfare, suffer at the hands of thieves and are duped by *thugs*.

8. The object of going from temple to temple is to engage one's whole attention for some time (during the journey) to thoughts of God. If the mind does not go to worldly things for some time and is absorbed in thoughts of God, it makes it a habit to do so. Thus when the pilgrimage is finished, the man thinks more of God than before the pilgrimage and becomes consequently more virtuous. The endurance of misery is a good training to the body. It will not allow a person to seek much pleasure, which is often the root of sinful deeds.

"Money is given away to wicked priests who spend it on debauchery and the gratification of the bastial appetites, on flesh and wine and in fomenting quarrels and in promoting litigation. Thereby the donor forfeits his happiness and is pained beyond measure."

9. Worshippers are not required by the Shastras to give away money to priests. If foolish men make large donations it is the result of their own folly.

These people lay themselves open to the charge of ingratitude by not showing due respect to their parents and other persons worthy of esteem and worshipping idols instead.

10. Temple worship does not require any one to forsake parents.

When those idols are stolen by thieves or are dashed into pieces (by some iconoclast) they set up a loud lamentation.

11. There is nothing wrong in setting up a loud lamentation when idols are stolen or broken.

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"The priestesses and priests are corrupted on account of illicit intercourse with other men and women and thus forfeit their connubial felicity.

12. The corruption of priests is not universal and is only accidental.

"The servants do not properly obey their masters and they turn against each other and are thereby ruined."

13. This is quite unconnected.

"The soul by constant contemplation of dead and inert matter loses the power of sound judgment, because the material properties of the object contemplated (such as a stone) are transmitted to the soul through the *manas*."

14. It has been shown that the idea is wrong.

"God has created fragrant substances like the flowers to purify air and water and to prevent disease. If the priests were not to pluck the flowers the purificatory process would go on for an indefinitely long period, air and water would be purified and the flowers would continue shedding fragrance till the time of their natural decay. They cut off their useful career in the prime of their life. The flowers get mixed with mud, are decomposed and emit stench instead of sweet odour. Has God created flowers and other odoriferous substances for making an offering of them to the idols ?"

15. This is too frivolous to require notice.

"Sandal wood, unhusked grain and the like offerings get mixed with water and mud, and are then thrown into a drain or a cistern where they putrify and give off such offensive odours as issue from human excrement. Thousands of tiny creatures fall into that putrifying liquid and die and cause it to stink still more.

16. This is also accidental.

VII.—It is asked why flowers are offered, incense is burnt, drums are beaten, etc. The beating of drums and the use of other kinds of instrumental music is most probably to set the mind in harmony and to suppress all other noise such as the prayers and the talks of others which distract the attention of the worshipper. Different forms

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of music have different effects on the nervous system; military airs rouse up a warlike spirit in soldiers. So, certain forms of music are conducive to the devotional activity of the mind. But music is not *sine qua non*. But bathing (abishekam), oblations (naivedya), the offering of flowers and burning of incense are important. There have been two objects in view (1) every one understands, these offerings are mainfestations of the emotions of love and regard for God. Every emotion in an intensified state, manifests itself in action, *i.e.*, anger in fighting, affection in embraces, appreciation in rewards and pity in help. The religious exercises referred to above are mainfestations of love and regard. The questions comes, "If there is love, let it manifest itself in its own way; why is this stereotyped method?" The answer is that these exercises generate love even in those that do not possess it. Dr. Bain says "By acting out the external manifestations, we gradually infect the nerves leading to them, and finally waken up the diffusing current (Will and the Emotions, page 362). (2) Each ceremony has an inner meaning (*a*) Abishekam symbolises and must be accompanied by the pouring of love. (*b*) Naivedyam is the offering up of the physical and the intellectual powers so that they may become His and follow His ordinances and not be any longer the servants of the Ego. (*c*) The incense symbolises the Anava, the root Mala which is offered to God so that the Ego may be free from it. Just as smoke (in the incense) disturbs vision, so Anava disturbs the seeing of God. (*d*) The burning of camphor symbolises the burning of the Ego. The preference given to camphor is due to the fact that when it is burnt, no ash is left, but the whole thing subjected to fire, itself becomes fire. This corresponds to the Ego destroying itself and becoming God. This is the last part of the religious exercise. (*e*) The offering of flowers is a physical concomitant of the worship in the form of uttering mantras. The following word of one of our greatest saints explains the nature of Pooja and gives a scheme of the mental form of it; "We have come into this world to perform daily Pooja to God in the temple of our

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body with the subdued mind as the ॐकार of the temple, honesty as personal cleanliness (bathing, etc), the heart as the Linga and love as Abisheka." The philosophy of temple worship is a very vast one. Regarding the utility of symbols, Dr. Bain says "Devotion is kept up by the preacher, the crowd of worshippers and the presence of symbols and ceremonials suggestive of its objects."--(Will and the Emotions, page 119).

I have so far answered the objections to idol worship. I may add that idol worship itself does not form a constant factor in temple worship. More often than not, people worship when the doors are shut or when the screen before the idol is not removed. Even when the screen is removed, it is only the few who are nearest it that see the idol. The others go on worshipping, probably forming a mental picture of the idol as seen by them some time previously. The temple affords a place for worship and when one goes there one has no business there but to think of God. I may say without fear of contradiction that all the Hindus of Ceylon would by this time have become Christians but for the temples which chain them to the religion. Five different Christian missions are working in the Jaffna district with keen competition among themselves. There is no society for Hindu religious work here. Still the missions are not so very successful, as the people are wedded to the temples. Before the advent of the English Government, the Portuguese Government was compelling every one to be a Roman Catholic. What would have been our plight if there were not these temples. People in other parts can never appreciate the power for good exerted by temples.

It must also be understood that as suggested by the "Objector" in Satyartha Prakash temple worship is in one way a step towards mental worship, which leads to what is called Yoga (communion with God), which again leads to Gnana (Mukti). The Shaiva Siddhanta recognizes four

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steps to Mukti, *viz.*, Charya, Kriya, Yoga and Gnana. Each again is divided into four parts as, Charya in Charya, Kriya in Charya, Yoga in Charya and Gnana in Charya. Mere temple worship is Charya in Charya, the first section of the first step. Performing Pooja, *i. e.*, the priestly function is Kriya in Kriya. Mental Pooja is probably Yoga in Kriya. so, temple worship is only the beginning and not the end of a fully religious life. But the temple being the holiest spot in a place, those in the higher stages also prefer it for the benefit of others as well as for their own. So much for idol worship.

PART II.

I now come, to the wearing of ash which next to idol worship is most severely condemned. I think I have given some idea of this in my article for the 'Usha.' The history of the ash is the history of the soul. It was mixed up with much impure matter (the cow dung) but became separated from it by being acted upon by fire, just as the soul mixed up with Mala (or Pasa) is separated from it by being acted upon by the Grace of God. It is a miniature temple. Rules are given as to the wearing of Sacred Ash. The observance of the rules makes one fully realise one's position in the Universe and recognize that worldly advantages and pleasures are of no value but are rather retarders of the progress of the soul. These thoughts tend to make one lead a highly virtuous life. No wonder, therefore, that those who wear Sacred Ash, as it ought to be worn, very soon attain Mukti. It is, therefore, not fair to compare them to "Donkeys and pigs and other animals which wallow in the dust." It is not the mechanical wearing of the ash that makes one so holy, but the accompaniments of it just as merely appending the letters B. A. does not make one educated but it is the learning that accompanies the getting of the University degree.

The idea about Rudraksha that they grow out of the tears of Rudra is also a reminder. Rudraksha brings to our

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mind the idea that God sheds tears over our persistence in evil ways in spite of his great love for us and solicitude for our leading a higher life. Nothing tends to reform a child so much as the tears of his mother. The sight of the Rudraksha gives one the power to resist any temptation if one has got into the habit of realising its signification.

The Panchakshara which is another object of Swami Dayanand's ridicule is the highest possession of the Shaivites. I think I have explained this also in my article to the "Usha." The five letters are शिवायनमः The first letter represents the Lord, the second his Grace, the third the Soul, the fifth the Mala or Pasa and the fourth the special aspect of the grace of God which works for the fifth the Mala or Pasa and the fourth the special aspect of the grace of God which works for the separation of the soul from the Mala and hence its position. The rule about the Dyana of the mantra is that each letter must be slowly contemplated on. The five letters represent the three entities and the connecting links between the first and the second and the second and the third. It brings clearly to the mind the state of the soul and the means of salvation. It is the essence of the Vedas themselves.

"The Shaivites also keep a fast on the day of Shivaratri. They look upon all things as means towards the attainment of Salvation." Yes, we do. We have several days for fasting which are set apart chiefly for worship and contemplation. Physiologically, eating produces the Tamo Guna which is not conducive to religious exercises. On Shivaratri day we have to keep awake, if possible, the whole night, so as to have time enough to contemplate on the Panchakshara 1008 times.

Thus you see that every Agamic observance is a force to uplift the soul. The Agamist has a constant soul-guard. If a person only takes into his head to lead a virtuous life,

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the Agamic religion affords the largest number of very effective facilities to do so.

A word about the Puranas. The Puranas are rarely taken to be literally true. Most of the stories of the better class of Puranas symbolise very fine truths and preserve them as the shell of a nut preserves the kernel. I shall relate a story in the Bhargava Purana which at first sight is shocking but which embodies a very great truth. "One day Shiva and Parvathi were playing at dice. Vishnu was appointed umpire. On one point arose a dispute, and Vishnu, expecting to gain the goodwill of Shiva, made an unjust pronouncement in his favour. Parvati uttered the curse that Vishnu should turn a blind snake. The latter looked up to Shiva for help. But Shiva said that he was powerless to save him as Parvathi was right. "The moral of the story is "even for God's sake, do no wrong." It deals a deadly blow to the principle, "The end justifies the means." This is my opinion of the Puranas. But the Puranas, as a rule, are condemned by the Agamas. In the Agamic works we are asked to reject certain views as Pauranika Matha.

N. B.—Our reply to the above criticism will appear in our next issue. —*Editor.*

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THE AYURVEDIC SYSTEM OF MEDICINE.*

An Appreciation.

(By Professor S. N. Pherwani, M. A.)

This is an age of enquiry—an age of search after truth. For ourselves as well as for Westerners it is necessary to know the truth about our ancient System of Medicine. And how many of us, who ought to know, do know the nature and extent of the vast and valuable literature existing on this point? How many of us are prepared to take the necessary trouble to arrive at an exact interpretation of information contained in this our ancient treasure of Medical lore?

Dr. Sumant Mehta has done creditable service in this direction by publishing in note form the general impressions of his vast and varied study of the several aspects of the Ayurvedic system of medicine. His pamphlet will be a great-eye-opener to those who have hazy ideas as to how far if at all our ancient medical system had developed. Thus we are told,

"An examination of these treatises (of Caraka and Susrata two out of 164 mentioned) immediately reveals the curious fact that these works are arranged in a very methodical and scientific way, that there is in them a well developed theory, a highly differentiated terminology, and every branch of medicine, surgery, obstetrics hygeine and pediatrics, etc., are treated not cursorily, but at length."

And remember Dr Sumant Mehta is no hare-brained enthusiast. He is an earnest student of Medical Science and one guided entirely by the commendable spirit of putting things as fairly and squarely as possible. He quotes the testimony of European authors too as to the developed state in which they find this science must have been as indicated by the treatises extant.

The pamphlet has been written throughout in a dispassionate and withal a sincere spirit solicitous of getting

* "The Ayurvedic System of Medicine" by Dr. Sumant Mehta, Civil Surgeon.

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at the truth and freely inviting others to join their hands in getting at it.

It is a valuable introductory treatise pointing out the vast extent of useful literature available on this most important branch of study. He lists no less than 164 Sanskrit volumes, supposed to be at present extant, all bearing on ancient medical science. He points out the difficulties as well. All these works need to be exactly interpreted, analysed and sifted. The gold needs to be separated from the dross. All this requires sincere co-operative spirit between workers in this line, and more, it needs the help of an army of patient earnest capable students. We hope every one who can, will respond to Dr. Sumant's open invitation to co-operate in this line.

That this is a rich and promising field of research we are convinced by the scholarly treatment of Dr. Sumant. The very opening chapter dealing with the History of Ayurveda shows among other facts how it is now generally admitted that the knowledge of Ayurveda travelled to Greece through Egypt and thus became the basis of Arabian and European medical science. 'Under the head of surgery I have shown' says the author 'how the whole modern plastic surgery is based on Susruta's operation of Rhind and Auroplasty. So inspite of ignorant individual detractors the truth leaks out and it is quite certain that the Ayurveda will find its legitimately high place in the History of the science of medicine.'

In treating the theory of Tridhatu, Vayu Pittam, Slesham the author shows how the science of Ayurveda has suffered through incorrect interpretation and how valuable truths lie ready to reward patient and scholarly research. The chapter on Chemistry of Digestion again shows originality, accuracy and detailed knowledge given in the Ayurveda. In the field of anatomy too we find in the words of Rudolf Hoerule 'the extent and accuracy surprising.' The number and distribution of bones, joints and muscles all

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show the advanced state of knowledge in those times.

'The reader must have noticed with the author that the physiology of the ancient Hindus is essentially molecular and that the theory of Tridhatu elaborated by them as a working hypothesis is based on this knowledge of molecular activity. On the bases of Tridhata Hypotheses a huge science has been built and we are interested in testing and ascertaining its nature and strength.' That is work for workers. Get to work.

The chapter on Indian Chemistry is again interesting and full of surprise to those who thought the ancients blissfully ignorant of chemical processes. The chapter on 'Materia Medica and Pharmacy' is specially suggestive and practical. The subject of collection and identification of drugs is a very important one for students of Ayurveda. 'The drugs must be collected at the right time, thus say the ancients. What a pity that for want of proper knowledge 'thousands of tons of valuable roots and flowers, fruits and fibres should be rotting in the jungles' says Mr. Dey. There is enough Belladona on the Himalayas to supply the world, which if transplanted and carefully cultivated would at least save our importing that drug. In Belgium and Holland farms are run on business lines for growing medicinal and essential oil plants. Why not in India? 'We should be able to export in larger quantities Belladonna, Hyoscyamus. Taraxacum, Podophyllum, Jalap, Asafœtida, Cassiapods, Cardamums, Kurcchi, Gurgun, Chaulmogra, oils and Isaphgul.'

In this connection mention may be made, of the two ways in which the investigation of the properties of indigenous drugs would be encouraged, the first is to form *permanent museums of such drugs*, and their exhibitions in different places from time to time and the second is to work somewhat along the lines of the Indigenous Drug Committee which has been working in connection with the economic products sections of the Imperial Museum, the latter scheme requires the voluntary help of a number of thoughtful observers since clinical experience is full of mis-

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leading factors, and this work done as a matter of official duty can never give anything but disappointing results.

In the Pharmacy section twenty-three different kinds of medical preparations are mentioned showing the variety of ways in which medicines were dispensed. This chapter contains valuable lists of indigenous drugs and the use to which they may be put. It contains a valuable note on household medicines suggesting that members of the medical profession should write books containing simple remedies for common ailments somewhat after the fashion of Waring's Bazar medicines. The books should be in different vernaculars and should give directions for preparation of the drug, dosage, &c. "Experience will show that it is far better, cheaper and less dangerous to utilize the indigenous drugs rather than the nostrums sold in the Chemists shops."

There are very readable chapters dealing with Aetiology, Symptoms, Prognosis, The rapeutics, Hygiene, Eugenics, Climate, modes of treatment including thirteen kinds of hot bath, operative surgery with a simple description of how exactly the stone operation is given in Susrath in all its details &c., &c. There is suggestive note on the decline and revival of Ayurveda mentioning a valuable chronological list of European, official and Indian publications dealing with Indian drugs and referring to the monumental illustrated work being brought out by Messrs. Basu and Kirtikar. Pharmaceutical Laboratories should in the opinion of the author fulfil the following functions:

(1). Supervision over the collection of drugs and their identification.

(2). Preparation of medicines from them according to European Ayurvedic formulæ.

(3). Investigate or help the investigation of properties and uses of these drugs.

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(4). If necessary to standardise the strength of these preparations. These are useful hints indeed.

The sanity and superiority of the ancient system of medicine is evident from the great stress laid by them on preventative therapeutics, exact rules of personal hygiene and several salutary provisions of eugenic wisdom, *e.g.*, Brahmacharya up to 25 and 16 for boys and girls and marriage only thereafter and the recognition of evils of unequal and consanguinous marriages, etc., and last of all in keeping clear of the two decided faults of western medical education, *viz.*, 'that the physical and mental qualifications of the student are not properly looked into and secondly the complete divorce of the medical service from philosophy.' The ancient Indians laid down strict rules for admitting only the right-minded and right charactered students into the portals of the sacred profession and insisted on broad philosophic culture as a part of the training. Thus did they secure the right man for the right place and helped making the best of him justifying the author's motto the wise saying of Hippocrates. "The physician who is also a philosopher is equal to the Gods."

We sincerely hope the members of the medical profession will co-operate with Dr. Suamant Mehta and take to one or the other of the various fields of work pointed out by him. Each and everyone of the medical profession as well as every other cultured son of the soil should have a copy of this informing introductory pamphlet and then we are sure we shall soon have that other interesting quota, *viz.*, treatment of various interesting subjects such as public health, registration of practitioners, vaccination, the effect of music or some nervous diseases, the effects of excessive salts in diet, the evacuation of towns in case of epidemics all of which are found in the ancient system. Is'nt the author right—"The study of the Ayurvedic system, if it will not do any thing else, will act as a corrective to the quackery of modern times." Well it is in the interests of every one to try and try they should.

And East and West shall mix their light,
And broaden into boundless day.

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MAHARANA KUMBHA.

(By Har Bilas Sarda, F. R. S. L., M. R. A. S., F. S. S.,)

(CONTINUED FROM P. 928, VOL VII.)

The Dowager Queen spoke to her brother and his reply only increased her suspicions, which were further strengthened by the assassination of Raghavadeva, the brother of Chonda.

A fair maid of the Queen, named Bharmali, with whom Rao Ran Mal was in love was one evening detained a little longer in the palace and went to him later than usual. He asked the cause of the delay when she said that she was not her own mistress and that as soon as she got leave from those whose servant she was, she went to him. The answer annoyed the Rao who was drunk. He told her she would soon cease to be a servant and that those who would care to live in Chitor would have to live as her servants. And, yielding to her seductive charms and female art, Ran Mal, intoxicated with liquor as he was, confessed to her his designs. The loyal maid, next day, related the whole incident to the Queen, who communicated the information to the Maharana. All their hopes for the safety of Mewar and its rightful sovereign now rested in Chonda, and to him they now turned for help. He was apprised of the danger to his country and was asked to come and save it. Chonda, who was a silent but not an inattentive spectator of the dangerous game that was being played in the land of his birth lost no time in coming to the assistance of the Maharana and the Queen Mother. He sent 200 of his followers, hunters by profession, on a visit to their families in Chitor, and while there to ingratiate themselves into the favor of the gatekeepers of the fortress. The young Maharana was asked to descend daily from the fort with a retinue to give feasts to the surrounding villages and to hold the feast on the Diwali day at Gosoonda. The day arrived: the feast was held at

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Gosoonda and night came but no Chonda arrived. With heavy hearts, the nurse, the Purohit and others started homewards and had reached the eminence called Chitor when forty horsemen passed them at full gallop, and at their head was the chivalrous Chonda who, by a secret sign, paid homage to his nephew and sovereign. Chonda and his band had reached the Rampal gate unnoticed but here they were challenged. They said they were neighbouring chieftains and had the honour to escort the Maharana home. But the mainbody of which this was the advance, presently coming up, the stratagem was discovered. Chonda unsheathed his sword and at his well known shout, the hunters were speedily in action. The Bhatti Chief, in charge of the principal post of Chitor was killed though not before he had launched his dagger at Chonda and wounded him.

The old Rao of Mandor now began to scent danger. Fearing surprise, he sent his sons Jodha (who later founded Jodhpur) Kandhal and others to live in the *taleti*, at the foot of the hill on which the fortress is situated and told them to be always on their guard and never to come up to the fort even if they should receive a message in his name. Prompted by Chonda, the Maharana asked Ran Mal to call Jodha and Kandhal to reside in the fortress but the Rao made some excuse or other. Chonda and the Maharana now decided to rid the fortress of the Rahtors. Bharmali, the Queen's handmaid, one evening plied the Rao with liquor when the old chief was drunk, Bharmali, who had been compelled to his embrace, tied him well to the bed with the big turban he wore. The Rao was only roused to a sense of his danger when Mahpa Panwar, Ekka the son of Chacha, and others arrived. In his rage, by some sudden desperate movement he got on his legs with the pallet behind him and roared like a caged lion unable to free himsef from the meshes of the turban that tied him to the pallet. Finding all arms removed, he got hold of a brass lota, and with this he killed 3 of his

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assailants ere he was slain. The other Rahtors in the fortress were surprised and killed. A *Dom*, loyal to his employers, seeing the state of affair, got on to the wall of the fortress, and in a loud voice, cried out :—

"ज्यां का रणमल मारया, जोधा भाग सके तो भाग"

Ran Mal has been killed : Jodha, run for your life, if you can. Jodha and his followers at once sprang into their saddles and made for Marwar, Chonda, remembering the murder of his brother Raghavadeva and burning with revenge, started in pursuit. The Rahtors had not gone far when Chonda with his Sesodias came up and fight ensued in which Jodha lost his uncle Bhim, Bajrang Bhimavat, Chanda Chandravat, Shiveraj, Poona Bhati, Bhima, Berisal and others. Jodha owed his safety to the fleetness of his steed. He reached Mandal where his brother Kandhal joined him, and the two brothers continued their flight towards Marwar. Chonda, however, did not give up the pursuit and arrived at Mandor. Jodha, unable to defend his capital, fled further inland. Chonda left his sons Kuntal, Mauja and Soova to hold Mandor and the country round it and himself returned to Chitor. The year A. D. 1443 saw the expulsion of the Rahtors from Chitor and the firm establishment of the Maharana in the seat of his forefathers.

Narbad, the son of Ran Mal's younger brother Satta, whom Mokal had given a jagir with an annual rental of Rs. 1,00,000 Koyalana, remained loyal throughout these transactions and the Maharana increased his Jagir by further bestowing on him an estate yielding an income of Rs. 50,000 a year.

Mandor remained in the possession of the Maharana for seven years, Jodha rainly trying to recover his patrimony. While Jodha was roaming homeless in Marwar, his capital in the possession of the Maharana, the Dowager Queen of

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Mewar, Rao Ran Mal's sister, sympathising with Jodha in his forlorn state one day begged the Maharana to restore Mandor to the young Rao, telling him how Ran Mal had come to Chitor, slain Chacha and Meha, defeated the Mussalmans, raised the credit of Mewar, and was killed there and his son Jodha was wandering in the jungles homeless and hopeless. Such, said the lady, was the reward of the services rendered to Mewar. The Maharana replied that Ran Mal had murdered Raghavadeva, Chonda's brother, which Chonda could never forget and that he for fear of wounding Chonda's feelings could not do any thing to help Jodha, but promised that if Jodha should take Mandor he would not molest him. Thus assured, the old lady sent a confidential messenger, a Charan named Dula, to Jodha to communicate to him the views of the Maharana and to encourage him to make an effort and take Mandor by some means.

Charan Ashia Dula went in search of Jodha, and eventually reaching the village Bhadang in the sandy desert of Marwar, in the jungles of Padava, he found Jodha with his fifty horsemen and some foot followers in the act of satisfying their hunger with the *bajri* growing in the fields. The message from the Dowager Queen of Mewar acted like a powerful tonic, and he set about collecting means to affect his purpose. He first went for aid to Harba Sankta the celebrated cavalier of Rajputana, whose deeds of chivalry are sung everywhere in the country. This great man was a *Bal Brahmachari* (he who leads a life of celibacy from childhood) and lived a life of simplicity and asceticism, ever ready to succour the distressed, help the weak and champion the cause of the oppressed. His generosity was proverbial, his door was open to all who sought his aid, his lance ever ready to go to the assistance of a suppliant with a just grievance. His house, place of shelter to all who went there, provided unbounded hospitality to the stranger. He had been performing the site of *Sadabrat*, when

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everyone is shewn hospitality and granted his request. Jodha, with a hundred and twenty followers, arrived on the eve of the rite, when the "strangers' fare" had been distributed. Harba had a hurried meal of *mujd* boiled with flour, sugar and spices prepared and set before the Rao and his followers, who enjoyed the pottage and went to sleep.

On waking, everyone stared at the other, for their moustachios were dyed with the evening's meal. Harba, however, remarked "that the grey of age was thus metamorphosed into the tint of morn and hope, so would their fortunes become young and Mandor again be theirs." Harba espoused Jodha's cause and they both went to enlist the support of Pabuji, another renowned cavalier of Rajasthan, who is worshipped throughout Marwar. The effigy of Pabuji with his long lance, mounted on his coal black steed is found in every village and the villager not only swears by him every day, but renders him homage and worship as he does to no other. Thus aided, Jodha started to recover his capital By rapid marches he arrived at Mandor. The sons of Chonda were taken by surprise. Despite the numbers of the enemy, ignorant of the fact that the assailants included Pabuji and Harba Sankla, they descended sword in hand to meet the invaders. But they were overpowered. Chonda's eldest son, Kandhal was slain, and Manja took to his horse and escaped but was pursued, overtaken and slain on the way. Jodha recovered Mandor. Chonda would have invaded Marwar to take *vair* (revenge) as two sons of his had fallen while Mandor had lost only one chief—Ran Mal—but abstained on learning that the Maharana forbade it. Conscious, however, of the superior power of Mewar, Jodha sued for peace, and ceded the rich province of Godwar to quench the feud. This province remained in the possession of the Maharana for three centuries, only reverting to Marwar in the latter half of the 18th century when owing to Marhatta aggression, the resources of Mewar reached a low ebb,

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Let us now turn to the foreign relations of Mewar and see how the valiant Maharana not only successfully defended his country against the attacks first made singly and when thus defeated made in combination by the Kings of Malwa and Gujrat, then at the zenith of their power and prestige but carried the war into the countries of his foes, humbled their pride, took from them several forts and cities, extended his dominions on all sides and became the most powerful sovereign of his time in India.

In S. 1499 (A. D. 1442) the Maharana left Chitor to invade Haravati. Finding Mewar unprotected, the King of Mandu, Sultan Mahmud, burning with the desire to take revenge and to wipe off his disgrace of A. D. 1440, came towards Mewar and arrived near Kumbalmer and prepared to destroy the temple of Bána Mátá in Kelwárá. A Rajput chieftain named Dip Singh collected his warriors and opposed the Sultan. For seven days, Dip Singh successfully repulsed all attempts of the Sultan's army to take possession of the temple. On the seventh day, Dip Singh was killed and the temple fell into the hands of the Sultan. He razed it to the ground, burnt the stone image of the Mátá and used the lime with the betel leaves. Flushed with this small success, he started for Chitor, and leaving a part of his army to take the fortress, he advanced to attack the Maharana, sending his father Azam Humayun towards Mandsaur to lay waste the Maharana's country.

When the Maharana heard of these events, he left Haravati to return to his dominions and came upon the Sultan's army near Mandalgarh. A battle was fought here without any decisive results, (1) A few days later the Maharana made a night attack on the Sultan who was utterly defeated and fled (2) towards Mandu.

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(1). Ferishta (Vol. IV, p. 210) says the Sultan obtained a victory and the Maharana retired to Chitor, while the historians of Rajputana say that the Sultan was defeated.

(2). Vir Vinod of Kaviraj Shamaldas, p. 325. Ferishta says "the Sultan returned without molestation to Mandu"—Vol. IV., p. 210.

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To retrieve this disaster, Mahmud set about preparing another army and four years later, on 20th Rajab H. 850 (Kartik Badi 5th, S 1503) 11-12 October 1446 A. D. he came towards Mandalgarh with a large army. The Rajputs attacked him while he was crossing the river Banas, and having defeated him drove him back (1).—

In A. D. 1455 Mahmud Khilji having received representations that all Muhammadan religious practices had been forbidden in Ajmer, (2) undertook an expedition against that city. Sending the bulk of his army against Mandsaur to engage the Maharana's forces he advanced and attacked Ajmer. Gajadhar Singh, the Governor of the fort of Ajmer defended the fort for 4 days, when despising the foe's forces he came out and attacked the Sultan's army. He was killed after performing deeds of valour and slaying numbers of the enemy. But as his men were retiring into the fort, the Sultan's men mixed themselves with the Rajputs and entered the fort. The Sultan thus obtained possession of the fort but "not without sustaining severe loss." (3) He appointed Khwaja Naimatullah as governor of the fort with the title of Saif Khan and himself went towards Mandalgarh. As he approached the river Banas, the Maharana's army came out

(1). Vir Vinod, p. 325. Ferishta, in conformity with the practice of Mussalman historians, who ignore or try to whitewash defeats and unfavourable issues, says (Vol. IV., p. 210) that the Sultan returned after taking Nazrana. This is obviously far from true. For, had the Sultan obtained a victory and concluded peace after receiving Nazrana, why should he have, as stated by Ferishta (Vol. IV, p. 215) sent Taj Khan with eight thousand cavalry and 20 elephants to attack Chitor without cause from Bayana where he had gone immediately after his return to Mandu. Had the Sultan achieved a victory, we should not have found him (as will be seen later) asking the King of Gujrat for help and proposing to him an offensive alliance against the Maharana, after that King's defeat. Ferishta further says Vol. IV. p. 222) that Mahmud wished to found a town in Mewar and name it Khiljipur, but that as the Maharana tendered a Nazrana he returned to Mandu without doing so. Does this return not plainly show that Mahmud returned foiled in his attempt?

(2). Ferishta Vol. IV, p. 222.

(3). Ferishta, Vol. IV, p. 222.

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of the fort and fell upon the Sultan, who sustained a defeat and fled to Mandu.(1)

The same year (A. D. 14 5). Feroz Khan Sultan of Nagor died(2). He belonged to the family of the Kings of Gujrat and was originally Governor of the province of Nagor under the Sultans of Delhi. He had, however, thrown off his allegiance to Delhi and become independent. On his death, his elder son Shams Khan succeeded him, but his younger son, Mujahid Khan deposed him and prepared to kill him. Shams Khan fled to Rana Kumbha for shelter (3) and help. There had been a long standing enmity between Mewar and Nagor. Firoz in the time of Rana Mokal had invaded Mewar and defeated the Rana at the field of Jotayan (Ajmer District) but had sustained a signal defeat at Jawar (4) 20 miles South af Udaipur. Kumbha who had long had his designs on Nagor gladly embraced this opportunity of carrying them out, and agreed to place Shams Khan on the throne of Nagor on the condition that he acknowledged Kumbha's supremacy by demolishing part of the battlements of the fort of that place (5). Shams Khan accepted the terms.(6) The Maharana marched with a large army to Nagor, defeated Mujahid who fled towards Gujrat and placed Shams Khan on the *gadi* of Nagor and demand-

(1). Ferishta says: " Rana Kumbha, at the head of a body of Rajputs attacked one flank of the King's army under Taj Khan and sent another body to attack that under Ali Khan A severe engagement ensued in consequence, when the retreat was mutually sounded On the following morning the Malwa Officers persuaded the King of the necessity of his army retiring into quarters both on account of the reduced numbers and the wretched state of the camp equipment now rendered almost useless: which circumstances together with the approach of the rainy season, induced Sultan Mahmud to return to Mandu.'—Brigg's Ferishta, Vol. IV, p. 223. Mr. Briggs in a foot-note says: " The drawn battle mentioned by the Malwa historians must be deemed a defeat."

(2). Ferishta Vol. IV p. 40 (Cal. Edition of 1910).
(3). Bayley's Gujrat, p. 148.
(4). Kaviraj Shamaldas' *Vir Vinod*, p. 315,
(5). Ferishta, Vol. IV, p. 40. Also Bayley's Hiatory of Gujrat p. 148, foot-note.
(6). Ferishta, Vol. IV ; p. 41.

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ed of him the fulfilment of the condition. As preparations were being made, one of the old Pathan Sardars of Shams Khan cried out: "Would that Firoz had a daughter instead of a son, for even she would not have allowed her fathers to be disgraced by permitting the dismantling of the fortifications of the fort." (1) On this, Shams Khan humbly prayed to the Maharana to spare the fort just then and promised himself to later on demolish the battlements adding that otherwise his nobles would kill him after the Maharana was gone. The Maharana granted this prayer and returned to Mewar. No sooner, however, had Kumbha reached Kumbalgarh than Shams Khan instead of demolishing, began to strengthen the fortifications of Nagor. This brought Kumbha on the scene again with a large army. Shams Khan was driven out of Nagor which passed into Kumbha's possession. The Maharana now demolished the fortifications of Nagor and thus carried out his long cherished design. He took away from the treasury of Shams Khan a large store of precious stones, jewels and valuable things. The *Eklinga Mahatama* composed during Kumbha's lifetime, says that he "defeated the King of the Shaks (Mussalmans) put to flight Mashati (Mujahid?), slew the heroes of Nagpur (Nagór), destroyed the fort, filled up the moat round the fort, captured elephants, imprisoned Mussalman women, punished countless Mussalmans, gained a victory over the King of Gujrat, burnt the (2) city (Nagor) with all the mosques therein, liberated twelve lakhs cows from the Moslems, made the land a pasture for cows and gave Nagor for a time to Brahmins." He carried away the gates of the fort and an image of Hanuman from Nagor, which he p'aced at the principal gate of the fortress of Kumbalgarh, calling it the Hanuman Pol.

Shams Khan fled to Ahmedabad taking with him his

(1). Bayley's History of Gujrat, p. 148, foot-note.

(2). Commentaries on the Gita Govind, slokas 60—62, also reiterate these things.

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daughter, whom he gave to Sultan Qutb-ud-din to wife. (1) The Sultan, thereupon espoused his cause and sent a large army under Rai Ram Chander and Malik Gadday to take back Nagor (2). The Maharana allowed the army to come near Nagor, when he came out, and after a severe engagement, inflicted a crushing defeat on the Gujrat army nearly annihilating it, only remnants of it reaching Ahmedabad, to carry the news of the disaster to the Sultan (3).

The Sultan now took the field in person, determined to wrest Nagor back from the Maharana. The Maharana advanced to meet him and came to Mount Abu.

In S. 1513 (A. D. 1456) the King of Gujrat "despairing of reducing Chitor" (4) arrived near Abu and sent his Commander-in-Chief, Malik Shaaban Imadul Mulk, with a large army to take the fort of Abu, himself going towards Kumbalmir to take that fortress. Kumbha aware of this plan, marched out, attacked and "defeated Imadul Mulk with great slaughter" (5) and by forced marches reached Kumbalgarh before the Sultan arrived there.

The Deoras of Sirohi, who had been dispossessed of Abu by Kumbha seized this opportunity when Kumbha was embroiled with the Sultan of Gujrat, and took possession of Abu.(6)

Imadul Mulk returned discomfited to the Sultan and both arrived at the foot of the hill on which is perched

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(1). Bayley's Gujrat, p. 149. Ferishta, Vol. IV, p. 41.

(2). Ibid, Bombay Gazetteer, Vol. I, p. 242, has Anup Chand Manik and Malik Gadai.

(3). Bombay Gazetteer, p. 242, Ferishta Vol. IV., p. 41.

(4). Brigg's Ferishta, Vol. IV, p. 41.

(5). Bombay Gazetteer, Vol. I., p. 242. Also Bayle's History of Gujrat, p. 149.

(6). The *Mirati Sakandari* states that the Sultan had the fort evacuated by Kumbha and gave it to the Deoras of Sirohi. Ferishta, however, states (Vol. IV, p. 41) that the Raja of Sirohi, who was a relation of the Maharana met the Sultan in battle but was defeated and that the Sultan then went away towards Kumbhalgarh.

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the fortress of Kumbhalgarh. The Maharana sallied out of the fortress and attacked the Sultan inflicting a heavy loss on him. The Sultan, losing all hope of taking this stronghold, retired (1) to Gujrat.

The Kings of Malwa and Gujrat thus defeated singly by the Maharana now resolved to combine and invade Mewar. On his way back to Ahmadabad, Sultan Qutb-ud-din was met by Taj Khan, Ambassador from Mahmud Shah of Malwa who proposed a formal offensive alliance against the Maharana, who had destroyed the Mussalman Chiefship of Nagor and had injured them both. The King of Gujrat eagerly listened to the proposal and accepted the terms of the alliance which was ratified at Chanpaner by Sheikh Nizam-ud-din and Malik-ul-Ulema on behalf of Sultan Mahmud and by Qazi Hisam-ud-din on behalf of Qutb-ud-din towards the close of the year A. D. 1456 (2). It was agreed between the two Kings that the southern part of Mewar contiguous to Gujrat was to be attached to Gujrat, and Mewar proper, Ajmer and Ahirwara to Malwa.

In pursuance of this treaty, a simultaneous attack was made by the allied Kings of Malwa and Gujrat, the following year (A. D. 1457). Qutab Shah advanced towards Kumbalmer while Mahmud Khilji towards Chitor and reached Mandsaur. The Maharana wanted to dispose of Mahmud first, but finding that Qutb-ud-din had come near Kumbalmer, advanced to meet him first. Qutb-ud-din had chosen a strong position and the Maharana, after an indecisive action fell back on a better position flanked by his native hills. Qutb-ud-din encouraged, advanced and an engagement took place which lasted for two days. After the first day's engagement, both armies retired to their camps for the night : the dead bodies were cremated or buried, and the wounded were tended. With the break

(1). Bombay Gazetteer, p. 242.
(2). Brigg's Ferishta, Vol. IV., p. 42. Bayley's Gujrat, p. 150, foot note.

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of day, the battle was renewed and as the Maharana's army had the support of the hills behind them aud the Sultan's army was in the open, the latter suffered severely and left the field completely vanquished. The Sultan had to fight hard for his life and eventually retired in safety. Thus though the Maharana suffered a heavy loss, the Sultan was defeated and returned to Gujrat (1). The King of

(1) Ferishta (Vol. IV., p. 42) says that the Sultan on receiving 14 mds. of gold loaded on two elephants and some other things as presents made peace with the Maharana and returned home! This is Fersihta's way of glossing over a defeat. For Ferishta does not state what "seasonable donation" the Sultan of Malwa, the ally of the Gujrat King, received as his share of the spoils of war or offering of peace. It is hardly possible to believe that this powerful combination of two Monarchs each burning with a desire to completely crush the common foe should invade the enemy's country from both sides and open the campaign with such confidence and pride, achieve a triumphant victory and yet the net result of it should be the gain to only one of the allies of 14 mds. of gold, 2 elephants and some non-descript things ! ! ! It is conceivable that the Sultan took with him the spoils of some of the temples destroyed by him and the plunder of Sirohi and some annalist has described the gold and the non-descript things as Nazrana or tribute. The *Mirati Sikandari* says that 3 months after this, the Maharana invaded Nagor when Qutbuddin again came to Mewar and after plundering some villages, returned to Ahmedabad. It is difficult to believe that if the Maharana had been defeated he would have dared attack Nagor within 3 months of his defeat, or that Qutb-ud-bin who had been victorious should have retired satisfied after indulging in a little plundering freek without exacting substantial penalty or otherwise taking severe revenge for this presuption on the part of the Maharana. The *Mirati Sikandari* indeed says that the Sultan of Mandi returned home having received from the Rana the district of Thandsaur and several other pargannas adjacent to the territories of Malwa. That the victor should get only a little gold and the spectator whole districts of the country of the vanquished! Another historian, however, comes nearer the truth. "*Tarikhi Alfi* seems rather to intimate that Qutb-ud-din made his own terms and left Mahmud to shift for himself"—Bayley's Gujrat, p. 151 foot note. The Commentaries on Gita Govind distinctly states that the two Kings were defeated and driven out of Mewar by the valient Maharana.

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Malwa also retired to his territory foiled in his attempt to recover the territory previously conquered and joined to Mewar by Kumbha or to conquer any part of the Maharana's country. (1) He had been so often defeated that after this was unsuccessful attempt to retrieve his fallen fortunes, he gave up all hopes of success against the Maharana and though he lived for 10 years after this defeat, he never again ventured to invade Mewar. (2)

Sultan Qutb-ud-din did not long survive this defeat, for he died on May 25, 1459 A. D. (3) and was succeeded by Daud Shah in the following year.

(To be continued).

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(1) Ferishta says (Vol. IV, p. 224) that Mahmud left for Mandalgarh on 26 Muharram 861. H. (A. D. 1856) and conquered it on 25 Zilhijj H. 862 (1458 A. D.)! It is further stated that Mahmud advanced towards Chitor on 5 Muharrum H. 863-(1458 A. D) and sent his son Prince Ghayos-ud-din towards Bhilwara and that the Prince after a severe action took the fort of Kasundi and then returned to Mandu to join his father. Is return home without concluding a triumphant peace a sign of victory?

(2) In S. 1518 (A. D 1461) Mahmud Khilji did indeed go towards Kumbhalgarh but dared not attack it. He passed on to Dungerpur, received 2 lakhs from the Raja as Faujkharch and returned to Mandu Ferishta, Vol. IV. p. 225.

(3) Brigg's Ferishta, Vol., IV. p, 43.

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DIVINE WISDOM.

Some Ethical Teachings.

(THE RIG VEDA, BOOK X, HYMN 34).

The Woes of the Gambler, a Realistic Picture.

2. She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake, whose single point is final, mine own devoted wife I alienated.

3. My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
As of a costly horse grown old and feeble, I find not any profit of the gamester.

4. Others caress the wife of him whose riches the die hath coveted, that rapid courser:
Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.

5. When I resolve to play with these no longer, my friends depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.

6. The gamester seeks the gambling-house, and wonders, his body all a fire, shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.

7. Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good.

8. Merrily sports their troop, the three-and-fifty, like Savitar the God whose ways are faithful.
They bend not even to the mighty's anger: the King himself pays homage and reveres them.

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9. Downward they roll, and then spring quickly upwards and, handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal, though cold themselves they burn the heart to ashes.

10. The gambler's wife is left forlorn and wretched: the mother mourns the son who wonders homeless.
In constant fear, in debt, and seeking riches, he goes by night unto the home of others.

11. Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling.
He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast.

12. To the great captain of your mighty army, who hath become the host's imperial leader,
To him I show my ten extended fingers: I speak the truth. No wealth am I withholding,

13. Play not with dice: no cultivate thy corn-land. Enjoy the gain, and deem that wealth sufficient.
There are thy cattle, there thy wife, O gambler. So this good Savitar himself hath told me.

14. Make me your friend: show some little mercy. Assail us not with your terrific fierceness.
Appeased be your malignity and anger, and let the brown dice to snare some other captive.

(THE RIG VEDA, BOOK X, HYMN 117.)

The Vedic Conception of Liberality, Friendship and Good Citizenship.

1. The gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.

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2. The man with food in store who, when the needy comes in miserable case begging for bread to eat.

Hardens his heart against him—even when of old he did him service—finds not one to comfort him.

3. Bounteous is he who gives into the beggar who comes to him in want of food and feeble.

Success attends him in the shout of battle. He makes a friend of him in future troubles.

4. No friend is he who to his friend and comrade who comes imploring food, will offer nothing.

Let him depart—no home is that to rest in, and rather seek a stranger to support him.

5. Let the rich satisfy the poor implorer and bend his eye upon a longer pathway.

Riches come now to one, now to another and, like the wheels of cars are ever rolling.

6. The foolish man wins food with fruitless labour: that food—I speak the truth—shall be his ruin.

He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.

7. The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.

Better the speaking than the silent Brahman: the liberal friend outvalues him who gives not.

8. He with one foot hath far outrun the biped, and the two-footed catches the three-footed.

Four-footed creatures come when bipeds call them, and stand and look where five are met together.

9. The hands are both alike: their labour differs. The yeild of sister milch-kine is uneaqual.

Twins ever differ in their strength and vigour: two, even kinsmen, differ in their bounty.

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[ऋग्वेद मण्डल १० सूक्त ३४]

न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मह्यमासीत् ।
अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम् ॥ २ ॥
द्वेष्टि श्वश्रूरप जाया रुणद्धि न नाथितो विन्दते मर्डितारम् ।
अश्वस्येव जरतो वस्न्यस्य नाहं विन्दामि कितवस्य भोगम् ॥ ३ ॥
अन्ये जायां परिमृशन्त्यस्य यस्या गृधद्वेदने वाज्यक्षः ।
पिता माता भ्रातर एनमाहुर्न जानीमो नयता बद्धमेतत् ॥ ४ ॥
यदा दीव्ये न दविषाण्येभिः परायद्भ्योऽवहीये सखिभ्यः ।
न्युप्ताश्च बभ्रवो वाचमक्रत एमीदेषां निष्कृतं जारिणीव ॥ ५ ॥
सभामेति कितवः पृच्छमानो जेष्यामीति तन्वा शूशुजानः ।
अक्षासो अस्य वितरन्ति कामं प्रति दीव्ने दधत आकृतानि ॥ ६ ॥
अक्षास इदङ्कुशिनो नितोदिनो निकृत्वानस्तपना स्तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो मध्वा सम्पृक्ताः कितवस्य बर्हणाः ॥ ७ ॥
त्रिपञ्चाशः कीलति वात एषां देव इव सविता सत्यधर्मा ।
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत्कृणोति ॥ ८ ॥
नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते ।
दिव्या अंगारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति ॥ ९ ॥
जाया तप्यते कितवस्य हीना मात्रा पुत्रस्य चरतः क्वस्वित् ।
ऋणावा बिभ्यद्धन मिच्छमानोऽन्येषा मस्तमुप नक्तमेति ॥ १० ॥
स्त्रियं दृष्ट्वाय कितवं ततापान्येषां जायां सुकृतं च योनिम् ।
पूर्वाह्णे अश्वा न्युयुजे हि बभ्रून्त्सो अग्नेरन्ते वृषलः पपाद ॥ ११ ॥
यो वः सेनानी र्महतो गणस्य राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न धना रुणध्मि दशाहं प्राची स्तदृतं वदामि ॥ १२ ॥
अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे विचष्टे सवितायमर्यः ॥ १३ ॥
मित्रं कृणुध्वं खलु मृलतानो मा नो घोरेण चरताभि धृष्णु ।
नि वो नु मन्यु र्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु ॥ १४ ॥

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(ऋग्वेद म० १० सूक ११७)

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितं मुपगच्छन्ति मृत्यवः । उतो रयिः पृणतो नोप दस्यत्युतापृणन्मर्डितारं न विन्दते ॥ १ ॥

य अग्राय चकमानाय पित्वोऽन्नवान्त्सन्त्रफितायोप जग्मुषे । स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्डितारं न विन्दते ॥ २ ॥

स इद्भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय । अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम् ॥ ३ ॥

न सा सखा यो न ददाति साख्ये सचाभुवे सचमानाय पित्वः । अपास्मात्प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत् ॥ ४ ॥

पृणीयादिन्नाधमानाय तव्यान्द्राघीयांसमनुपश्येत पन्थाम् । ओहि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रायः ॥ ५ ॥

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य । नार्यमणं पुष्यति नोसखायं केवलाघो भवति केवलादी ॥ ६ ॥

कृषन्नित्फाल आशितं कृणोति यन्नध्वानमप वृङ्क्ते चरित्रैः । वदन्ब्रह्मा वदतो वनीयान्पृणन्नापि पृणन्तमभिष्यात् ॥ ७ ॥

एकपाद्भूयो द्विपदो वि चक्रमे द्विपात्त्रिपादमभ्येति पश्चात् । चतुष्पादेति द्विपदामभि स्वरे सम्पश्यन्पङ्क्तीरुपतिष्ठमानः ॥ ८ ॥

समौ चिद्धस्तौ न समं विविष्टः सम्मातरा चिन्न समं दुहाते । यमयोश्चिन्न समा वीर्याणि ज्ञाती चित्सन्तौ न समं पणीतः ॥ ९ ॥

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MANY THOUGHTS OF MANY MINDS.

The Origin of the Brahmo Name.

The *Indian Messenger* gives the following Tantaric explanation of the name of the Brahmo Samaj.

There is a widely prevailing idea that the Brahmo Samaj as a body of theistic worshippers and the very name 'Brahmo' are recent innovations. But the idea is quite wrong The *Mahanirvan Tantra*, of which the great founder of the Brahmo Samaj was a great admirer, contains descriptions of *chakras* or circles which correspond closely to the theistic prayer meeting founded by the Raja, the only difference between the old circles and the new *sabhas* or *samajes* being that the former were more or less esoteric bodies, whereas the meetings of the latter have all along been open to the public. Definite qualifications for membership are laid down in the *Tantra* in connection with these circles, variously called *Tattva-chakras*, *Divya-chakras* and *Brahma-chakras*, and the members are distinctly called 'Brahmos.' We quote the verse containing the term with the one preceding it:—

Parabrahmopasaka ye brahmajna brahmatatparah,

Suddhantakarana santah sarva-prani-hite ratah,

Nirvikara nirvakalpa dayasila dridhavratah,

Satya-sankalpaka Brahma sta evatradhikarinah.

That is, "Those who worship the Supreme Brahman, who know Brahman, who are devoted to Brahman, who are pure-hearted, calm, devoted to the good of all creatures, without taint, without doubts, kind, of a firm determination, of true resolves—such Brahmos alone are entitled to be admitted into those circles." That the *Mahanirvan Stotra* beginning *Namas te sate te*, which, with alterations introduced by the Maharshi, are used in Brahmo Samaj services, was sung in chorus in such circles, is evident from the plural personal pronouns and the corresponding verbs occurring in it.

We have ever believed that the foundation not only of the Brahmo name but also of the whole Samaj was originally laid upon ancient Aryan Shastras. The Samaj has, however, long given up any special connection with the Aryan Shastras in favour of—nothing particular. It now

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remains to be seen how long it takes them to do away with the fresh *blemish* which must attach to them on account of the newly discovered derivation of their name from a verse of the *Mahanirvan* Tantra.

Was Guru Nanak a Muslim ?

A writer in the May *Review of Religions* tries to prove as against another writer in the *Khalsa Samachar* that Guru Nanak was a Muslim. At the very outset, while agreeing with the modern *Tat Khalsas*, he assumes that Guru Nanak was in "no sense a Hindu." This would have been sufficient for his purpose; but having some now almost hackneyed verses on his lips the temptation to quote them proves too much for him. So he pours out the impetuous stream of criticism and makes Guru Nanak deny catagorically each and every important principle of Hinduism. But strange are the ways of partisan writers. For when the writer proceeds to establish his own claim, he inspite of avowed circumspection, overlooks even the most well known events of Guru Nanak's life and the most common of his verses, and finds him straying not even a hair's breadth from the principles and practices of Islam. Thus he finds that the Great Guru believed in one God, repeated *Kalma*, 'the creed or the oft-repeated formula of Islamic confession, performed a pilgrimage to Ka'aba (even though he turned his legs towards it while there) observed Muslim prayers and fasts; in fact there was no Islamic principle and practice that *he* did not believe and observe. For:

"Had not Heaven so purified his heart and refined his intellectual and spiritual powers that his keen insight at once realised and appreciated the fact that all those books were not free from human interpolations. A third or a fourth hand translation of the Bible and the Psalms had not left them in their original condition. Their pristine purity had suffered at the hands of cruel pruners and translators. The language of the Vedas can be counted on fingers, taking the

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most hopeful view of the case. The explanation of the text is vouchasfed perhaps to none. Besides it has undergone material textual changes. The Holy Quran forms a strange contrast. Every word of it is proclaiming aloud the unity of God. That is why Guru Nanak has to say that in his time of spiritual decay and blindness, the only means of salvation lay in the Holy Quran."

To be fair to the Muslim writer we admit that there are some verses which may be interpreted as favourable to his religion. During his life-time the Guru had great many occasions of making clear his Mohamadan beliefs; and to be known a Mohamadan saint would have greatly added to his position and respect. But while he was a reformer at home, for those outside his principle was "*Peace with all.*" He chose to be silent about his faith rather than to say that he was a Mohamadan. When once confronted with such a question he said :

Hindu Kahan tan Mariya Musalman vi nahan.
Panj tat da putla Nanak mera náon.

"If I say that I am a Hindu, I will be killed; but I am not a Mohammadan.

I am a body made of five elements and my name is Nanak."

So that the only position about the faith of Guru Nanak acceptable to sane people is that *he was a most liberal devotee of Hinduism whose aim was to reform his co-religionists by creating in them a true love for God and to be on peace with all others.* We think, we should have made an exception in favour of our brethren, the *Tat Khalsas.* For, indeed, what position can be acceptable to those who, when it can save them from the charge of Hinduism, are ready even to swear that a peacock is a wild beast of the type of the rhinocerous, and is found only in the marshy jungles of Africa. Here is a famous verse

Char kataban, char bed, jag maih pargtae
Arshon sabhe utre nál hukm Khudáe.

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"The four books, the four Vedas, which were promulgated in the world

Came down from high under the orders of the Lord God."

Here is the explanation given in the "History and Philosophy of the SikhReligion," p. 343 :—

Rig Veda=The Pentatench

Yujur Veda=The Gospel or New Testament

Sham Veda=The Psalms

Atharvan Veda=The Quran.

Indeed what can be more preposperous ?

An Ancient Hindu Kingdom in the Province of Yunnan, China.

Dr. Chuni Lall Sarkar contributes an article to the June *Modern Review*, which draws its information ultimately from a book written by a great Chinese scholar. The article throws considerable light upon the existence in remote antiquity of a Hindu kingdom in a Chinese Province, Yunnan. It says :

"It is probable that this Province formed the basis of the present Empire. In the far distant part, a certain Province Ab Yu of the Mo-li-chie kingdom in India came to Yunnan. Prince Ab Yu by his marriage, had one son, Ti Mongsu. Probably the prince came with his son and helped him to settle. Ti-Mong in course of time had an enterprising family of nine sons ; these in their turn became important men, the founders of the large bribes or nations.

The first son, Mong-cu-fu was the ancestor of the sixteenth kingdom (where I cannot discover.) The second son Mong-cu-lic was the ancestor of the T'wafan or Tibetans. The third son Mong-cu-lo was the ancestor of the Han-ren or Chinese. The fourth son Mong-cu-chow was the founder of the Man-Tsai tribes. The fifth son Mong-cu-tu was the ancestor of the Mong-shih (probably the Mongolians). The sixth son Mong-cu-tu was the ancestor of the Li kingdom (perhaps the Siamese). The seventh son Mong-cu-lon was

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the founder of the Anamese. The eighth son Mong-cu-song was the ancestor of the ancient Yunnanese. The ninth son Mong-cu-neh was the founder of the Pai-ih or Peh-it.

The following is an account of the Government of the Kingdom at a later date.

Between 230 to 731 the western part of the Province was governed by six princes. The area governed by these princedoms was east to west 4,000 li, and north to south 2,900 li. The form of Government, as stated in the Chinese history, was evidently in an advanced state for that time. There was a cabinet of eight ministers to administer civil and military affairs. There were nine executive officers and a president over the mandarin officials to control the administration. There were officers for the census, military instructors, judges, commissioners of public works, and of the board of trade, officers over the government granaries, superintendents for government horses and cattle, a commander-in-chief and a commissariat officer. These were two brigade generals and thirty-five military officers stationed in various parts of the province and most of them were placed last of Talifu. Valiant deeds were rewarded by promotions and presents.

Though settled in China, the Hindu kings were, till long afterwards, dearly attached to the country of their origin.

During the reign of Chou dynasty B C. 11·22 to 867 a Hindu Prince lived whose name was also Ab-Yu. Prince Ab-Yu left for India, leaving his sons behind. After arrival in India he sent his brother-in-law with an escort to bring his sons back, but when the party arrived at Yung-chung Fu (a town four days' journey from Tengyueh), the barbarians obstructed them. So the party had to return to India. His three sons died near Yunnanfu, Prince Ab-yu, in order to keep the memory of his sons, created "Fu-pan god" of the "jade fowl mountain," Yunen-te god of the "Wei-teoshan," Siten god of Kin-ma-shan" or gold horse mountain. "Two large Pai-fang," (or memorial arch) writes Rev. Clark, "were built in 1884, situated on the main street, in the suburb of the south gate of Yunnanfu; they were called the Kin-ma Pi-chi."

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There are still to be found remains of the ancient Hindu Kingdom. Says Mr. Sarkar :—

It is gratifying to note, how the Chinese of the present day are anxious to honour and keep in memory the names and deeds of those Hindoo Princes of the bygone days. It seems that the rule of the Hindoo Princes in this Province was in the flourishing condition from the beginning of the Christian era up to the building of numerous temples and pagodas here. Prince Fog Yoh was one of the advanced rulers who built many temples containing 1,400 small and large rooms. He used 400,000 lbs. of brass to make 10,000 Buddhas and the Goddess of Mercy. Prince Fong Yoh also repaired the San-tie-Tse or three pagoda temples in A.D. 825. There is a temple near Talifu which is called Ih-ta-Tse or single pagoda is 250 feet high. The structure of this pagoda which is superior to others. "The bricks are well made," writes Rev. Clark, "most of them contain well defined characters, one half in Sanskrit and the other half in Chinese. The Mohamedans used it as fort and many loopholes still remain."

The strongest proof is the existence of the name Indo-China or "Hindu China" which is still associated with the south western portion of the Empire. The writer clears the name mystery of the Hindu Kings in the following words—

The readers may be confounded with the names of the Hindoo Princes, which do not sound like Indian names. They ought to bear in mind that in the far ancient times names of persons of one country residing in a distant foreign country like China were liable to be corrupted. A foreign name could not be correctly written in Chinese. As, for example, we can see that the name of Sakya-muni is written "Shirchya-muni and a Brahmo as "Blomen." In our own days we see that every foreigner who enters China assumes a Chinese name. My own name is Kang-Shir-Mon, as an example. Except a very few English-knowing Chinese, no body knows what is my real name.

Have we Lived Before.

Mr. Shaw Desmond writing in the *London Magazine* produces striking evidence in support of the theory of reincarnations, the fundamental doctrine of the Vedic

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Dharma. We make the following extracts from his article.*

"The theory of reincarnation alone can explain (*a*) why members of the same family, though, as in twins, physically often alike, as one would expect, are often temperamentally, intellectually and morally totally different; (*b*) how men, like Shakespeare, with very limited personal experience, are able to portray meticulously the most diverse types of human character and scenes, etc., of which they could have no actual knowledge; (*c*) why the work of the genius invariably transcends his experience; (*d*) the existence of infant precocity, like that of Mozart and Mendelssohn in older times and the boy composer Erich Wolfgang Korngold, born on May 27th, 1897, of whose music, composed at the age of thirteen, it has been written that "it sets one wondering how music of such masculine virility and passion, and expressive of such dignified sorrow and deep sentiment could have emanated from a child's brain."

All these children showed highly developed "adult" souls in infant bodies, souls that would appear only to have reached such a high level through many previous experiences.

"Apart from that, reincarnation forms the natural conception of the soul-pilgrim learning through various corporeal existences, it being exactly paralleled in biology by the Darwinian theory, which sets out the gradual evolution of bodies according to environment and experience, as reincarnation does that of souls."

"Mr. Herbert Burrows, the well-known publicist, lecturer and social reformer, whose "sanity" and responsibiiity will not be challenged, informs me that he has been able to recall his previous incarnations. He remembers fighting as a gladiator in the Coliseum of Rome, witnessing the terror and brutality of that time of blood. His next incarnation during the French Revolution, in which he first took part as a Royalist officer, fighting the "sans-cullottes" with all the fervour of a follower of the Bourbons. After a time, he says. "I changed my politics, throwing in my lot with the extreme revolutionary section, and was a close friend of St Just." To him reincarnation has

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ceased to be a matter for argumeut for, as he concludes, " I *know* that I have been reincarnated."

' In the case of this London gentleman, his various incarnations show a perfectly orderly and understandable advance. First from the professional slayer, his fighting spirit was turned into worthier channels and by fighting for a cause, that of a King, then taking a democratic turn by his espousal of the cause of the people, whilst to-day it has run into the more peaceable channel of social reformer, in which channel, however, the old fighting spirit still shows itself.

Mr. Desmond gives in Mr. Burrow's own words the latter's "actual scientific method of recovering such memory" which needless to say, is a crude approximation of the most perfect method of *Yoga*.

Mr. Desmond thus continues his evidence,

The memory of previous lives in the child is often curiously exact, and cannot be explained otherwise than by reincarnation.

In one case, the child to-day being about six, the boy frequently refers to his past lives. He is a serious and thoughtful child and will not speak of it at all unless taken quite seriously. He has always lived in a Surrey, yet always speaks of Indian as "my own beloved country' and says that as soon as he can he will go " back " to his country. He gives minute details of his former mother's illness and death, and of the taking of a bridge in a war in his previous existence. He speaks with great affection of his former mother, while adding to his present one: " But you are my darling mother too." This case has been doubly checked.

There is one point which must be emphasised. " Notions " were put not into the boy's head. The mother, like her husband, being quite ignorant about the theory of reincarnation, was much puzzled and distressed.

I have seen the statement of the well-known author, Mr. Fielding Hall, who watches for a case of reincarnation which seems exceptionally established, there being many independent witnesses in the district where the subject lived,

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The subject, a little girl of seven, told him in detail the story of her previous incarnation, in which she said she was a man who ran a marionette show. To test her, as a baby, her parents bought for her a marionette doll, the strings of which she at once manipulated correctly and with ease, though only three.

She even repeated some of the dialogues used in the marionette plays. "I was married four times," she told Mr. Hall. "Two of my wives died, one I divorced, and one was living when I died and is living still and I loved her very much indeed. The one I divorced was a dreadful woman. "See—pointing to a scar on her shoulder—" this was given me once in a quarrel. She took up a chopper and cut me."

And here comes the amazing part. The author made inquiries, and found that a mark, a birth mark, corresponded exactly to a mark which had been given to a former owner of a marionette show by his wife, who had been traced. The divorced wife and the much-loved wife are still living, and when asked why she did not go to live with the wife she loved so much, the little girl said: "But all that was in a former life." This child described closely places and people living great distances away that—in this life—she had ever seen, and had known only in her previous existence, her statements being found perfectly accurate

Before me I had the signed statement of a London Consulting Engineer, who says that he can "function consiously" in his memory of previous lives.

He calls distinctly his marriage to a Greek girl in 390 B. C, and his coming out of the temple with her whilst the children scattered flowers before them. He remembers part of his life with that girl. He recalls his father, whom he says was Aristippus, the founder of the Cyreneac schoal. His next incarnation was in the last century, when he was killed in the two days' battle of Leipsic, being then twenty-ons years old. Still more extraordinary is the fact that with his reawakened memories came the knowledge of his name in his previous earth-life, and that he had belonged to a certain London Club.

He went to the club, searched its records and found his name exactly as it had come to him. He has as witness of the truth of his

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statement the club-officials. The gentleman's *bona fides* are still further vouched by a London editor.

She was born in New Zealand, and had never been out of that country until, as a girl of fourteen, she came to London. The day after her arrival she has taken to visit Lady B by the lady with whom she was staying. Approaching the house it rushed upon her that she knew it well, of which she assured her friend, and, as they walked along described minutely the entrance hall, mentioning some buffalo horns, the position of a case of swords on the first landing, and describing the interior arrangements so minutely that her friend knowing the house and that she had never been in England before, was amazed. Upon entering, everything was found precisely as described.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

HINDU MATHEMATICS.

If Hindu chemistry, of which we spoke in some of our previous issues, was a handmaiden of Hindu medicine, Hindu Mathematics was still more subservient to their study of Astronomy. But inspite of this inferiority of position, Mathematics in India had developed to a lofty height. To claim no more than what is allowed by disinterested Western scholars, the Hindus of old were not only the inventors of numerals, the decimal system of notation and probably also of Algebra, but the first solvers also of a great many problems in higher mathematics, which are still exercising the brains of great mathematicians. They had acquired skill in Trignometry and had made progress in several other branches of pure mathematies and also in applied mathematics. While their most admirable work in this direction leaves no doubt as to their capability to do more, their habits of jealousy, laconic brevity and of destroying the proofs of their solutions make it rather difficult to ascertain the exact height up to which they had climbed. Thus there is a deal of research work awaiting to be done by Indian scholars. *A priori* it does not seem improbable that the Hindus were the first teachers of the world in mathematics as well as in many other things. The antiquity of Hindu civilization is, by itself, sufficient to establish this view, while there is an amount of evidence which is certainly favourable. The ignorantly bold theory of Arabic priority in mathematics must now, by force of evidence, be considered to have exploded in favour of the Hindus. The exact relationship as regards mathematics, etc, of the Greeks aud the Hindus, however, is yet a subject for investigation.

For the benefit of our readers we shall try to give, in this and some future issues, some extracts from eminent orientalists estimating the knowledge of the Hindus in several branches of mathematics.

THE ORIGIN OF NUMERALS.

"The origin of symbols of numbers has been a subjct of much dispute. But there is evidence that these were in use in India in the 2nd. century of the Christian era. Indeed the use of numerals in

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India can be traced back to the Nanaghat Inscriptions whose date is at least 300 B. C. (see Journal of the Royal Asiatic Society 1882, Sir E. C. Bayley). Numerals were used in the Minor Rock Edicts of Asoka in 256 B. C. Numerals were also used in the cave incriptions in India as early as the 1st century A. D. The Kalobhave inscriptions of 339 A. D. are stated in figures of the place value notation. Mr. W. W. Rouse Ball, however, in his History of Mathematics, asserts that "there is reason to believe that it (the system of writing with figures for numbers) was introduced in India towards the close of the 5th century" (A. D.) He does not say who introduced it, nor does he give the "reason" why he made this assertion."

"The devanagri numerals were adopted by the Arabs with slight modifications. The Spanish Arabs at first discarded the use of the symbol of zero, but the inconvenience to which they were thus put soon compelled them to re-introduce it. From Spain or Barbary the Arabic numeral passed into Western Europe" (*Modern Review*).

F. Cajori, the eminent American Mathematician, says :

"The grandest achievement of the Hindus, and the one which, of all mathematical inventions, has contributed most to the general progress of intelligence, is the invention of the principle of position in writing numbers. Generally we speak of our notation as the "Arabic" notation, but it should be called the "Hindoo" notation, for the Arabs borrowed it from the Hindoos. That the invention of this notation was not so easy as we might suppose at first thought, may be inferred from the fact that, of other nations, not even the keen-minded Greeks possessed one like it. We inquire who invented this ideal symbolism, and when? But we know neither the inventor nor the time of invention. That our system of notation is of Indian origin is the only point of which we are certain. From the evolution of ideas in general we may safely infer that our notation did not spring into existence a completely armed Minerva from the head of Jupiter. The nine figures for writing the units are supposed to have been introduced earliest, and the sign of zero and the principle of position to be of later origin. This view receives support from the fact that on the island of Ceylon a notation resembling the Hindoo, but without the

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The quotations from *Modern Review* in this article are taken from B. Nalinbehari's article on "The Ancient Hindu's Knowledge of Arithmetic.

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zero, has been preserved. We know that Buddhism and Indian culture were transplanted to Ceylon about the third century after Christ, and that this culture remained stationary there, while it made progress on the continent. It seems highly probable, then, that the numerals of Ceylon are the old, imperfect numerals of India. In Ceylon, nine figures were used for the units, nine others for the tens, one for 100, and also one for 1000. These 20 characters enabled them to write all the numbers up to 9,999. Thus 8725 would have been written with six signs, representing the following numbers: 8, 1000, 7, 100, 20, 5. These Singhalesian signs, like the old Hindoo numerals, are supposed originally to have been the initial letters of the corresponding numeral adjectives. There is a marked resemblance between the notation of Ceylon and the one used by Aryabhatta in the first chapter of his work, and there only. Although the zero and the principle of position were unknown to the scholars of Ceylon, they were probably known to Aryabhatta, for, in the second chapter, he gives directions for extracting the square and cube roots, which seems to indicate a knowledge of them. It would appear that the zero and the accompanying principle of position were introduced about the time of Aryabhatta. These are the inventions which give Hindoo system its great superiority, its admirable perfection.

"There appear to have been several notations in use in different parts of India, which differed, not in principle, but merely in the forms of the signs employed. Of interest is also a *symbolical system of position*, in which the figures generally were not expressed by numerical adjectives, but by objects suggesting the particular numbers in question. Thus, for 1 were used the words *Moon, Brahma, Creator, or form;* for 4 the words *Veda*, (because it is divided into four parts) or *ocean*, etc. The following example, taken from the *Surya-Siddhanta*, illustrates the idea. The number 1,577,917,828 is expressed from right to left as follows: Vasu (a class of 8 gods) + two + eight + mountains (the 7 mountain-chains) + form + digits (the 9 digits) + seven + mountains + lunar days (half of which equal 15). The use of such notations made it possible to represent a number in several different ways. This greatly facilitated the framing of verses containing arithmetical rules or scientific constants, which could thus be more easily remembered."

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Mohammadan Evidence upon the Point.

El-Masudi, for example, the well-known historian, asserts that the nine figures were the invention of the Indians. Alburni writes: "The numeral signs which *we* use are derived from the finest forms of the Hindu signs." Bayley in the Journal of the Royal Asiatic Society (Vol. 15, p. 19) writes: "The Arabic writers, from the earliest times, without hesitation and in unbroken succession, attributed the invention of decimal arithmetic and of the signs with which it was accompanied to the Indians. Nor was this because they were unacquainted with any rival claims which could be put forward on behalf of the Greeks. "Maulvi Mohammed Zaka Ullah, Litt. D., late Professor of Vernacular Sciences and Literature, in the Muir Central College, Allahabad, writes in his *Ajaib-ul-Hisab*, "The learned men of Arabia, *e. g.*, Khalifa Mansur Mohammed bin Ibrahim Ulfirozi, Mohammed bin Musa Alkhwarizmi and Masudi and all the historians of Arabia, are agreed in acknowledging that for calculating purposes, the Indians have invented the figures and we have learned from them. Had the Arabs been possessed of the knowledge of these figures from before, then why should they have acknowledged their indebtedness to India and Indians as their teachers? Moreover, it does not appear probable that they knew the figures and forgot their use and afterwards learned them afresh from India: because the figures are so useful and necessary, that it is not the business of men to forget them "(page 19). The late G. Zaidan, Editor of *Al-Hilal* of Cairo, author of the History of the Arabic Language, History of Islamic Civilization, etc., etc., the well-known Journalist, Historian and Novelist, writes in his *Alfilasafat ul luguwayat walafaz*, (pp. 116—8), "These figures are used now-a-days all over the civilized world, and in Europe these are called Arabic numerals and the reason of this is that those figures were taken from the Hindus in times immemorial. The distinguishing mark is the Cipher. From one to nine each number is distinguished by a special work but one is changed to ten by adding a cipher and one is changed to hundred by adding two ciphers and so on till infinity. It is evident that the Arabs took these figures from the Hindus along with all they took of the science of mathematics (*e. g.*, astronomy, astrology, etc.) in the middle of the second century Hijra. And several authorities are of this opinion that some Hindus went to Bagdad in 773, A. D., and took with them astronomical tables; and the first Muslim writer on Mathematics was

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Abu Jafar Mohammad Alkhwarizmi in the ninth century. Then it spread among the Mohammadans in their courts and in their writings. The Europeans came in contact with the Mohammadans in the twelfth century and learnt arithmetic from them from the book called Alkhwarizmi after the name of the author. Thus these Indian Numerals were spread all over Europe and the Europeans called them Arabic Numerals, because they took them from the Arabs. But all the historians have always been of this opinion that these numerals which are now used all over Europe were taken from the Arabs who took them from Hindus.—(*M. Review*).

The Decimal System of Notation.

'The decimal system of notation is of Indian origin and of all mathematical inventions this is the one which has contributed most to the general progress of knowledge. W. R. Smith in the *Encyclopædia Britannica* (11th Ed., Art. *Numerals*) writes:—

'"What is quite certain is that our present decimal system, in its complete form, with the zero which enables us to do without the ruled columns of the abacus, is of Indian origin. That Aryabhatta, who was born at Pataliputra (Patna) in 476 A. D. was acquainted with the decimal system of notation is inferred from the following rule given by him for extracting the square root;

भगत् हरेदवर्गात्रित्यं द्विगुणेन वर्गमूलेन ।
वर्गात् वर्गेशत्रु लब्धं स्थानान्तरे मूलं ॥

i. e., if from the square, the square (of the part of the root already found) be subtracted and then the non-square (remainder) divided by twice that part the quotient will give the root in the next place. Rodet Taylor, Colebrooke, Cajori and a host of other Orientalists hold this view. Aryabatta mentions nineteen notational places.

'Bhaskaracharya, who was born in 1114 A. D. devotes one section of his Lilavati to a brief description of the system of decimal notation. Mr. Ball in his work already quoted says about the Lilavati: "This is the earliest known work which contains a systematic exposition of the decimal system of numeration."

'Unlike the Greeks, the Hindus did not confine their arithmetical operations to rational numbers, a generalisation which is by no means unimportant as is observed by Hankel, it greatly facilitated the progress

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of Mathematics. Speaking of the Indian Arithmetic De Morgan says, it is "an arithmetic which is greatly superior to any which the Greeks had."

'We quote below the opinions of some of the writers on the merits of the Indian arithmetic :—

'As the inventors of the numerical figures with which the whole world reckons, and of the decimal system connected with the use of those figures, they naturally became the greatest calculators of antiquity.....The raising of the numbers to various powers and the extraction of the square of cube root were but elementry operations to these Mathematicians.—*The Imperial Gazetteer of India*, Vol. II, p. 265.

'The decimal system of writing became probably known to European mathematicians during the 11th and 12th centuries A. D. through the Moors in Spain and from Spain the knowledge spread to the Western European mathematical world. But it is certain that the system was not then in common use. In 1202 A. D. Leonards of Pisa, an Italian merchant who was educated in Babary, where he became acquainted with the Arabic system of numeration and also with Mohd. Musa's work on Algebra, published a work called Algebra et almuchabala (generally known as the Liber Abaci) which practically introduced the use of the 'Arabic" Numerals and the Indian method of computation into Christian Europe. By the middle or the beginning of the 14th century the system was familiar, both to Mathematicians and to Italian merchants.'—(*M. Review.*)

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VIEWS AND REVIEWS.

Laghu—Paniniyam (a popular Sanskrit Grammar for beginners) Part I and II. By Prof. A. R. Rajaraja Varma, M. A., the Maharaja's College, Trivandrum.

There are two systems of learning Sanskrit Grammar which are at present in vogue. The one is dependent on सूत्रम and the other on प्रकण क्रम. In the former (grammatical) Sutras or rules are given one after another in general without any idea of arriving at the forms of any particular root or word. The student has to apply different rules from different sections in order to be able to arrive at the desired form of a root or a substantive. In the latter rules are framed in such a way that the student is saved all this worry. All such scattered rules are collected together and this lightens the task of the student to a considerable extent. We venture to think that each of these systems has defects of its own, and a long-felt want has been removed by the present volume which is an excellent attempt at combining into one harmonious whole both of these systems. The book is divided into four principal chapters—शिक्षा(Rules of Pronunciation). 2.—पारीनष्टा (Rules for Conjugations of roots and declensions of nouns). 3.– निरुक (Derivation of words) and 4.—कागड (or Rules of Composition).

Another very useful feature of the book is that several roots and substantives are given with their various forms in a tabular form. Vaidic usefulness of the book is also not lost sight of. A full treatment is given of those words that are used in the Vedas and Vaidic Literature. We specially commend the classification and arrangement of the book. The get up is neat and pleasing. The price is rather prohibitive but we can confidently say that the volume before us amply deserves a wide sale. It can be had from the B. V. Book Depot, Trivandrum. (Price Part 1, Rs. 3 ; Part II, Re. 1.)

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"**21 years in Fiji Islands**"—(फ़िज़ी द्वीप में मेरे २१ वर्ष) (*in Hindi*), by Pt. Tota Ram Sanadhya. The writer has done a public service by bringing out this booklet of more than 160 pages. The author has himself been a victim of the degrading system of Indentured labour. He has, in some detail, narrated the hardships under which our Indian brethren and sisters have to labour in foreign countries.

It records many a tragedy—tales of unbearable and indescribable woe and calamity—perpetrated on our innocent sisters—Hindu and Muhammadan—inthis distant land. A perusal of the booklet would convince any and everybody that the time has arrived when a supreme effort must be made to save the fair name of India and the life and honor of Indian men and women. The Servants of India Society would do well to make an effort in this direction, to depute one of its noble and self-sacrificing members to these and other such islands.

Also, a special joint session of the Indian National Congress and the Muhammaden League can discuss this subject and take proper constitutional steps to remedy this state of affairs. It would be a greater service to the country if the book under review were rendered into English and published broadcast in England.

The booklet describes in appreciative language the work done by Swami Manoharnand Saraswati and the Arya Sarvadeshak Sabha would do well to supplement the Swami's efforts by deputing one more efficient Updeshaks to these Islands. Though the Arya Samaj is hard pressed with work here in India, it must also take some little care of foreign countries.

A perusal of the book also makes it clear that although the Fiji Island is not habitable for indentured labourers, it is a country that can be profitably exploited by those Indians who are free and independent.

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The book is interesting though it is melancholy reading; and every Indian who prides himself on being a son of India would do well to read it carefully. It is moderately priced and can he had from Bharat Bhavan, Firozabad (Agra) for a paltry sum of As. 6 only.

M. M. S.

"निबन्ध माला" (Garland of Essays), is the first number of a useful monthly in Hindi, published from Viraktamandir, Bharatpur. It cantains 3 Hindi poems of a fairly good standard; as well as three articles—rather essays on interesting subjects, the first being on "Hindus in Arabian Literature," in which M. Debi Prasad traces, from an old Arabic work, the high civilization attained by the Hindus who are described as believers in one God. The other articles are on "Sanskrit and Gatha Literature" and "Suffragete Movement in Western Countries." In short, the Magazine contains readable matter of 27 pages with a photograph of Pt. Shiv Dhan Pathak, the noted Hindi Poet. The managers would do well to add a table of contents to it. Its subscription is Rs. 2 per annum.

M. M. S.

"**The Uplift Movement at Sialkot, Punjab,**" is a report of the reclamation a uplift work carried on by the Arya Samaj at Sialkot and neighbouring districts.

It is one of the many useful social activities so nobly undertaken by the Arya Samaj. Since 1903, more than 38000, Meghs—a depressed class in the Punjab—have been reclaimed to the Vedic Dharma. Some seven schools have been started for the education of their children, one of the schools being of a higher standard with classes in carpentry and tailoring classes. The report occupies about 60 pages and contains about two dozen half-tone photographs connected with the movement. It is a record of uniform progress made by the Arya Samaj in this all-important domain of uplifting the depressed classes of the

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Hindu community and of making them an integral part of a homogenous whole. Our esteemed brethren L. Ganga Ram and others deserve special thanks of the community for their noble and self-sacrificing zeal. Well-to-do people would do well to extend a helping hand to the movement.

The report can be had of the Arya Megha Uddhar Sabha, *Sialkot* (Punjab), for the asking. The said Sabha that is now carrying on the work is a registered body with a strong executive.

M. M. S

The Coming Christ—By Johanna, published by the Garden City Press, Limited, Letchworth, Herts.

Book 1st.—'The Christ in You.'

The motto of the 1st book is 'know thyself.' Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? It is dedicated to those who love wisdom. The underlying idea of the book is best given in quotations given at the head of each chapter. Thus we have 'Take heed that no man lead you astray.' 'For there shall arise false Christs and false Prophets.' 'Wisdom is the principal thing; therefore get wisdom.' The wisdom offered by the author is that people should put away the delusion of expecting any objective personality as coming Christ. He wants to show the folly of putting faith in the advertised saviour "the Lord Maitrya of the Besant School of Theosophists.' 'The name Jesus,' says he, 'is not intended to designate one single historical human being. Jesus is 'The Jesus in man: the name has a mystical signification conveying the idea of a God or Power, a superior infinitive knowledge within the soul' 'We are all taught by our own experience in the body, on the earth, numberless times' 'Man has always been saved not by an outward historical saviour, but by the Gnosis (Gnian) within.' The 'Christ' is a condition of the soul, a development, a knowledge, a climax perceived within.' 'Note, that ye are the temple of the

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Lord—yourself not another for you, but yourself. The spirit of God is in you. Not for you is it in another, for the other has need of it himself.'

Man is not alienated from the Divinity except by his own lower desires and consciousness. 'To effect the At-one-ment he must fight against his lower selfish animal nature.' The title 'Christ in You' is thus significant we are told. The fool shall not enter into heaven let him be ever so holy.' Man must get wisdom as well as love. The words, 'without me ye can do nothing' specify that without the inner consciousness, perception, gnosis or wisdom man can do nothing worth doing in a spiritual sense. 'Truth is within ourselves' and this is one of the important meanings of the name Jesus or Yea the affirmative in humanity. That is to say when a human being can say I know myself to be a witness to the truth, that is within. Again. 'the man perfect is the man male and female, the man of intellect and intention of the soul, *i. e.*, the mind and heart made one in love and wisdom both together in one creature.

Book II The Christ in Humanity. 5 shillings.

The motto to book II is again 'know Thyself' and: By realness is to be gained That Self, by fervour, by knowledge of oneness, by service of the eternal for ever.' 'Teachers and helpers we need and have.' Witnesses to the truth we have. But these teachers do not save from the consequences of ignorance and vice they seek to save from ignorance and sin itself, by supplying knowledge of divine truths. Many seek to be 'saviours' from ignorance and many save by their wisdom and love: yet they are not vicarious sacrifices. But is it not said "And I fell at his feet to worship him." And he said unto me see thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus' worship God: for the testimony of Jesus is the spirit of prophecy. Says the author 'Life is Man's supreme teacher. What single man's teaching can compare with

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an actual experience of life itself ? Living is consciousness; living is feeling, knowing, thinking, loving, doing, suffering, acting, being, creating.

Teachers can only help those who desire to be taught. The desire for knowledge is within and however many teachers are without and around, the supreme teacher is within. No outward teacher--a limited manifestation of mind and soul in a physical body—ever was or ever will be the supreme teacher. The supreme teacher is the universal, omnipresent Life principle, Universal Love and Truth within One's own labour and suffering are one's only true mediators.

The death of sensuality and the death of selfishness would set us on the broad open road of reality.

Such are the ideas of the author of coming Christ. Those in sympathy with such ideas would do well to read the book. Every one must earn his own salvation that is the manly message of the book. The author has drawn upon eastern and western scriptures, ancient and modern philosophers, teachers, seers and sages to illustrate this basic truth. The song celestial, The Upnishads and the Bible, Jami and Emerson, and Anna Kingsford, Browning and Tennyson, Plutarch and Plotinus, Nietzsche and Bergson and several other great scholars and writers are freely and frequently drawn upon. Since the book deals with the 'Higher spirit' in man, the 'Kingdom within' it necessarily affords a wealth of material for meditation and assimilation to build up the inner life. Let all who want to know more of the book buy it and look into it themselves.

Adventures of Gooru Noodle is a Tale in the Tamil language, translated into English by Benjamin Babington of the Madras Civil Service. The book has been reprinted and published by the Panini office, which, as is known to all of us, by this time, is doing an immense amount of valuable work by undertaking the publication of a number of good volumes. The book under review contains eight

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stories of all of which the Gooru is the central figure. He has got five disciples, Blockhead, Idiot, Simpleton, Dunce, and Fool. Throughout the narrative, the disciples keep up their respective reputations which their names deserve. There are eight different stories in this book, all of them are quite harmless. The style of the book is simple and pleasant. The subjects will be attractive to boys, who will derive benefit by its simple language. The stories are all full of brilliant humour, and make very pleasant reading.

Fasana-i-Jang-i-Europe—by Mr. Bishan Sahai *Azad* and Pandit Piyare Mohan Dattatraya, published by Messrs. C. L. Ailam and Co., Lahore. Price Re. 1.

Fasana-i-Jang of which the first volume is before us is a worthy though distant imitation of the Times' History of the European War. The first volume, containing as it does, some preliminary operations of Germany and other powers, forms a fitting introduction to the great war and is divided into thirteen chapters. It discusses very clearly the diplomatic relations of the belligerents and the concerned neutral powers extending over a period of forty or fifty years, and describes the ultimate and immediate causes of the war, showing how the aggressive policy of Germany dragged the powers into it and how Britain stepped in only for the protection of the weak who had the truth on their side. A chapter is devoted to Indian Loyalty and another to the description of the probable influence of the war upon Trade. A good deal has been said about the hellish character of the war in the beginning of the book. It is a loyal undertaking and deserves well both of the Government and the Urdu-reading public. The volume is neatly printed and contains about a dozen important illustrations. Each volume of the History to be published monthly would cost 8 annas and annual subscription is fixed at Rs. 5.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The weather was very hot in the month of Jeshth. Besides the scorching rays of the sun, strong currents of hot winds blowing from morning till evening rendered the climate very dry and even sultry. This condition continued till lately a timely relief came in the form of almost daily rainfall, which considerably lowered the temperature by turning the hot winds cold. But even now when both winds and rains are absent, the usual heat of the season makes itself strongly felt. The water level in the Ganges is rising rather slowly.

Lately we had a conflagration which burnt down the *Kacha Dharmshala* and five quarters close to it. Before the assistance of the Brahmacharis, etc., could be obtained, the fire was burning so intensely over the first four quarters that any effort to save the property was considered

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hopeless. A portion of the *Dharmshala* furniture and almost everything in Professor Sinha's house were, however, rescued. The progress of the fire was stopped with great difficulty. The cause is assigned to a carelessness in putting out cooking fire near the strawfencing. The total loss is estimated at about Rs. 4,000. Perhaps with a better control of labour and a greater presence of mind we could have saved a large portion of the burnt property.

Sanataks Wishwa Mitra and Yudhistra Vidyalankar have gone to Calcutta to study *Ayurveda*. With Sanatak Bhardwaja who went there last year, we have altogether three studying medicine in Calcutta. Sanatak Chandramani is known to be returning from Ceylon after having made very good progress in his study of Pali. He intends to do some important research work in that language.

Inspection Report of the Gurukula University. Department of Chemistry.

I inspected the College classes and the higher classes of the Collegiate school on the 22nd, 23rd, and 24th of April, 1915. It was a surprise visit. I was given every facility to inspect the laboratory, to have a look at the terminal-examination question and answer papers, to go over both the School and the College syllabus, to examine the boys individually as well as collectively and to inspect the science section of the library. My impressions are recorded below:—

I.—The College Department

Standard.—The degree standard is in no way inferior to the B. Sc. standard of any of the Indian Universities and would gradually come up to the standard of foreign Universities as well and this inspite of the fact that the Brahmcharies have to learn three other subjects besides *Chemistry*. This achievement may be safely attributed to the medium of instruction being Arya Bhasa.

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Detailed remarks about the work of various classes.

IV Year—Not a single student has taken up Chemistry in this class.

III Year—There is only one student in this class and has impressed me as being very intelligent, painstaking, earnest, and a good student all round. The knowledge of text-books which he possesses is very good. He was given five salts and he was able to detect almost all of them. He was very good at practical work and manipulation of apparatus. He was also proficient in making glass joints and mending test tubes. This reflects great credit upon him. The knowledge of manufacturing methods was rather unsatisfactory. The same remark applies to Chemical calculation.

II Year—There are four students in this class. Their text-books knowledge was highly satisfactory. They were given three salts for detection of metals and their results were distinctly good. As regards the knowledge of the commercial methods of manufacture, the remark made in the case of III Year applies with greater force to this class.

Ist Year—The class consists of six students who have only recently been permitted to the College department. I had, therefore, no option but to examine them in the work they had done at school. They had a thorough mastery over the subject-matter of the book taught to them and their practical work was excellent, but it seemed that sufficient attention had not been paid to the imparting of general information.

Laboratory.—The general cleanliness of the laboratory did not impress me much. This may be partly attributed to insufficient accommodation. I have, however been given to understand that the erection of a separate science block, in the near future, is contemptated. The laboratory is, on the whole, well-fitted, and both the gas

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and water supply are fully adequate. The defects of the laboratory do not seem to have interfered with efficient work and this is highly creditable to Prof. V.G. Sathe, M.A. who is very painstaking and to whose unceasing effort is due the present highly satisfactory condition of the department.

General Remarks and Suggestions.

I would suggest that it would tend to the broadening of the intellectual horizon of the students if they were occasionally given an opportunity to pay visits to some good laboratories and manufacturing concerns worked on scientific lines. It is highly desirable that special attention should be paid to the explanation of commercial methods of manufacture and to chemical calculations. The term system of examination conducted by the Professors themself seems to have worked satisfactorily on the whole but I would suggest that with a view to secure greater unformity in standard of examinations and to inspire greater public confidence, it would be desirable to send the question papers to the Director of Studies for suggestion and opinion. I am further of opinion that so far as possible the inspection should be arranged about the end of a term before the examinations begin.

There are two Professors—Mr. V. G. Sathe and Pandit Vishvanath Vidyaalankár—and one laboratory assistant. The staff in my opinion is quite efficient.

II.—The Collegiate School.

At the request of the Principal I also inspected the Collegiate school. I examined all the classes of the Secondary department. The standard of efficiency, on the whole, was remarkably high. The junior students take a keen interest in Physical Science, seem to hunger after scientific knowledge. Some of the questions put to them brought fourth results which directly pointed to the real worth of their intelligence. The 10th class, however, did

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not satisfy me much but I am sure if the students are properly looked after and instructed, they would prove efficient also, because they are lacking only in active interest and power of expression, otherwise there is a good stuff in them to be worked up. The practical work prescribed in the revised syllabus is bound to raise the standard of efficiency still further. It would not be a bad ideal if the students are given opportunity during the summer vacation to visit a few works which have a direct or indirect bearing on the teaching of Physical Science.

24th April, 1915. (SD) HASHMAT RAI.

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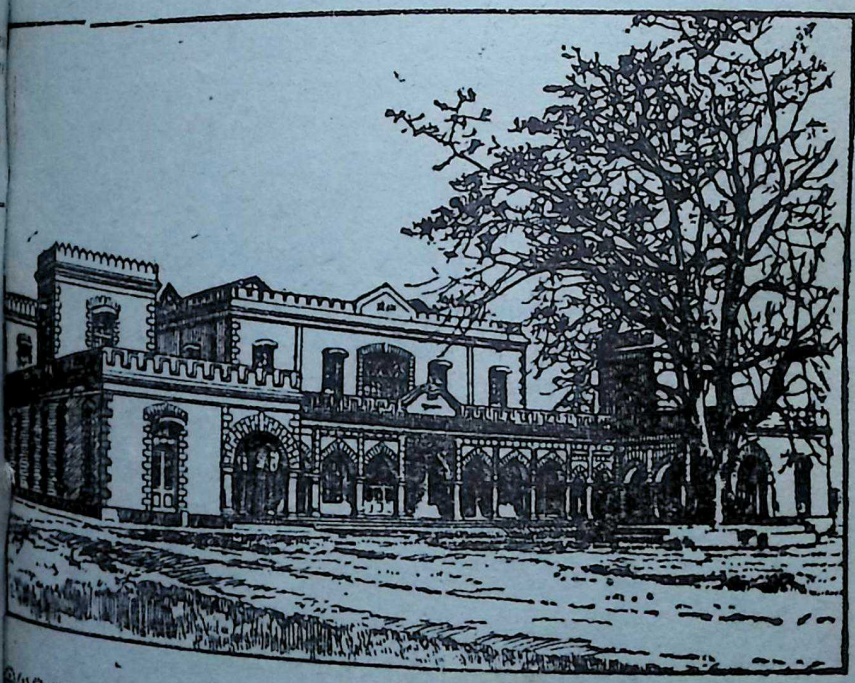

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"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. IX. } BHADARPAD 1972—AUGUST 1915. { No. 3.

TULIPS 1915.

(By A. Christina Albers).

Soft like a dream on the mist of love's tears
Came a fond vision of long by-gone years.
Came like the nightbird on wide, silent wings
Rows of bright tulips of long ago springs.

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Tulips, that once laughed with young life's delight,

Scarlet and gold, tender rose-touched and white.

But now their song rang with terror and sigh,

Beadstrings of dewdrops of deep crimson dye,

Beadstrings of dewdrops of deep crimson red

Have lined our petals on spring's garden-bed,

There's not a flower in all the wide land,

But draws the heartblood of youth from the sand.

Ah, you, who loved us in fond tender years,

Mingle your prayers with the blood of our tears,

Pray for redemption, the tearstreams run deep,

Pray in the silence—THE SPRING-BLOSSOMS WEEP.

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NOTES.

Christianity and Women.

It is a remarkable fact that socialists and other advocates of the rights of women generally find the Christian ecclesiastical dignitaries ranged against them. There is not a single lady bishop, archbishop or even pastor in official Christendom.

The universities of England were, for a long time, dominated by clerical influence and it is for this very reason that women scholars were, till recently, shut out from the exercise of their legitimate rights—legitimate because in the domain of intellectual advancement, there ought to be no distinction of sex. The reason for this is to be looked for in the Holy Scriptures of the Christians and the early history of the Christian Church. The tradition that woman was created from the rib of the sleeping man is mainly responsible for the disablities under which Christian women labour ; for after the fall woman is told :—"Thy will shall be subject to man." According to this view woman is primarily responsible for the fall of the booby and nincompoop—man. In the New Testament not a word is said in condemnation of the position of subjection accorded to her in the Old Testament. On the contrary, the epistles of St. Paul reaffirm the funny position in regard to the submerged sex proclaimed by the Old Testament. In 2 Cor. XI, 2—3 we read :—

"For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtlity, so your minds should be corrupted from the simplicity that is in Christ."

In Eph V. 22—24, we are told :—

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the saviour of the body. Therefore as the Church is subject unto Christ, so *let* the wives *be* to their own husbands in everything."

This prejudice entertained by St. Paul against the holier and gentler half of mankind was shared by the fathers of the Church. Tertullian says :—

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"Woman, thou shouldst ever go in mourning and sackcloth, thy eyes filled with tears. Thou hast brought about the ruin of mankind."

St. Jerome goes one better and says :—

"Woman is the gate of the devil, the road of evil, the sting of the scorpion" (D. E. Cutlu Feminarum p. i-1).

Canon Law declares :—

"Man only is created to the image of God, not woman; therefore woman shall serve him and be his handmaid."

In the Provincial Council of Macon (sixth century) the question was seriously raised whether woman had a soul at all. Among the converted Germanic races the *dower value* of woman fell considerably. (*J. Falke*, Dieritlerliche Gesellschaft, Berlin 1862, p. 49) and well it might have for do we not read in Leviticus XXVII, —3, 4 ?

"And thy estimation shall be of the male from twenty years old, even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekal of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels"

Polygamy, though the *Old Testament* distinctly sanctions it, has not been distinctly prohibited by Christ. In fact many Christian princes, (*e. g.*, the Merovingian Kings: Chlotar I, Charibert I, Pippin I, and other Frankish nobles) indulged in polygamy without a protest being raised by the Church at the time. For all this information we are indebted to" Psychopathia Sexualis. (English adaptation. Rebman Limited, London). Compare this with what the holy Vedas say. In the Rigveda (4,52,3) we read !

उत सखास्यश्विनोरुत माता गवामसि । उतोषो वस्त्र ईशिषे

In this hymn the wife is compared to the dawn and has been termed the friend (सखा) of her husband.

In the next hymn we are told :—

पावयद्वेषसं त्वा चिकित्वित्सूनृतावरि । प्रतिस्तोमैर भूत्स्साहि

The wife is called here the source of creation (चिकित्वित्), the guardian goddess of righteousness and truth (सुनृतावरि), the harmonising, reconciling and pacific social force that can be employed for the adjustment of differences and the cessation of rivalries among men (त्वावभद्वेषसम) and worthy of praise and adoration (स्तोमैः)

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Manu III, 56 enjoins upon mankind the adoration of womankind.

यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवता ।

In the Vishnu Purana (I, VIII) we read :—

"He is Vishnu, she is Shri. She is language, he is thought. She is prudence, he is law. He is reason, she is sense. She is duty, he is right. He is author, she is work. He is patience, she is peace. He is will, and she is wish. He is pity, she is gift. He is chant and she is note. She is fuel, he is fire. She is glory, he is sun. She is orbs, he is space. She is motion, he is wind. He is ocean, she is shore. He is owner, she is wealth. He is battle, she is might. He is lamp, and she is light. He is day and she is night. He is tree, and she is vine. He is music, and she is words. He is justice, she is ruth. He is channel, she is stream. He is flagstaff, she is flag. She is beauty, he is strength."

The inseparable relationship between the two sexes—the psycho-physical attributes and functions of one supplementing those of the other—has never been more beautifully described in the literature of the world. Woman is indeed the inspirer of all masculine activity. She pulls him from the front, just as he pushes her from behind. The work inspires the author as truly as the author pushes it forward to completion. The battle unfolds the warrior's might but it is the might that draws him to battle. Ruth tempers justice and makes it more acceptable, so woman moulds man—be he her husband, brother or son—smooths the asperities of his temper, makes him more acceptable and presentable in society, both physically and temperamentally, and rounds off his angularities. Woe betide the public man who has no woman to sweeten his intellectual labours and public work, to soften his fierce rivalries and ungovernable passions, to cheer him up when he is despondent, to brace him up when he is slack, to steady him when he is violent, to restrain him when he is reckless and to give him practical advice born of intuition when he is swayed by nothing but unrelenting ruthless logic—Prudence ought to step in when Law becomes rigorous and begins to gall. The chief reason why public work in India is so barren of fruitful results is that, in these days, our mothers, sisters and wives are ignorant and, therefore, the restraining, steadying, sweetening, balancing, equipoising, adjusting, harmonising and reconciling element in society is almost absent. It is for this reason that public workers fly at one another's throats on the slightest pretext, differences of political or religious opinion among brothers lead to blood feuds and hostilities, private differences affect the discharge of public duty, tolerance is almost unknown, leaders tend to

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become autocrats and followers turbulent, insubordinate, discourteous and ungovernable ; in short the amenities of public life are absent because their natural guardians are uninstructed. Public workers fly into passion and arguments materialise into Deccani shoes because the soft hand of the enlightened mother does not rest consolingly on the head of the angry son, the sweet and heavenly smile of the sister does not chase away the gloom on the brother's face and the gentle rebuke of the wife does not drive away vindictivness from the heart of the husband; and yet we are the direct and lineal heirs to a civilization which produced Brahmacharnis like Gargi, who boldly challenged Yajnavalka to a discussion in a public assembly graced by the presence of the sovereign, like Sulabha, who, in the course of her peregrinations humbled the pride of many an arrogant scholar, and Upala and Lopamudra who were Rishikas of the Vedas, wives like Vidyadhari who was the umpire in the intellectual disputation between her lord and the celebrated Shankaracharya and decided in favour of the world-famous dialectician and against her own husband; Mandodri who counselled moderation to her own lustful Lord and Sita who accompanied her husband to the wild woods and sweetened his exile there. When will we cease to be merely proud of our heritage from the pa t and irradiate the gloom that pervades the inner chamber of our homes? When ? replies the echo.

Science and the War.

It is a significant fact that all the resources of modern science have been employed for the purpose of perfecting instruments of warfare and engines of destruction just as truly as all the resources of ancient civilization were directed towards the perfection of the arts of peace and the elaboration of means for the attainment of beatitude.

The aim of all sciences in ancient India it was believed to be the making of the path to salvation rosy and smooth. The *Nay i Shastra*, an authoritative work on Logic, commences with the statement of the sixteen categories, or means of right knowledge which *lead to supreme felicity*.

(तत्वज्ञानान्निः श्रेयसाधिगमः)

Vaseiska, a work on physical science, begins with the aphorism.

अथातो धर्म्मं व्याख्यास्यामः

It means : "Now, therefore, we shall explain Dharma." In the next aphorism Dharma is thus defined :—

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यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।

It means :—" Dharma is that from which results the accomplishment of exaltation and of the supreme Good."

It is a well-known fact that the ancient Aryas developed the science of Astronomy to a wonderful degree of perfection because they wanted to fix dates for their Yajnas or acts consecrated to the glorification of the Deity. Sanskrit books on Medicine contain chapters on spiritual advancement and works on Chemistry contain an exposition of *Yamas and Niyamas* and it is distinctly laid down there that nobody should perform chemical experiments who has not satisfied the teacher not only as regards his intellectual fitness but also as regards his moral and spiritual capacity. All activities in ancient India were spiritual. Even a purely sanitary act like *hwan* and the fumigation of household goods was accompanied by the recitation of Veda Mantras and prayers to the Deity. At the time of sowing seeds the farmer invoked the Divine blessing, at the time of reaping the harvest he sought Divine assistance in order that he might apply his profits to the furtherance of righteousness on earth. When the chairman of an assembly seated himself on his presidential chair, he prayed to वाचस्पति the Lord of speech for assistance to conduct the proceedings in a spirit of absolute impartiality. Just as in ancient times even intellectual and physical activities had been spiritualised, so in modern times all intellectual and even religious activities are made subordinate to material well-being and race hatred. The Christian divines in the various countries participating in the present armageddon devote their sermons to the exposition of their respective national standpoints. Bergson tells us that the victory of the Allies would result in the vindication of his Philosophy of Change; Eucken, on the contrary, assures us that if the gigantic War Machine created by his country succeeds in crushing civilized humanity to submission and the absolute dominion of Kultur is established, all economic values will be transformed into spiritual values. As regards scientific men, they are engaged, day and night, in devising scientific means for the speedier, more effective and more tortuous destruction of human life.

A writer in the *Scientific American*, quoted by the *Literary Digest of America*, thus explains the application of physical science to the methods of warfare.

"The methods of destruction also call upon knowledge from most of the arts and sciences, and each step in their evolution is a further application of scientific knowledge.

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"In the present European War the application of such knowledge seems to be reaching the utmost limit of ingenuity. It may almost be called a chemist and physicist war, with its application of physics in aerial navigation and its use of submarines, of telephones, wireless telegraphy, search-lights, and rangefinders, and the application of chemistry in the manufacture of its many explosives, the manufacture of hydrogen for air-ships, its illuminating bombs and flares, and, latest of all, in the manufacture of poisonous gases to be used for tactical purposes.

"The reports which have been received seem to show that the gas so far used is chlorin. The greenish-yellow color, the strong smell, the great density of the gas causing it to flow along the ground are indications of chlorin. The symptoms shown by its victims are those exhibited by persons who have been poisoned by chlorin in industrial accidents; that is, great irritation of the mucous membranes, bronchitis, and sudden death by a narcotic action in the most severe cases.

"If chlorin is the gas which was used, it must have reached the trenches in a concentrated form to cause death, unless the death was due in part to psychological effects, for to produce death rapidly it is necessary that the air breathed shall contain at least one part of chlorin in 1,000 of air. Long exposure to air containing 1 part of chlorin per 100,000 is dangerous, and even smaller amounts are troublesome.

"It is of some interest to know how much chlorin is needed to be effective. On the supposition that there is a breeze of four miles per hour and that it takes two minutes to empty the containers holding the chlorin, the drift of air during that time would be about 700 feet; to charge the lower three feet of this air-current with chlorin to a concentration of 1 to 1,000 would require about 6 cubic feet, or one pound for each yard, or some thing like one ton per mile of battle-front. Chlorin can be obtained commercially comprest into liquid form in cylinders for 5 to 8 cents a pound, and as a by-product in the electrolytic manufacture of hydrygen for balloons it may well be of less value."

But science cuts both ways. If it tells the invaders how to torture the enemy, it tells the defenders how to evade the fatal attack. We read further:—

"And then undoubtedly effective preventive or antidotal measures can be used A sponge or towel wet with water or, better, with some basic substance like cooking-soda or borax kept ready to put over the face might hold off the danger, and more special respirators charged with basic substances or with reducing agents like oxalates or sodium hyposulfite might enable the attacked force to tide over the worst of the attack.

"Probably sulfur dioxide and bromin might be used in a similar way to chlorin, as they are extremely irritating, act at once, and are heavy. But they could both be absorbed by respirators similar to those effective for chlorin.

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"While the use of poisonous gases has been spoken of as in the line of evolution of warfare, since it is an application of advanced knowledge, the thought comes that in view of the apparent cruelty involved it can be used only when it is shown to be of great military value. It has been apparently of some military value temporarily, and is used against military forces and not against non-combatants, and in that sense is perhaps more allowable than the dropping of bombs in cities....."

For 5 thousand years, "civilized" humanity has tried to bring about the millennium by "scientific" slaughter and has failed. Will it not now take a leaf out of the book of ancient India and try moral and spiritual force? The first step in this direction is the re-establishment of the Varan Ashram Biwastha *i.e.* the substitution of the dominion of moral force for that of brutal force, of co-operation for competition between individual members of a nation as also between nation and nation, the making of learning and character instead of wealth, the criterion of honour and respectability, and the inauguration of the reign of righteousness and peace on earth. Will not the terrible experience through which the Occident is passing teach it an enduring and lasting lesson? Or will it remain as unregenerate as India was after the great Mahabharta War? Let us wait and watch.

The Vernaculars as the Media of Instruction.

The *Advocate* of Lucknow in its issue of July 31 writes an article on "*Fate of the Vernaculars.*"

He calls those who advocate the adoption of the vernaculars as the media of instruction reactionaries who "venture in vain to stem the current of western education" and views with apprehension their alliance with a section of Anglo-Indians. He quotes the following paragraph from the excellent presidential address delivered by Mrs. Annie Besant at Gorakhpur :—

"In the training of the mind the effort should be to awaken interest, to evoke mental faculties, to stimulate and gratify curiosity rather than to cram the memory with facts, clogging more than feeding the mind. And all studies should have as motives and as objects usefulness to the country, knowledge of her past history, social and economical above all, and a constant application of theories to the actual life and needs of the country. Needless to say the Vernacular should be the medium of instruction; nowhere outside India has a nation ever dreamed of educating its children through the medium of another nation's tongue. The idea would not be discussed anywhere in the west, it would only be laughed as ridiculous. It is argued over in India alone.

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Without attempting to meet Mrs. Besant's unanswerable arguments, the writer proceeds to quote the following paragraph from "*The Pioneer.*"

> "The strain of giving expression in a foreign language, imperfectly mastered, to ideas, imperfectly understood, cannot but be severe; yet the Indian child is subjected to it daily during most of the hours he is at school. If in the effort to express his meaning he has a tendency to cultivate a parrot like memory for words that he has read in a book or taken down in a note, he does but display after all the common weakness of humanity. He would be an infant prodigy if he did not endeavour to evade the difficult process of thinking in a partially assimilated foreign language. Which of us put to learn about the precession of the equinoxes or stellar parallax in, let us say, the Russian language, while in the process of acquiring that difficult tongue, would not be tempted to use the language of ready-made explanation if asked for a description of what we had learnt?"

Instead of trying to tackle the educationally sound arguments of the Anglo-Indian daily, the writer indulges in the following irrelevant rhapsody?

> "The great influence of English literature on the Indian mind, the assimilation of whose truths and principles has deepened and broadened our patriotism, changed the inner spirit of the Indian peoples creating in them an ardour for true liberty which is the trait in English character cannot be ignored. There are enemies of Indian aspirations who see that India, because of her English education, is assimilating the principles of English literature in politics, in society, in reform. Rightly understood, these principles and ideals are in consonance with the best of Indian thought and literature. Why then this meaningless cry against western education? Why the vain attempt to dam the on-rushing torrent? India is in the throes of a transition, the Indian mind and life are attempting to imbibe the best of the mind, thought and life in England as we find it in our sacred literature, in the teachings and preachings of India's great poets and rishis. We ask our good friends who throw mud upon Macaulay's famous pronouncement in favor of English literature, what would have been the fate of India by now if the Government had gone in for education on oriental lines at the time when Macaulay's famous minute was written, when not much was known of oriental literature, when printed and published books were not so numerous as they are to-day; when our Priests knew none other than the art of text-torturing—well they have not forgotten it even to-day—indulging in hair-splitting subtleties, in rhetoric and rhapsody, polluted as a Mahratta saint truly said by 'airy nothings'—'a jargon of words.'

Without discussing the position that the writer has taken up about "Western Education" and without pausing to ask him if what is called "Modern Learning" has any geographical or racial stamp or is the sum-total of the

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accumulated labours of people of the East, West, South and North carried on for ages—professer Bose, a "modern" phyisicist is not an occidental and acknowledges in the words of the "*Advocate*" itself that "he has only demonstrated by experiments the truth of what he found in the ancient literature of the country"—and also whether the Upnishads which were the solace of the life of Schopenhaur "one of the greatest philosophers of modern times" teach something which is a part of western education and if that is so why the great philosopher was in raptures over them; it may be pertinent to enquire whether western education refuses to be assimilated or ceases to deepen and broaden our patriotism and create in-us "an ardour for true liberty" if clothed in an eastern garb. Will a problem of geometry not discipline the mind if it is learnt intelligently in Arya Bhasha (Hindi) instead of being crammed in a foreign tongue? Will European history be understood more thoroughly in the mother tongue or if it is learnt by heart in a foreign language the niceties of whose idiom even the best graduates do not grasp? The educationists of the world are on one side and the "*Advocate*" on the other. Has Japan less love for liberty than some of our Westernised orators who profess to espouse the cause of the nation and pretend that they can command truly national assemblies although they invariably speak in a language which $\frac{99}{100}$ of the nation do not understand, cite the example of heroes whose name the nation has never heard and appeal to sentiments foreign to the genius of the nation? These worthies know that they have failed to awaken the national consciousness because they, coated, booted and hatted, scorn to approach the *dhoti*-clad democracy of India whom they regard uncivilised. Their sole ambition it is to form part of the bureaucracy which they are never tired of denouncing. They outwardly profess a love for demoratic forms although the medium of expression employed by them for their speeches makes them inaccessible to the democracy and accessible only to the microscopic minority of black "Englishmen" who are struggling with white Englishmen for the loaves and fishes of the Public Service. The Japanese nation has accomplished in fifty years what Bengal has failed to achieve in 150 years because in Japan the medium of instruction even of so called "western education"—alike in the secondary schools and the Universities—is Japanese and not a European tongue. Are the Anglicised Indians better educated than the undenationalised Japanese who have not been taught through the foreign medium? Let the "*Advocate*" answer this question! To some people *aqua pura* tastes sweet when it is called "water" and bitter

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if it is called जल and for these worthies copper sulphate loses all its properties as soon as it is called नीला थोथा and is bought for one anna from an Indian chemist's (pansari's) shop and not for 8 As. from Kemp and Co. Can anything be more ridiculous than this? Knowledge can never be assimilated unless it is fully grasped and it is an axiom of the science of education that nothing is fully grasped which is conveyed through a hazy and foreign medium. But those blinded by the glare of superficial western learning have forgotten the A, B, C of Pedagogics. Language is an important element in nationality. There can be no nation without a common language. The Poles are fighting Germany because she wanted to thrust the German language on them. Ireland is struggling to defend Gaelic against the encroachments of English and in the new Dublin University provision has been made for an efficient teaching of Gaelic. But the "*Advocate*" does not care for the national language, it fears lest the language of our rulers should suffer a set back. How patriotic the fear! Shades of Dayananda and Bunkum Chundra! Says our contemporary.

"Let us have firm faith in British Raj and in the King's language."

Of course the race to which the editor belongs has no language of its own to have firm faith in and to take care of—like the Zulus it has just started life! How shameful! While the European nations are striving to spread their respective cultures, we are willing to forgo our glorious heritage. Some Indians are more enthusiastic for the preservation and spread of English than the English themselves! and yet these people are working for national regeneration. They will cast the national language into the back ground, give the first place in their Colleges to foreign literature and foreign philosophy, imitate foreign manners and foreign dress, live in a foreign style with an inseperable gulf dividing them from their "uncivilized countrymen" and yet they are 'national leaders.' All their speeches are addressed to the English—educated for they alone can understand their ways of speech and agitation and they yet claim that by disregarding all the landmarks of nationality and all the elements that make up nationality by the process of attrition, they will lead the nation to the goal of political enfranchisement—this they will do not by dovetailing vital elements in western learning into the existing stock of national culture, as Japan has done silently, but by acting as if the Hindus are not a distinct nation with a distinct classical language and a distinct culture.

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Thoughtless enthusiasts will wish them God-speed, but all genuine Indians will stand up for the preservation of their culture and language from the frontal attacks of unreflecting brethren.

A Hill School for Hindu Boys.

The prospectus of "A Hill School for Hindu Boys" has been issued under the joint signature of Mr. Sukhbir Sinha "Reis and Honorary Magistrate Muzaffarnagar, Member U. P. Legislative Council" and B. Jyotish Swarupa "Pleader and Honorary Magistrate" Dehra Dun.

The admission fee for each student will be Rs. 50 and the monthly fee 60 Rs. and the students will bring their own books and clothes. The mess expenses of each boy, exclusive of the pay of cooks, kahars and servants, will be Rs. 20 *per month* and yet we are told that "strict vegetarianism, total abstinence and Brahmcharya principles" willbe observed in the institution. The promoters forget that a Brahmchari takes the vow of poverty and is required to take the simplest food. Brahmcharya and rich food with many courses of dishes after the European style ill consort together.

Need we say that this new Chiefs' College, is opposed to the genius of Aryan (Hindu) civilization? In ancient Gurukulas the prince and the peasant read together and it was for this reason that an aristocracy of wealth or birth with vulgar *hauteur* and insolent coxcombish manners was unknown in ancient India. If the professed aim of Mr. Sukhbir Sinha and B. Jyotish Swarup it had been to isolate the sons of rich people and to convert them into gentlemen at large living in the English style and completely out of touch with the people they could not have devised a more effective scheme.

A school meant exclusively for the rich is as much unaryan as a school meant exclusively for the depressed classes. In the hall of learning all distinctions of rich and poor disappear. A school calculated to preserve and foster this invidious distinction and create in its alumni a new caste bias is likely to be a stronghold of effete non-progressivism and exclusivism and we would advise our friends to set their hand to something better.

The "OCCULT REVIEW" and the Arya Samaj.

Babu Harendra N. Maitra contributes an interesting review of Lala Lajpat Rai's remarkable book to the current number of the "Occult Review" of London.

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The writer pays a magnificent tribute to the educational and social reform propaganda of the Arya Samaj. Referring to the Gurukula he says :—

"These ideas are embodied in two schools the Dayananda Anglo-Vedic College at Lahore and the Gurukula at Hardwar. At these schools, specially at the Gurukula, the teaching is carried on according to the ancient Hindu system of Brahmcharya, pupil and Guru, a system so ideal in many ways that the modern educator, with the cry that our education does not educate, might do well to investigate it.

"To the Hindu, learning is such a sacred thing that to charge money for it has always been considered a sin, and this idea is carried out in the Gurukula, as far as is possible under modern conditions."

Coming to the purely religious side, the writer opines that the Arya Samaj is a failure because Swami Dayananda takes the Vedas as the supreme source of spiritual teaching and believes in their infallibility.

The writer tells us that with the Hindus "religion is a culture not a creed; God is a realization, not a belief." Every culture in the world is based upon certain well-defined principles—a culture the basis of which cannot be formulated in the shape of principles is no culture but a heterogenous conglomerate of *ipse dixits* not generalised or worked out into a system—and Swami Dayananda only says that the principles behind Vedic culture are embodied in the Vedas—whoever believes in that culture must needs believe in the principles that vivify and inform it and therefore in the fount of those principles.

Mr. Maitra does not perhaps know that in this matter Swami Dayananda's position is by no means unique. All the notable philosophers, sages and Rishis of ancient India, whose teachings have contributed to the evolution of the remarkable synthesis called "Vedic culture," have believed in the Divine origin of the Vedas. We give here a few quotations from the works of the ancients on this point!

I.—The Shatapatha Brahmana, *e. g.*, says in XI 5, 8, 1 ff.

तेभ्यस्तप्तेभ्यस्त्रयो वेदाः अजायन्त

"From these (Agni, Vayu and Ravi) being heated the three Vedas were produced."

The Taittiriya Brahman has—

प्रजापतिः सोमं राजानमसृजत॥ तं त्रयो वेदाः अन्वसृज्यन्त पृ० ३।१०॥

"Prajapati created King Soma and afterwards the triple Vedas were produced."

We find in the same Brahmana again.

नावेद विन्मनुते तं बृहन्तम् ऋ० १२।६॥

"He who does not know the Vedas does not know Him who is great."

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The Chandogiya Upnishad repeats what has been affirmed by the Shataptha,

तासां तप्यमानानां रसान् प्राबृहद् अग्नेर्ऋचो वायोर्यजूं षि सामान्यादित्यात्

"From them so heated, He drew forth their essences, from Agni, Rich, from Vayu, Yajur and from Aditya or Ravi Sama"

The Brihadaranyaka observes :

स तया वाचा तेनात्मना इदं सर्वमेवासृजत यदिदं किञ्च ऋचो यजूंषि सामानि छन्दांसि ॥

"By that speech and that soul He created all this, the Riches, Yajush and Samans and the Chhandans (Atharavans), etc."

The same Upnishad also says,

अस्य महतो भूतस्य निःश्वसितमेतद्यद् ऋग्वेदः ॥

"These Rigveda, (etc.,) are the breathings of the Mighty Lord."

II.—The authors of the Darshanas, rigorous logicians as they were, humbly acknowledged the infallibility of the Vedas.

Kanada, the author of the Vaisheshika system of philosophy, says :—

तद्वचनादाम्नायस्य प्रामाण्यम् ।

This means that the Vedas being His word are authorities. In the same way Gautma, the author of the *Naya* system of Philosophy, recognizes the Vedas to be authoritative in the following aphorism :—

मन्त्रायुर्वेद प्रामाण्यवच्च तत् प्रामाण्य माप्त प्रामाण्यात् ।

And also in श्रुति प्रामाण्याच्च. Similarly Kapila, the author of *Sankhya* system of Philosophy, recognizes the Vedas to be प्रमाण or infallible authority in the following aphorism :—

निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ।

In the Mimansa of Jaimini we find the following :— वेदस्य च धर्मे प्रामाण्यम्. This means that the Veda is authority in matters of Dharma.

The Smritis echo the same sentiments. Says Manu :—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ।
यः कश्चित् कस्यचिद्धर्मो मनुना प्रकीर्तितः ।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥
सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।
श्रुति प्रामाण्यतो विद्वान् स्वधर्मे निविशेत वै ॥

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"Dharma rests on the whole Veda, on the teachings and conduct of those who know the Veda, on the conduct of good men, and on the satisfaction of one's conscience. Manu states that all *dharma* which has been propounded by him is contained in the Veda, the whole of which is true knowledge. Manu directs that a man should determine his *dharma* by the authority of the Veda. In *Vrihaspati Smriti* we find the following:—

वेदार्थो पनिबन्धृत्वात् प्राधान्यं हि मनो स्मृतम् ।
मन्वर्थ विपरीता या सा स्मृतिर्नैव शस्यते ॥

This means that Manu is founded on the Vedas and is, therefore, an authority; a Smriti which is against the teachings of Manu is not to be honoured.

The Vishnu Purana says :—

गायत्रश्च ऋचश्चैव तृवृत्साम रथन्तरम् ।
अग्निष्टोमञ्च यज्ञानां निर्ममे प्रथमादृ मुखात् ॥

" From his Eastern mouth Brahma formed the Gaytra, the Rich verses, the Trivrit, Sama, Rathantra, etc." and the Yajurs, etc., from his Southern mouth and so on.

The Bhagvat Puran says :—

कदाचिद्ध्यायतः स्रष्टुर्वेदाः आशंस् चतुर्मुखात् ।

" Once the Vedas sprang from the four-faced (Omniscient) Creator, as He meditated (how shall I create the aggregate world as before ? ").

For these quotations we are indebted to Dr. Gokal Chand's "*Message of the Vedas.*" Again we fail to understand how one can attain to Divine realization without a belief in God. Intellectual belief must always necessarily precede realization by the soul. The writer betrays his ignorance of the principles of the Arya Samaj when he tells us that " God cannot be shut up within the leaves of any book." For the Arya Samaj the term Veda does not connote a book. The Veda is the eternal tradition embodying Divine wisdom for human guidance. It is ageless. It is the fountainhead of all human knowledge. It has inspired countless civilizations through countless ages and many climes. All the spiritual wisdom of humanity can be and has been traced back to it. It existed before the art of writing was known. When letters were invented, the Rishis reduced that tradition to writing and preserved it in a convenient form for the use of future ages. Unlike the word "Bible" the word "Veda" means knowledge and not "book." It is called shruti, *i.e.*, that which has been handed down from generation to generation by word of mouth.

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If all copies of the Vedas extant in the world were burnt to a cinder, the eternal tradition would again be revealed in the hearts of true Yogis.

The Veda has been revealed and re-revealed through the ages. The writer further tells us that Dyananda is wrong in denouncing the Puranas for like the God of the Vedas that of the Puranas is also One and that the different gods are aspects of the same Deity. The writer has not evidently studied the Puranas, for if he had, he would have found out that they are a strange medley of truth and error. In the Varah Parana we read;

एक मूर्ति त्रयोदेवा ब्रह्मा विष्णु महेश्वराः ।
त्रयानामन्तरं नास्ति गुण भेदाः प्रकीर्तिताः ॥
विष्णु दर्शन मात्रेन शिवद्रोहः प्रजायते शिवद्रोहान्नसंदेहो नरकं यांति दारूणम् तस्मान्न विष्णु नामापि वक्तव्यं कदाचन ।

"Brahma, Vishnu and Shiva are all three aspects of the same Deity. All three constitute one existence; these three names are given only with a view to differentiate three sets of attributes."

This is flatly contradicted by the *Padam Purana* which says:

"By merely casting a glance at Vishnu, one becomes a traitor to Shiva and whoever is traitorous to Shiva goes to hell; therefore one should never even utter the name of Vishnu."

The writer does not seem to have read any of Swami Dayanand's works for if he had, he would not make the ridiculous statement that the Master enjoined a worship of fire as the best representation of the Deity. For Arya Samajists *havan* is a sanitary practice and Veda Mantras are recited merely because the Vedas do not recognise any frontier dividing secular and spiritual activities. According to the Vedic Religion all beneficent activities are spiritual and have been commanded by God. The Puranic period is not a part of the evolution of the Vedic Religion. It represents the period of degeneracy—of falling away from the Vedas.

The Puranas themselves recognise this at places. In the 11th Skanda, first Adhaya, verse 25 the *Devi Bhagwata* we are told that the *tantras* that go against the Vedas are to be rejected. Here is the original text :—

वेदाविरोधी चेत्तन्त्रं तत्प्रमाणयं न संशयः ।
प्रत्यक्ष प्रति शिद्धं यत् तत्प्रमाणं भवेन्नच ॥

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Vernacular Medical Schools.

We take the following from the "**Commonweal**".

Lately a very important communication was addressed to the Surgeon-General of Bengal by Mr. S. K. Mullick of Calcutta on the question of teaching Medicine in vernaculars. After disposing of the criticism that vernaculars are too stagnant to be employed in this way, he discussed the main issues according to *The Tribune*, thus:

As Dr. Mullick very correctly says, to Indian students, no matter what their academic qualifications are, a difficult idea is less difficult if explained in the vernaculars. He is equally right in insisting on economising of brain power which is now wasted in the mere understanding of ideas conveyed through a foreign language. Dr. Mullick quotes Herbert Spencer who has stated that "the more time and attention taken to receive and understand a sentence, the less time and attention can be given to the contained idea". It follows, therefore, that if the brain power of Indians is economised by employing the vernaculars to teach and learn western sciences, they will devote greater energy to the assimilation of those ideas and to the work of original research which is at present neglected. Dr. Mullick proposes that two vernacular medical schools should be established in Calcutta and Dacca with this object and the young men who are trained will be infinitely more useful to the country than the "omniscient charlatans who now prey on the credulity of the village-folk".

Who can deny the force of Dr. Mullick's contention?

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

Translated from Sanskrit by Pt. Ghasi Ram, M.A., LL.B.

(CONTINUED FROM OUR LAST ISSUE, PAGE 133).

स नो बन्धुर्जनिता &c परीत्यभूतानि&c वेदाहमेतम् &c तदेजति &c, सपर्य्यगाच्छुक्रम &c य इमा विश्वा भुवनानि &c किं सिदासीदधिष्ठानारम्भणं &c विश्वतश्चक्षुरुत &c &c.

and many others of a similar character.

प्रतद्वोचेदमृतं नु विद्वान गन्धर्वो धाम विभृतं गुहासत !
त्रीणि पदानि निहिता गुहास्य यसानि वेद स पितुः पिता सत् ॥

यजु० अः० ३२ मं० २९ ।

स नो बन्धुर्जनिता सविधाता धामानि वेद भुवनानि विश्वा !
यत्र देवामृतामानशानस्तृतीये धामनध्यैरयन्त ॥

यजु० अ० ३२ मं० १०

परीत्यभूतानि परीत्य लोकान्परीत्य सर्वाः प्रदिशो दिशश्च !
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभिसं विवेश ॥

यजु० अ० ३२ मं० ११

May the sage describe fully that station of immortality (God) which is enveloped in mystery. He who knows the three portions (feet) hidden in mystery is wiser than his elders.

He is our brother, father and begetter. He knows all the stations and the worlds. In Him the learned men taste of immortality (moksha) and enjoy the pleasures of that highest station.

He encompasses round existing creatures, the worlds, the quarters and the Sub-quarters; He is the manifestor of the first states of matter, and the Lord of moksha. He alone can approach Him who surrenders his self to Him.

वेदाहमेतं पुरुषं महान्त मादित्यवर्णं तमसः परस्तात् !
तमेव विदित्वाति मृत्युमेति नान्या पन्था विद्यतेऽयनाय ॥

यजु० अ० ३१ मं० १८

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I know this mighty Being whose colour is like that of the sun, who is beyond the reach of darkness. A man can overstep death only by knowing Him. There is no path save this to travel (beyond death).

तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ यजु० अ० ४० मं० ५

He moves and does not move. He is far distant. He is near. He is within this All and He surrounds this All externally.

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपाप विद्धम ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु० अ० ४० मं० ८

He pervades on all sides, He is full of lustre, Bodiless, Woundless, Sinewless, the Holy, not-pierced-by-evil, Omniscient, Wise, Encompassing all, the Self-existent. He has revealed the true knowledge to His everlasting subjects.

य इमाविश्वा भुवनानि जुह्वदृषिर्होतान्यसीदत पिता नः !
स आशिषा द्रविणच्छिमानः प्रथमच्छदवरां २ ॥
आ विवेश ॥ यजु० अ० १७ मं० १७

He makes a gift of all these worlds, the Seer, the Bountiful Lord, the All-pervading, our father. His wish is wealth, He pervades everything the first as well as the last.

किꣳ स्विदासीदधिष्ठानमारम्भणं कतममस्वित्कथासीत् ।
यतो भूमिं जनयन् विश्व कर्मा विद्यामौर्णोन्महिना विश्वचक्षाः ॥
यजु० अ० १७ मं० १८

What was the place whereon He took His station ? What was it that upheld Him? What was the manner ? Whence the Omnific Lord seeing all, producing the earth, disclosed the heavens with His might ?

विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो बाहुरुत विश्वतस्पात् !
स बाहुभ्यां धमति सं पतत्रैर्द्यावा भूमी जनयन् देव एकः ॥
यजु० अ० १७ मं० १९

He has eyes on all sides, a mouth on all sides and hands and feet on all sides, He is the one Lord who producing the earth and the heavens arranges them in order like the wings (of a bird) with His might.

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The following three verses of the Sama Veda as अभित्वा शूर नो नुमो &c., नत्वा वां अन्यो दिव्यो &c., &c., &c., the following seven verses of the Rig Veda and the following and many other verses of the Atharva Veda; यत्परमवम् &c., यस्मिन्भूमिरन्तरिक्षं. Of these verses some have been explained before, the others will be explained hereafter. This not being the proper place we do not explain them here.

अभित्वा शूर नो नुमो ऽदुग्धा इव धेनवः । ईशा नमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ साम० उत्तरार्चिक

Like kine unmilked we call aloud O Glorious Lord (Indra), the Hero to Thee. Thy vision encompasses the highest heavens, Thou art the Lord of all that moves and of that which moves not.

न त्वा वां अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वा जिनो गव्ये तस्त्वा हवामहे सम० उत्तरार्चिक

O Glorious Lord (Indra) there is no one unto Thee, of earth or of the heavens, hath been born or ever will be born. We invoke Thee O Lord give us power and wealth in horses and cattle.

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परोयत ।
किमावरीवः कुह कस्य शर्म्मन्नम्भः किमासीद्गहनं गभीरम् ॥
न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्नपरः किं च नास ॥
तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥
का मस्ततग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
स तो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥
तिरश्चीनो विततो रश्मिरेषामधः स्विदासी ३ दुपरि स्विदासी ३त् ।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात ॥
को अद्धा वेद क इह प्रवोचत्कुत आजाता कुत इयंविसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आ बभूव ॥
इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो ऽस्याध्यक्षः परमे व्योम्न्त्सो अङ्ग वेद यदि वा न वेद ।

ऋ० अ० ८ अ०७ वं० १७ म० १-७

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Then there was neither the Asat (the manifested cosmos) nor the Sat (the first stage of matter evolved out of the primordial matter for creation of the universe), nor were there the nebulæ, nor the sky beyond them. There was something which covered all like a haze, but it could not be of such an unfathomed depth as could cover Him, the Holy Brahma.

There was neither death nor its opposite, nor was there any sign to distinguish between night and day. The one was there existing by His own nature, without agitation. Apart from Him there was nothing whatever.

In the beginning there was darkness, this All was concealed in darkness, and was undiscriminated chaos. Whatever there was, was void and formless. The One created the cosmos by His greatness and might.

In the beginning then rose Desire the primeval seed of *Manas*. Sages who searched with their hearts' thought discovered the kinship of the Sat with the Asat.

Whatever was below, whatever was above was traversed by the light of these (sages). (They discovered that) there were germs of life, mighty forces, free action at one place and energy at another.

Who verily knows and who can here declare it, whence it was born and whence came this creation? The learned sages were born after this world's production. Who knows then whence it first came into being?

He, from whom this creation first proceeded, upholds it. He is the supervisor of even the highest heaven. He verily knows it.

पत्यरमम्वभं पञ्च मध्यमं प्रजापतिः संसृजे विश्व रूपम् ।

कियता स्कम्भः प्रविवेश तत्र यन्न प्राविशत् कित्तद्वभूव ॥

अथर्व० का० १० अनु० ४ मं० ८

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The following quotations are taken from the Upnishads अणोरणीयान् &c. अशब्दम् &c. यदेवेह तदमुत्र &c. एकोवशी सर्व भूतान्तरात्मा &c. नित्यो नित्यानाम् &c. from the Katha Valli Upanishad, दिव्योह्यमूतः पुरुषः &c. यः सर्वज्ञः सर्वविद्यस्यैष &c. from the Mundaka Upanishad नान्तः प्रज्ञ न वहिःप्रज्ञ &c. from the Mandukyopnishad सत्यं ज्ञान मनन्तं &c. from the Taithreyopanishad and यो वै भूमा तत्सुखम &c. from the Chhandogyopanishad.

That universe, which Prajapati created, wearing all forms, the highest, midmost and lowest. How far did Skambha Prajapati penetrate within it. What portion did he leave unpenetrated.

यस्मिन्भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहित । यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यर्पिताः । स्कंभं तं ब्रहि कतमः स्विदेव सः ॥

अथर्व० का० १० अनु० ४ मं० १२

Tell me who is that Prajapati on whom as their foundation earth, and firmament and sky are set and in whom as their appointed place rest fire and moon and sun and air.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥

क० अ० १ वल्ली० २ मं २५

The supreme self, smaller than small, greater than great, is hidden in the heart of this creature. A man who is free from desires and free from grief sees the majesty of the self by the grace of the Creator.

अशकमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्चयत् ।
अनाधनन्तं महतः परं ध्रुवं विचाय्यतं मृत्यु मुखात्प्रमुच्यते ॥

कठ० अ० १ वल्ली० ३ मं० १५

He who has attained that who is without sound, without touch, without form, without decay, without taste, eternal, without smell, without end, without beginning, beyond the great and unchangeable, is freed from the jaws of death

यदेवेह यदमुत्र यदमुत्र यदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

What is here (in this life) the same is there (after death) *i. e.*, God rules everywhere and what is there the same is here. He who sees any difference here goes from death to death.

एको वशी सर्व भूतान्तरात्मा एकं रूपं वहुधा य. करोति ।
तमात्मं येऽनुपश्यन्तिधीरास्तेषां सुखं श श्वतं ने तरेषाम ॥

कठ० अ० २ वल्ली० ५ मं० १२

There is one ruler the self within all things who makes the one form manifold. The wise who realise him within their self, to them belongs eternal happ iness, not to others.

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नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं ये नुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥
कठ० अ० २ वल्ली ५ मं० १३

He is the eternal among the eternal, the conscious among the conscious. He, through one fulfils the desires of many. The wise who realise him within their self, to them belongs eternal peace, not to others.

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः
शुभ्रो ऽक्षरात्परतः परः ॥ मुण्ड० मु० २ खं १ मं० २

That heavenly person is without a body. He is both without and within, not born, without breath, without mind, pure, higher than the high, imprishable.

यः सर्वज्ञः सर्व विद्यस्यैष महिमा भुवि दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा
प्रतिष्ठितः ॥ मुण्ड० मु० २ ख० मं० ७

He who understands all, and who knows all, He, to him all the glory in the world belongs, the self-pervading the lumineferous ether, the abode of the great city (the universe.)

नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्यय सारं प्रपं
चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः मण्डू० ७

He is not one whose consciousness is functioning inwards (*i. e.*, in a sleeping state), nor one whose consciousness in functioning outwards (*i.e*, in awakeful state), nor one whose consciousness is midway between the two states. He is not cloud of intelligence, nor possessed of consciousness nor yet devoid of it. He is invisible, unimpressible, incomprehensible. He has no marks. He is unthinkable, indescribable, conscious of self in self unconditioned by the world, calm, all bliss. His state is the fourth. He is atma. He ought to be known.

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायाम् ।
परमे व्योमन्त्सो ऽश्नुते सर्वान् कामान् ब्रह्मणा सह विपश्चितेति ॥
तैति० वल्ली० २ अनु० ३

He who knows Brahman who is eternal, consciousness, and infinite as hidden in the depth (of the heart) enjoys all blessings in the highest regions with Brahman.

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The German Professor Max Muller in commenting upon the Mantra हिरण्यगर्भः समवर्तताग्र etc. in his book called the History of Ancient Sanskrit Liteature says that this Mantra is recent in comparison to the *Chhandas*. This is erroneous. He further says that the Vedas are divisible into two parts, the Chhandas portion and the Mantra portion. He defines the *Chhandas* as that composition which contains common-place ideas and is devoid of orginality and which is a rhapsody proceeding from the mouth of an ignorant man due to the suggestion proceeding spontaneously. He guesses that the earlist date of the *Chhandas* cannot be prior to 3100 years and that no earlier date than 2900 years can be assigned to the composition of the Mantras. In support of his opinion he quotes such verses as अग्निः पूर्वेभि ऋषिभि रीड्योनूतनैरुत etc..

This also is contrary to the truth. He does not know the meaning of the word Hiranyagarbha. According to

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यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखम ।

भूमात्वेव विजिज्ञासितव्य इति ॥ छान्दो० प्र० ७ खं० २३

The Infinite is bliss, there is no bliss in anything finite. The Infinite only is bliss. We must, therefore, desire to understand this Infinite.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा । अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम । यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम् स भगवः कस्मिन्प्रतिष्ठित इति । स्वे महिम्नि इति ॥

छान्दो० प्र० ७ खं० २४ मं० १

Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.

Sir ! in what does the Infinite rest ?

In its own greatness.

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the Shatapatha VI-7-1. 2* the word *Hiranya* means *Jyotish* and Jyotish means immortality (emancipation). According to the Nirukta XII. 25† Jyotish means Keshi one who possesses Kesha-rays and therefore it means one who shines and makes others shine. According to the Aitareya Brahman VII. 3§ Hiranya means renown, glory. According to the Shatapatha XIV. 7 * Jyotish means the soul and according to the same X. 4 it means the sun and the fire. Hence Hiranyagarbha means one who is effulgent and wise by nature. It means God who has in His control (carries in the womb as it were) the light immortality (emancipation). the luminous globes of the sun & glory, good renown, fame, the soul, the sun and fire, &c.

In this way the use of the word Hiranyagarbha demonstrates the noble character and the eternity of the Vedas and not their modernity. Consequently the opinion of the Professer that the use of the word Hiranyagarbha shows the modernity of the Mantra portion and that we are unable to obtain any proof of its antiquity is grounded in error. Equally erroneous is the conclusion that such verses as अग्नि पूर्वेभि & prove the modernity of the Mantra portion. God sees and knows the three times. God says, "I have been, I am, and I shall ever be praised and worshipped by all rishis of the past, the present and the future. The rishis are (1) men who see the mantras, (5) Pranás, and (3) reasoning. Again, those who having

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* ज्योतिर्वै हिरण्यं ज्योतिषो ऽमृतं ँ हिरण्यम् ।
शत० कां० ६ अ० ७ ब्रा० १ कं० २

केशी केशारश्मयस्तैस्तद्वान्भवति काशनाद्वा प्रकाशनाद्वा केशीदं ज्योतिरुच्यते ।
नि० अ० १२ खं० २५

§ यशो वै हिरण्यम् । ए० मं० ७ अ० ३

* ज्योतिरेवायं पुरुष इत्यात्म ज्योतिः । श० कां० १४ अ० ७

† ज्योतिरिन्द्राग्नी । श० कां० १० अ० ४

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learnt the Vedas and other Shastras themselves instruct others may be called the ancient and those who receive instruction from them the modern rishis. God is to be praised and worshipped by such rishis.

In this connection we give a quotation from the Nirukta XIII. 12 the purport of which is as follows :—

One has a curiosity to know the meanings of Mantras which appear as collections of inflected and conjugated terms, words and letters related to one another as adjectives and substantives in a general way. One should ask one's intellect such questions as : "What can be the meaning of this Mantra"? One should exercise one's intellect and reasoning for completely understanding the meaning of the Mantras.

The Mantras cannot be interpreted in an offhand manner on hearing them or with the help of reasoning alone. They ought to be explained with due regard to their context, *i. e.*, with reference to what precedes as well as to what follows. But a man who is not a rishi, who has not performed the austerities (*Tapas*), whose mind is not pure and who does not possess learning can not realise the meanings of the Mantras. Unless a man is fully acquainted with the context of the Mantras, has the necessary qualifications for realising their sense and is a man of the highest erudition, he is not in a position to grasp the (true) meaning of the Vedic mantras however good his reasoning may be. To illustrate this the author quotes an *itihasa* (historical tradition.) Once upon

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तत्प्रकृतीस्तद्रक्तेनसामन्यादित्ययं मन्त्रार्थचिन्ता ऽभ्यूहो ऽभ्यूढोपि श्रुतितो तर्कतो न तुपृथक्त्वेन मन्त्रा निर्वक्तव्या प्रकरणश एवतु, निर्वक्तव्य नहयेषु प्रत्यक्षमस्त्यनृषेरतपसो वा पारो वर्य्यवित्सु तु खलु वेदितृषु भूमो विद्यः प्रशस्यो भवतीत्युक्तं पुरस्तान्मनुष्या वा ऋषि षूत्क्रामत्सु देवान ब्रुवन्को न ऋषिर्भविष्यती ति तेभ्य एतं तर्कमृषिं प्रायच्छन् मन्त्रार्थचिन्ताभ्यूहमभ्यूढम् तस्माद्यदेव किं चानूचानो ऽभ्यूहत्यार्षं तद्भवति । नि० अ० १३ खं० १२

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a time men saw that they were left without the rishis, *i. e.*, the seers of the Mantras. Thereupon they repaired to the learned and asked them as to who should be the rishi among them. The learned gave them reasoning as their rishi, so that by knowing the truth from falsehood they might be able to understand the meaning of the Vedas and told them by way of reply that reasoning would be the *rishi* among them. By reasoning here is meant that kind of it whose only solicitude is the elucidation of the meaning of the Vedas and which leads to a knowledge of the sense of the Mantras.

This demonstrates that when a thoroughly learned man explains the meaning of the Vedas his explanation becomes the explanation of a rishi and an exposition of the Vedas. But when a man of mediocre learning and intellect who is partial and biased attempts to explain (the Vedas) his explanations can not be those of a rishi and are therefore false. They are not worthy of any consideration by any one, for, they are full of perverted ideas and men's ideas would be perverted by paying regard to them. Hence Agni (God) alone is to be worshipped and praised by all rishis, of all times—the ancients, the moderns and those of future generations. No object other than God is ever to be worshipped, adored and praised by any man. By explaining the mantra Agni, purvebhih, &c., in this way no blame of modernity can be fastened upon the Vedas.

Once more, according to the Aitareya Brahmana II 4* the *Pranas* are the *rishis*. Hence the words ancient and modern rishis in the above mantra would respectively mean the *Pranas* as they existed in the causal state in primeval times and the *Pranas* as they exist in the caused substances. The meaning of the mantra would, therefore, be that God is to be worshipped and praised by all learned men with the help of these rishis, *i.e.*, by means of Samadhiyoga—

* प्राणा वा ऋषयो दैव्यासः । ए० मं० २ अ० ४

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ecstatic state of mind reached by concentrating it on God. This alone leads to happiness.

The opinion (of Prof. Max Muller) that there is a difference between a *Mantra* and a *Chhandas* is also wrong, for, the words *Chhandas*, *Veda*, *Nigama*, *Mantra*, and Shruti are synonymous. Of these the word *Chhandas* has many other senses, *e. g.*, it means metres, the Vedic metres such as the *Gayatri &c.*, and the common metres such as the Arya, &c., and sometimes it signifies independence. The Acharya Yaska on this says in the Nirukta VII. 12 § a *mantra* is so called because it provides food for thought, a *Chhanda* is so called because it covers (with happiness), a *Stoma* is so called because it praises, a Yajus is so called because it in useful in a Yajna and Saman is so called because it is a richa possessing rythm.

The Vedas are called *Chhandas* because they remove suffering and cover (man) with happiness. The word *Chhandas* is derived from the root '*Chadi*' to be happy, to shine, by adding the suffix 'asun' to it and by changing its letter '*cha*' into '*chha*.' According to the aunadika aphorsim 'cha' of *chandi*, &c., is changed into 'chha'* By studying the Vedas men acquire all kinds of science and consequently become happy. The word Chhandas, therefore, means, *Vedas*. The Shatapatha says in VIII. 2 'These devatas are doubtless the Chhandasas' and in VIII. 3 'The Chhandasas are the life-sustaining *devas*, for, by them everything living is sustanied here.' The word *Mantra* is formed by

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§मन्त्रा मननाच्छंदांसि च्छादनात्स्तोमः स्तवनाद्यजुर्यजतेः साम संमितममृ वा

नि० अ० ७ खं० १२

* चन्देरादेश्च छः

† छन्दांसि वै देवा वयोनाधाश्छन्दोभिः ह्येदं सर्वं वयुनं नद्धम् । शा० कां ८ अ० २ एता वै देवताश्छन्दांसि० श० कां० ८ अ० ३ अस्वाङ्गलश्च ।

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adding the suffix 'ghan' to the root 'matri' to hold private consulation according to the aphorism 'asmadhalascha. The Veda is called *Mantra* because it contains explanations of hidden subjects and as the individual verses which go to make up the Veda explain many (secret) subjects they also have been given the name *Mantras*. The word Mantra may also be derived from the root 'mana' to know by adding the suffix 'shtran' to it in accordance with the aphorism 'Sarva dhatubhyah shtran.'* The Veda is called *Mantra* because all men can acquire a knowledge of all realities in and through it. The verses 'agnim Ideparohitam, &c., also being parts of the Veda are called Mantras. The metres Gayatri, &c., and the Mantras which are composed in them are called *devatas* because they throw light on all subjects. For this reason it is said 'the Chhandas are the devas. They hold together all actions and sciences—God has bound (made steadfast) all actions by means of the Chhandasas and Mantras, *i. e.*, the Vedas. Because the Chhandas cover or embrace all sciences and all sciences are correctly known by their means the Vedas are called Chhandas and because they are the means of knowledge they are called Mantras. The words Chhandas and Mantra are, therefore, synonymous. The Manusmriti says 'by the word '*Shruti*' is to be understood the Veda. The Nirukta calls quotations from the Vedas *Nigama*. The words Shruti Veda, Mantra, Nigama are all synonymous. The Veda is called *Shruti* because men hear all sciences out of it and the Vedic Verses also are, therefore, called '*Shruti*' the Veda is called Nigama because men acquire a correct and complete knowledge of all sciences through it. In the Ashtadhyayi II. 4. 80, III. 4. 6 and VI. 4. 9 § the words *Mantra*, *Chhandas* and *Nigama* are used as synonyms. It is thus established that the words Chhandas and Mantra are synonyms and consequently the words of one who says that they are different from each other can be of no authority whatever.

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* सर्वधातुभ्यः ष्ट्रन् ।

§ मंत्रे घसह्वरणशवृदहाद्वृवृकृगमिजनिभ्यो लेः ।

अ० अ० २ पाद ४ सू० ८०

छन्दसि लुङ् लङ् लिटः । अ० अ० ३ पा० ४ सू० ६

वाष पूर्वस्य निगमे । अ० अ० ६ पा० ४ सू० ६

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HIRANYASTUPA'S GLIMPSE INTO THE ANCIENT HISTORY OF EARTH.

In Sukta 32 of the 1st Mundala of Rigveda, Hiranyastupa, son of Angira, in course of his rapturous glorification of the work of God as seen in the Universe, evidently sees that part of the ancient history of earth, when oceans and rivers were formed, just as Dirghtamas saw the formation of starry heavens in Rig. 1-164-43 (*vide* this Magazine for Bhadrapada last). It is intended to give in this and the future issues a literal translation with explanatory notes of the whole sukta consisting of 15 mantras. The Skuta begins with a solemn declaration, which should make it evident that the Rishi is speaking of no ordinary phenomena.

1st Mantra.

इन्द्रस्यनु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री ।
अहन्नहि मन्वपस्ततर्द प्रवक्षणा अभिनत्पर्वतानाम् ॥ १ ॥

I shall now speak of the heroic deeds of Indra, which were first performed by that wielder of thunderbolt. He slew the Vritra, then let go the waters and tore open the breasts of mountains.

Commentary.

What is Indra ? The last mantra of this Sukta (literal translation quoted below) makes it clear that he is none else than God.

"Indra the wielder of thunderbolt is Lord of stationary and moving, of peaceful and aggressive. He alone is the king who rules over men. He surrounds them on all sides, as the tire of a wheel the spokes."

The greatness of God as seen in creation is so great that our intellect is lost in infinity in trying to ponder over it, and no abiding impression

[Through a regrettable oversight for which we apologise to the learned contributor, the second part of this article was published in our last but one issue. This is the first part along with which the second part must be read.—Ed.]

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is left on our mind to affect the emotions, to cultivate which is the object of religion. The Vedas therefore describe him under various names and forms (Devatas) so that his infinite stature be reduced to a size, that can be grasped by our minds and his attributes brought down to a level to which we can aspire to rise. Indra is one of these Devatas. In him God is viewed as a hero, and the silent self-evolving acts of creation are described as the valorous deeds of a hero, so as to stimulate our emotion of heroism. Indra is, however, always divine in the Vedas and the veil of anthropomorphism, which it is necessary to draw to describe a hero is so thin that it is impossible to be deceived into the belief that Indra is an actual being, as the descriptions in Puranas make him out to be. Being a hero, he is born of a mother, but that mother is Aditi, the boundlessness of nature. He fights with his enemies, but those enemies represent the scanny side of nature, and have no corporeal existence, like living beings. Vritra is one such enemy, in fact the principal enemy of Indra. The connotation of this word is so vast that it has come to mean anything that is injurious or inimical to gods which represent the beneficent aspect of nature and men. In some mantras, it simply means a human enemy, in others an enemy of gods, while in others it means a coverer of light or withholder of rain. The word Ahi used as an equivalent of Vritra in this mantra occurs in Un 4·137 and means an injurer, from the root हन to kill, to injure. It defines an attribute of Vritra, which means a coverer that is not given by its root. Other equivalents given in Nighantu 1-10 possibly give other attributes of Vritra.

The Rishi promises to describe the first deeds of Indra and the killing of the first born of the Vritras (प्रथम जामहीनाम्) *vide* mantras 3 and 4. He cannot therefore be describing the ordinary phenomena of monsoons, as interpreted by Oriental scholars.

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The word Vritra has been taken to mean a cloud on the authority of Nighantu, without understanding that its cloud is not the same thing as rain but something that covers or imprisons the rain waters. The clouds are in some mantras spoken of as the cows of firmament, from whose udders the beneficent waters fall, and being neither injurious nor inimical to gods and men, they cannot in this aspect be said to be Vritras. We should, therefore, look to other mantras to see if any light can be thrown on the real nature of Vritra which has such deep connection with clouds and rain water. Fortunately, the subsequent mantras give a strong clue to the identification of Vritra. In mantra 5 the Ahi on being killed (**शयते उपपृक पृथिव्याः**) sleeps in close touch with the earth. In mantra 8, **याश्चिद्वृत्रो महिना पर्यतिष्ठत्ता सामाहिः पत्सुतः शीर्बभूव** Vritra who in his greatness had stood to confine the waters (now) lay (on ground) trampled under their foot. Vritra cannot, therefore, be cloud, because no body can say that the rain waters (**मनोरुहाणा अतियन्त्यापः**) when they merrily run on the earth across the dead Vritra, walk upon pieces of cloud.

Vritra is, therefore, something that holds the waters in imprisonment and when forced to release them by lightning (Indra's thunderbolt) falls upon the earth. What can this be but particles of dust, which form centres of condensation for water vapour to form into clouds. A cloud consists of two parts, *i. e.*, particles of dust and water. This dust is Vritra, and not the whole cloud. By the action of cold currents and electricity, the water vapour is parted from the dust and falls as rain. The dust particles too fall with the rain and the waters may rightly be said to be merrily running over the dead body of their former jailor. Dust can also be rightly said to be injurious to man and anything injurious to man is hateful to gods and hence their enemy.

There seems, therefore, to be no doubt that in the recurring fights of Indra and Vritra which come off at

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every monsoon, Vritra is dust which rises during dust storms and forms the nucleus for the formation of clouds. But the Vritra of this Sukta is not the ordinary Vritra nor is the fight the annually recurring fight. It is the very first fight of Indra with the first born of the Vritras, which not only caused (सर्तवेसप्तसिन्धून्) the seven rivers to flow but (आत्सूर्यं जनन्द्यामुषासम्) caused the sun, dawn and heaven to be born, *i. e.*, to become visible for the first time on our earth (*vide* mantra 4).

To find out what this first fight with the first born of Vritras was, it is necessary to know something of the past history of earth, when oceans and rivers were formed. The following quotation from a note on this mantra in Rigveda Sanhita (Vedic Jeevan Bhashya) may, in this connection, be reproduced here with advantage. "This was a time when the atmosphere and water did not exist in their present form on this earth : mountains and valleys had been formed by the shrinking of earth's crust. The atmosphere consisted of miles and miles of the dense vapours of various salts, alkaline and acid substances mixed with air and water vapour, making it impossible for the Sun's rays to fall on the earth's crust. These substances were the first born Vritra, causing by their falling along with water on the earth and their action on its stony crust to form the soil or dust, which is the subsequent form of the Vritra.....At this time a very difficult task lay before the gods. For the appearance of life on earth, it was necessary that water, air and sun's light should come to it and these were obstructed by Vritra. At this juncture Indra came to their help and undertook the task of fighting alone with Vritra. The fight lasted for a long time. In the end Indra prevailed and won the water, air and light for our earth. It is difficult to concieve of the grandeur of this fight, as a result of which 4,20,00,000 square miles of the earth's surface is still covered with sea water miles deep, enough to support life for billions of

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years to come. The sea water had become salt on account of the fall in it of Vritra's corpse and Indra, therefore, tore open the breasts of mountains for the flow of sweet waters which the sun distils out of the salt sea water for the benefit of beings on earth."

"A man of genius may be a being of destruction who perfects a method of slaying thousands at a stroke. Or he may be a mighty organiser. In fact he may be anything. War will exist so long as men of intellect decree it to exist. When they become sympathetic and bend their mental energies towards the realising of the principle of human fraternity, then, and not till then, will war cease. To say that the masses bring on war is to say what is not true.

That there have existed men of sympathetic intellect in the world I do not deny. But they are in the minority. The majority of the able figures that have appeared in the long life of the human race have been sinister. One has but to look into history to see this. The main trouble in the world has not been caused by the stupidity of the masses. It has been caused by the selfishness of effective men. These men have used the masses to bring about anarchy and destruction. The German masses are being at this very moment so exploited.

This gigantic war will doubtless force the leaders of human thought to endeavour to make a pact among themselves to observe the peace. For it is more than likely that the guiltiest amongst them will receive a terrible lesson."

Bart. Kennedy.

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NAR-MEDH

By Dr. Sangat Ram, M. R. A. S.

(CONTINUED FROM CHETAR 868, 1971).

Before giving my exposition I shall quote here the trans-literal interpretation of this Gatha from Max Muller :—

हरिश्चन्द्र, the son of **वंधा** of the family of **इक्ष्वाकु** was a king without a son. He had a hundred **(जाया)** wives, but had no son by them. In his house lived **पर्वत** & **नारद**. He asked **नारद**, 'Tell me, O **नारद**, what do people gain by a son, whom they all wish for, as well those who reason as those who do not reason ?'

Being asked by one verse, Narada replied in ten verses.

'If a father sees the face of a son, born alive, he pays a debt in him and goes to immortality.

'The pleasure which a father has in his son is greater than all the pleasures that are from the earth, from the fire, and from the waters.

'Always have the fathers overcome the great darkness by a son, for a self is born from his self, it (the new born self, the son) is like a ship, full of food, to carry him over.

'What is the flesh ? What is the skin ? What are the hairs ? What the heart ? Try to get a son, you Brahmans ; he is undoubtedly the world.

'Food is life for man, clothing his protection, gold his beauty, cattle his strength. His wife is a friend, his daughter is a pity, but but the son is his light in the highest word.

'As husband he embraces a wife, who becomes his mother, when he becomes her child. Having been renewed in her, he is born in the tenth month.

'A wife is a wife **(जाया)** because man is born **(जायते)** again in her. She is a mother **(अभूति)** because she brings forth **(अभूति)** a germ that is hidden in her.

'The gods and the old sages brought great light unto her. The gods said to men : "In her you will he born again."

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'There is no life for him who has no son, this the animals also know.

'The path which those follow who have sons and no sorrows, is widely praised and happy. Beasts and birds know it, and they have young ones everywhere.'

Having thus spoken, he said to him. 'Go to वरुण the King, and say: May a son be born to me, and I shall sacrifice him to you: The King assented, he went to Varuna the King, and said: 'May a son be born to me and I shall sacrifice him to you. Varuna said, 'Yes.' A son was born to him, called Rohita. Then Varuna said to हरिश्चन्द्र 'A son is born to thee, sacrifice him to me. हरिश्चन्द्र said: 'When an animal is more than ten days old, it can be sacrificed. May he be older than ten days and I shall sacrifice him to you.'

Varuna assented. The boy was more than ten days old, and Varuna said: 'He is older now than ten days, sacrifice him to me.' Harischandra said: 'when an animal's teeth come, then it can be sacrificed. May his teeth now come, and I shall sacrifice him to you.'

Varuna assented. His teeth came, and Varuna said: 'His teeth have come, sacrifice him to me; Harischandra said: When an animal's teeth fall out, then it can be sacrificed. May his teeth fall out, and I shall sacrifice him to you.'

Varuna assented, his teeth fell out, and Varuna said: 'His teeth has fallen out, sacrifice him to me.' Harischandra replied. 'When an animal's teeth come again.....and I shall sacrifice him to you.'

Varuna assented. His teeth came again, and Varuna said: 'His teeth heve come again, sacrifice him to me.' Harischandra said, 'When a warrior (क्षत्रिय) is girt with his armour, then he can be sarcificed. May he be girt, and I shall sacrifice him to you.'

Varuna assented. He addressed his son and said; 'Child, he gave you to me; Death! that I sacrifice you to him.' The son said, 'No!' took his bow, and went to the forest, and lived there for a year,

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And Varuna seized Harischandra, and his belly swelled. This Rohita heard and went from the forest to the village (ग्राम) Indra, in the form of a man, went round him, and said: 'For a man who does not travel about there is no happiness, thus we have heard, O Rohita! A good man who stays at home is a bad man. Indra is the friend of him who travels. Travel.'

Rohita thought, a Brahman has told me to travel, and thus he travelled a third year in the forest. When he went from the forest to the town, Indra, in the form of a man, went round him and said:

'The fortune of a man who sits, sits also; it rises, when he rises, it sleeps, when he sleeps; it moves well when he moves. Travel!'

'Rohita thought, a Brahman has told me to travel, and thus he travelled a fourth year in the forest. When he went from the forest to the town, Indra, in the form of a man, went round him and said:

'A man who sleeps is like the Kali Age; a man who awakes is like the द्वापर Age; a man who rises is like the त्रेता Age; a man who travels is like the कृत Age. Travel!'

'Rohita thought, a Brahman has told me to travel, and thus he travelled a fifth year in the forest. When he went from the forest to the town? Indra, in the form of a man, went round him, and said:

'A traveller finds honey, a traveller finds sweet figs. Look at the happiness of the sun, who travelling never tires. Travel!'

'Rohita thought, a Brahman has told me to travel, and thus he travelled a sixth year. He met in the forest a starving Rishi, अजीगर्त, the son of सुयवस, He had three sons, हुनापुच. सुनाशेप, and सुनालांगुल Rohita said to him; 'Rishi, I give you a hundred cows, I ransom myself with one of these thy sons.' The father embraced the eldest son, and said: 'Not him.' Nor him,' said the mother, embracing the youngest. And the parents bargained to give Sunahsepa, the middle son. Rohita gave a hundred, took him, and went from the forest to the village. And he came to his father, and said: 'Father, Death! I ransom myself by him.' The

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father went to Varuna: said. 'I shall sacrifice this man to you.' Varuna said, 'Yes, for a Brahman is better than a Kshatriya.' And he told him to perform a Rajasuya (राजसु) sacrifice. Harischandra took him to be the victim for the day, when the Soma is spent to the gods.

विश्वामित्र was his Hotri priest, जमदग्नि his *Adhvaryu* priest, *Vasishtha*, the Brahman, *Ayasya*, the Udgatri priest. When Sunashepa had been prepared, they found nobody to bind him to the sacrificial post: And Ajigarta, the son of Suyavasa said: 'Give me another hundred, and I shall bind him. They gave him another hundred, and he bound him. When he had been prepared and bound, when the Apri hymns had been sung, and he had been led round the fire, they found nobody to kill him. And Ajigarta, the son of Suyavasa, said: 'Give me another hundred, and I shall kill him.' They gave him another hundred, and he came whetting his sword. Then Sunahsepa thought. 'They will really kill me as if I was not a man. Death! I shall pray to gods,' He went with a hymn to Prajapati (Lord of the World, the first of gods). Prajapati (प्रजापति) said to him, 'अग्नि (fire) is the nearest of gods, go to him.' He went with a hymn to Agni, and Agni said to him: सावित्री (the progenitor) rules all creatures, go to him.' He went with a hymn to Savitri, and Savitri said to him.' 'Thou art bound to for Varuna (वरुण) the King, go to him. He went with a hymn to Varuna the king, and Varuna said to him: अग्नि is the mouth of the gods, the kindest god, praise him, and we shall set thee free.' Thus he praised Agni, and Agni said to him: 'Praise the विश्वदेव and we shall set thee free.' Thus he praised the Visva Devah, and they said to him: 'इन्द्र is the greatest, strongest, mightiest, and friendliest of the gods, praise him, and we shall set thee free.' Thus he praised Indra, and Indra was pleased, and gave him in his mind a golden car, which Sunashepa acknowledged by another verse. Indra said to him: 'Praise the अश्वनौ and we shall set thee free.'. Thus he praised the Asvinau, and they said to him: 'Praise उषा (dawn), and we shall set thee free.' Thus he praised Ushas with three verses. While each verse was delivered, his fetters were loosed, and Harischandra's belly grew smaller, and when the last verse was said, his fetters were loosed, and Harischandra well again.

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The priest asked Sunashepa to perform the sacrifice of the day. Sunashepa then invented the ceremony called *Anjahsava* (अंजः सव) and prepared the Soma, accompanied by four verses. He poured the Soma into the Drona-kalasa vessel with one verse and made libations with the first four verses of the same hymn accompanied by स्वाहा exclamations, as the sacrifice had been begun by Harischandra. Afterwards he carrird out all the things belonging to the Avabritta (अवंभृथ) ceremony, employing two verses, and made Harischandra go to the Ahavania (हवन) fire with another hymn.

When the sacrifice had thus been performed Sunashepa sat down on the lap of Visvamitra. Ajigarta, the son of Suyavasa, said: "Rishi, give me back my son." Visvamitra said, "No; for the gods have given him to me." He became देवरात (Theodotus) the son of Visvamitra, and the members of the families of Kapila and Babhru became his relations. Ajigarta, the son of Suyavasa said: "Come thou, O son, we, both I and thy mother call thee away." "Ajigarta, the son of Suyavasa, said: "Thou art by birth an Angirasa (अंगिरा) the son of Ajigarta, celebrated as a Poet. O Rishi, go not away from the line of thy grandfather, come back to me." Sunashepa replied: "They have seen thee with a knife in thy hand, a thing that men have never found even amongst Sudras; thou hast taken three hundred cows for me, O Angiras." Ajigarta, the son of Suyavasa, said. "My old son, it grieves me for the wrong that I have done, I throw it away, may these hundred cows belong to thee." Sunashepa replied: "Who once commits a sin will commit also another sin, thou will not abstain from the ways of Sudras; what thou hast committed cannot be redressed." "Cannot be redressed," Visvamitra repeated. Dreadful stood the son of Suyavasa when he went to kill with his knife. "Be not his son, come and be my son." Sunashepa said: "Tell us thyself, O son of a king, thus as thou art known to us, how I, who am an Angirasa, shall become thy son." Visvamitra replied: "Thou shalt be the eldest of my sons, thy offspring shall be the first, thou shalt receive the heritage which the gods have given me, thus I address thee." Sunashepa replied: "May the leader of the Bharatas say so, in the presence of his agreeing sons, for friendship's and happiness' sake, that I shall become thy son." Then Visvamitra addressed his sons: Hear me

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मधुछन्द, ऋषिभ, रेनु, अष्टक, and all ye brothers that you are, believe in his seniority."

"This Visvamitra had a hundred sons, fifty older than मधुछन्द and fifty younger. The elder did not like this, and Visvamitra pronounced a curse upon them, that they should become outcasts. They became Andhras, Pundras, Saharas, Puhudas, Mutihas, and many other outcast tribes, so that the descendants of Visvamitra became the worst of the Dasyus. But Madhuchhands, together with the other fifty sons, said: "What our father tells us, in that we abide; we place thee before us and follow thee. "When Visvamitra heard this, he praised his sons and said: "You sons will have good children and cattle, because you have accepted my will, and have made me rich in brave sons. You, descendants of Gathin, are to be honoured by all, you brave sons, led by Devarata; he will be your good counsel. You descendants of Kusika, follow Devarata, he is your hero, he will give you my riches, and whatever knowledge I possess. You are wise, all you sons of Visvamitra together; you are rich, you stood to uphold Devarata, and to make him your eldest, descendants of Gathin. Devarata (Sunashepa) is mentioned as a Rishi of both families, in the chiefdom of the Jahnus, and in the divine Veda of the Gathins."

This story is chiefly interesting as revealing to us three distinct elements in the early social life of India. These are represented by the royal or reigning family of the Ikshvakus, by their priests or ministers belonging to several famous Brahminical races, and by a third class of men, living in the forests, such as Ajigarta and his three sons. It is true that Ajigarta is called a Rishi, and one of his sons a Brahman. But even if we accept the Aryan origin of Ajigarta, the seller and butcher of his own son, it is important to remark how great a difference there must have been between the various Aryan settlers in India. Whether we ascribe this difference to a difference in the time of immigration, or whatever other reason we may assign to it, yet there remains the fact, that, with all the vaunted civilisation of the higher Aryan classes, there were Aryan people in India to whom not only a young prince could make the offer of buying their children, but where the father offered himself to bind and kill the son, whom he had sold for a hundred cows. This was a case so startling to the later Brahmans, that the author of the *Laws of Manu* was obliged to allude to it, in order to defend the dignity

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of his caste. Manu says that hunger is an excuse for many things, and that Ajigarta, although he went to kill his own son, was not guilty of a crime, because he did so to appease his hunger. Now the author of the Aitreya Brahmana certainly does not adopt this view, for Ajigarta is there as we shall see, severely abused for his cruelty, so much so, that his son, whom he has sold, considers himself at liberty to leave the family of his parents, and to accept the offer made by Visvamitra of being adopted into his family, So revolting, indeed, is the description given of Ajigarta's behaviour in the Brahmana that we should rather recognise in him a specimen of the un-Aryan population of India. Such a supposition, however, would be in contradiction with several of the most essential points of the legend, particularly in what regards the adoption of Sunashepa by Visvamitra. Visvamitra, though arrived at the dignity of a Brahman, clearly considers the adoption of Sunashepa Devarata, of the famous Brahmanic family of the Angirasa, as an advantage for himself and for his descendants; and the Devaratas are indeed mentioned as a famous branch of the Visvamitras. Sunashepa is made his eldest son, and the leader of his brothers, evidently as the defender and voucher of their Brahmahood, which must have been then of very recent date, because Visvamitra himself is still addressed by Sunashepa as *Raj-putra* and *Bharat-rishabha*."

The Nirukta even lays down explicit rules on the terminology of the Vedas which are as yet quite unheeded by the modern professors. The Niruktakara in the very beginning of his book forcibly inculcates that the terms used in the Vedas are *yougika* (possessing derived meaning) as contrasted with *Rurhis* (terms having conventional, arbitrary or concrete meaning). This assertion is supported by the Mahabhashya and other older books on the subject, including Sangraha. The 14th section of the first chapter of Nirukta opens with a discussion of this very subject. Yaska, Gargya, Shakatayana and all other Grammarians and Etymologists unanimously maintain that Vedic terms are all *yougika*. But Yaska and Shakatayana also maintain that only *rurhi* terms are not *yaugika*. The section concludes with a refutation of the opinions of Gargya, establishing it as true that all terms,

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whether Vedic or *rurhi*, are *yaugikas*. It is on this authority of Nirukta that Patanjali quotes in his Mahabhashya the same opinion, and distinguishes the Vedic terms from *Rurhi* terms by the designation of *naigarma*. Says Patanjali :—

"नाम च धातुजमाह निरुक्तो व्याकरणे शकटस्य च तोकम"

and a line before this "नैगम रुढिभवहि सेसाधु"

The sense of all this is, that all the *Rishis* and *Munis*, ancient authors and commentators without exception, regard Vedic terms to be *yaugika*, whereas *laukika* terms are regarded by some as *rurhi* also.

In the above translation of Aitreya Brahman Prof. Max Muller has not given the Yaugic version of a single term in the story. Next we shall try to give the Yaugik explanation of this Gatha.

(*To be continued*).

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AN IDEAL WIFE.

By Manmohanrai Hakumatrai Desai, B. A.

A noble, virtuous, chaste wife is admittedly like a tender bud, opening into a most beautiful and fascinating flower, with perfume as of the rose, with delicacy as of the lily, and with innocence as of a child. A wife, from Wifan to know, must necessarily be one who knows her complementary part in the real sense of knowledge. She must satisfy, at least to an approximate extent, the longings and refinements of a refined temperament. Is she a channel for the mere vauntings of man's low nature? What is a wife? Is she an organ of low animalism? Never, and yet that is the sole standard of judgment with a great majority. A wife's wifelihood is judged from her capacity as a child-producing machine, from her capacity to satisfy the physical sense of beauty, from her coquette appearance, no matter, even if there are "barking monsters around her loins." I believe, a wife is something else. She is the ideal, the contemplation or the reflex of the ideal, the beloved, whose thought, whose worship brings about a sense of a higher Beauty, a higher Ideal, the emergence from her into the source of Love, of Beauty, of Harmony. This is the beauty of a wife, this is or must be the mental, the moral or divine picture of a wife. Physical or sensual beauty is not an unavoidable appenage, nor the animal side of union between man and woman, the sole consideration for marriage as it is generally viewed. Birth of children is not to be the mere satisfactory fruit of such union. There is something holy, something sacred in this union between man and woman which we so rapturously term as marriage. The word wife itself is sweet and innocent, pure and simple, full of sacred pleasures and ideal ecstacy. The union leads or must lead by the blending of the ideal, (the woman) and the practical (the man) to the altar of the Divine, the Sacred, the Holy, which is the source and fountain of Life and Love and

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Joy. Therefore the standard of this union must be love and sympathy and not a mere commercial or barter and sale standard.

What must be the standard then? It must, in the first instance, be the elimination from tender minds of the idea of the grossly sensual or of the grossly material. It must be the impression from young age of the spiritual and noble standard of viewing this eternal relation between husband and wife. Consequently the need in parents to see that there is no disparity first of all in age. Disparity in age and want of mutuality in the ways, thoughts and habits of life have seriously affected the welfare of the woman, who is often remorselessly thrown away to lead a life of living death. There must be sound moral and spiritual education of the parties, an awakening to and a full understanding of, before the union, the responsibility and the sacredness of such union, which again cannot be assured, unless the marriageable age of the parties has been raised. Love must crown the union. And such love can be felt only in the Blossming Season. It becomes divine, heavenly, glorious and disinterested in the Magnetic Age. Its fruits must be reaped only at the end of the season of the Spring Primrose, for early fruit is out of date, and may endanger the tree of Love and sap its roots in the long run. There must not be a mere nominal union, but a real union of two bodies in one soul, it must be this that should lead to marriage or the like of it. Then will the woman be the equal and the identical of man. Then will the woman be the adorner of life and the angel of existence. Then will the woman be the light of man's eyes and the apple of his eye being. Then will she be the comfort and help and complement of man, who in his turn, will be the protector and the preserver of the woman. The softer graces of the fair sex will modify his more rough and rugged temperament, strengthen his character, refine his manners, and invest him with the glory of humanity and noble virtues, exalted all the more by

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his superior physical and intellectual strength. We will, then, have the ideal of a strong man, moulded into the most delicate outlines of courtesy and gentleness, by the influence of the rare, tender beauty and delicacy of the woman and sprinkled and sprayed with the hues of all delicate beauty, whether physical, mental, moral or spiritual. We will have the ideal of a graceful woman (not the woe-man), strong in nature, unique in chastity, powerful in self-negation and self-sacrifice, pervaded through and through her being with the most humanely refined and civilised love and ecstacy, divine to us in grief, a solace in sorrow, euthusiasm in joy, in short, a Goddess, an angel of all that beams a suave smile and white light of perfection and happiness. Of the tree of life, man is the strong, the mighty trunk, adorned and graced by the delicate leaves, the fascinating flowers, and tender green branches endeared to strength and beauty by the refined and lively spirit, that is, the woman, breathed into it, through the favour and grace of the Lord Almighty.

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COMMERCE AND OUR RACE.

By Mr. M. B. Gandhi.

The world around presents a spectacle of incessant movement. Everywhere is to be seen activity. The race is violent, the competition keen. Individuals, societies, nations—all are rushing headlong into the arena. The telegraphic messages flash round the earth in a few seconds. The steam engines run and run incessantly drawing behind them heavy loads. Steamers steam forth from vast seas into lovely harbours. The boatman, the portar, the coolie and the cartman—all ply their art all day long. Over large cities, over palatial buildings, over expansive meadows are seen thick clouds of smoke everywhere.

What is this activity? What for is this race? Why is there such a play of energy? To get the benefits of advanced civilized industry, to get the fruits of the carrying trade, to profit by exchange of commodities, to secure wealth and comfort, are the objects of all this headlong rush.

"Shall I have my share of this?" I enquire. "Shall my land profit by this incessant activity? Shall India be able to hold her own in this great race?" A distant and dismal cry says "No! India is an agricultural country. She has not the capacity of developing industry and commerce. Her climate is enervating. Her scenery enchanting; tending to make her children visionary and incapable of working hard. They know how to loiter, how to speculate, how to build castles in air. They live in a dream land. Their religion teaches them to retire from the world, to seek retreat in jungles, and contemplate upon the scene presented by the murmuring brooks, the heart-attracting verdure, the lovely flowers, the sweet songs and the pleasant plumages of innumerable creatures of the tropics! Thus by nature and by association the

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Indian is incapable of competing with others in the race."

This view of the critic, if correct, would imply a mere annihilation of our race. It means an imminent danger. The idea pricks me like a thorn and I sit to examine it.

The Future, according to Burke, is built on the Past. The roots of the tree, that is to grow richly, are embedded deep down into the ground. The Past shall decide the tendency of the Future. The future shall be shaped after the fashion of the past. To know what my future will be, to know the destiny of my land, I study the past. To answer the question, "Shall India profit by the keen competition?" I enquire "Did India ever succeed in the race?" Over how many centuries, over how many millenniums does the history extend? Where is the beginning? Centuries we know not how to count? Perhaps it is not possible to say with certitude where the beginning is? One fact, however, is certian that the *Veda* is the most ancient document of the world. It is the original, the first deposit left to us by the Ancients. If there is a point where we can make our beginning, it is here.

The question naturally arises if the *Veda* preaches optimism—a great factor in developing the aptitude for commerce. Instead of replying to it myself, I quote the *Veda*. " Aspire then, O man, to live by virtuous deeds for a hundred years in peace with thy neighbours."

(*Yajurveda* 40·2) ".....Oh God! may we live a hundred years.....even more than hundred years."

"Oh man! acquire wealth and glory with the help of fire and water."

Mr. R. C. Dutta states in his "Civilization in Ancient India" that the *Rishis* were worldly men."

The *Vedic Arya* was familiar with several useful arts and industries. *The Veda* speaks of a number of them.

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Mr. R. C. Dutta in his book, referred to above, writes :—"It will appear from many passages in the *Veda* that many arts were carried to high excellence. Weaving was well known of course. Carpentry was also well-known. The use of iron, gold and other metals was well known and in many places we have allusions to a golden ornament worn in the neck. That the art of building was carried to some excellence appears from many allusions to mansions with pillars. There are allusions to exchange of commodities and sale. One *mantra* speaks in the following strain:—"Whether the price was adequate or inadequate the price fixed at the time of sale must hold good."

The *Veda* also enjoins that its followers should be seafaring people. The following remarks of Mr. R. C. Dutta support our contention : "On the other hand, there are distinct references to voyages by sea though, of course, the words used may mean rivers only and not the sea. The ship wreck of Bhinjja and his deliverance by the gods *Ashoins* is constantly alluded to (1·116·3, etc.) and in I. 25·7 the God *Varuna* is said to know the paths of the birds through the sky and the paths of ships over the sea. In IV. 55·6 the poet refers to the people "who desiring to acquire wealth pray to the sea before undertaking a voyage," while in VII: 88·3 *Vasishta* says : "When *Varuna* and I went on a boat and took her out to sea, I lived in the boat floating on the water and was happy in it, rocking gracefully (on the waves)." While there are these and other distinct allusions to voyages, there is absolutely no prohibition against it in the *Rig Veda*.

It is worthy of note that the *Veda* does not tolerate institutions like caste system which are destructive to commercial genius and industrial spirit. That the members of one and the same family can follow different professions of life without losing caste or family status is clear from the following hymn quoted by Mr. R. C. Dutta:—"Behold ! I am a composer of hymns, my father is a

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physician; my mother grinds corn on stones. We are all engaged in different occupations. As cows wander (in various directions) in the pasture fields for food, so we (in various occupations) worship thee, Oh Soma! For wealth flow thou for Indra!" (IX·112·8)

From the above quotations it is clear that the *Aryans* of the *Vedic* period were a race of sturdy optimists, brave sea-men, intelligent masters of industry and merchants maintaining their commercial relations with other nations. In the Brahminic period, too, we have many distinct allusions to several useful arts and industries. Amongst the professional men are mentioned :—"The propellers of ships on seas, those who train elephants and make ships... ..., scribes, officers of army, traders, warriors using weapons and wearing armours, drivers of coaches, carpenters, potters, inspectors of ways, influential orators, members of various assemblies, jewellers, physicians, astronomers, gate-keepers, painters, buffoons, barbers, dealers in leather, goldsmiths, and poets." (Prof. Ramdeva's History of India). The *Chandogya Upanishada* makes mention of gold, silver, jewels, chariots, horses, etc. The advanced state of commerce which the country enjoyed can be ascertained from the use of coins.

The dominating spirit of the next epoch in the history of our race is *Manu*. His *Smriti* shows the situation to be very similar to the *Vedic* period. Here is the great sage hinting at the desirability of not killing "Kama," *i. e.*, desire. "It is not good to be given to desires; but it is equally bad to be without desires." Again in several places he speaks of the acquisition of *Dharma* (religion), *Artha* (wealth), *Kama* (gratification of desires), and *Moksha* (salvation). Nowhere is the acquisition of wealth deprecated; nowhere is pessimism and retirement preached. On the contrary, *Manu* clearly enjoins :— "Wealth, nobility of blood, age, professional skill or honest industry and knowledge, these are the five things to

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be respected....." From the following words of that great Law-giver, we make out that the commercial spirit was in existence in his period. "A *Vaisha* should know the causes of the rise and fall in the prices of jewels, pearls, metals, cloth, etc. He should know well the use of the various kinds of measurements and weights. He should be able to find out proper market for each commodity. He should be able to know the wages which each servant should get."

The sources of the revenues of the king also point to the advanced state of commerce. He derived his revenues from agriculture, trade, commerce, and various industries. We read "Let the king impose toll on all the ships and boats passing up and down the sea, canals and rivers—big and small proportionate to the length of the country that it travels. At sea no settled duties can be imposed, hence let him in such cases make laws, let him do what best suits the occasion. Let him in such cases make laws that may be beneficial both to the State, and proprietors of the ships." (VIII 406 and 419.) "The king should carefully inspect the weights and measures every six months." (VIII 403) "On the bridge a carriage should pay one *pana*, etc." (VIII 404). "Let him always protect his subjects who go to different foreign lands by means of ships, wherever they are. Let them not suffer anywhere."

As in the *Veda* so in *Manu*, caste system is unknown. The caste or rather the *Varna* (*i. e.*, the class which a man occupies in society) is indicative of the status due to one's profession. The man of lowest birth can aspire to the greatest possible distinction. The following supports my view :—"Being born in the house of a *Sudra*, one can become a *Brahman*, *Khastriya*, or a *Vaisha* according to his qualifications. Similarly, a member of any *Varna* can get into others according to his qualifications." (X. 35).

Leaving behind us the age of *Manu*, we enter another great epoch of our history. The period is connected with the name of mighty *Rama*. This period of history has

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been considered as the best period of the history of the *Aryan* race in India. That the people of India were very happy and wealthy is proved by the fact that an ordinary coolie in *Ayudia* could get a gold coin for his daily wages. The description of *Ayodia* itself and that of *Lanka*, the city of *Ravana*, also shows that the people were highly civilized and well advanced, both in commerce and industry. In this period, too, the different classes of men had free intercourse with one another. We read in the *Ramayana* that *Shri Ramchandra* ate of the hands of *a Bhilini* without the slightest hesitation. This state of affairs continues down to the period of the *Mahabharata*. In the *Mahabharata* there are, no doubt, signs of decay; yet when we read of *Vyasa* and *Sukhadeva* going to America; of *Alopi*, a daughter of a king of that country, marrying an Indian prince, of *Arjuna* going by the sea to various islands like *Agestha* and *Subadhra*, we feel the seafaring spirit of the ancient Aryans was great. The various instruments of war, the wonderful house made of crystal and the *maya subha*, that could be moved at will, show that the old spirit of living a vigorous and industrial life was yet alive. The chain of caste system, too, had not been forged to destroy and annihilate the commercial spirit. Directly and clearly, the *Mahabharata* declares. "By birth all are *Sudras; Sanskars* alone make a man *Dwija*."

From the *Mahabharata* period, down to the modern times, there is a process of degeneration going on. But inspite of this we always find the Aryan of India a commercial man, though he is losing ground, yet he is losing it slowly. There are several forces that have contributed to this slow and sure degeneration. But before these forces are studied, it will be worth while to glance at the commercial relations of the Indians with foreigners during the Middle Ages. The Middle Ages of India comprise the ancient period, Dark Ages, and Middle Ages of Europe. During these ages several nations made a mark in the history of the world. But the more closely is their history

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studied, the more vividly are brought out their relations, both commercial and political, with India. The following passages show that India and Egypt were closely bound by commercial ties :—"With Egypt also India traded from the ancient times. There was an active trade between India and Egypt under the first Ptolemies which Mr. Elphinstone regards as a well-known fact in history." (Elphinstone's India, p. 142).

"Then again we have a reason even stronger to believe in what we have declared that the Sanskrit name of domestic elephant is *Ibha*, and the tusks of the animal also are and were sold by the name of *Ibha*. In ancient Egypt, however, ivory was known by the name *Ebu* which bears a strong resemblance with its Sanskrit synomym."

"Professor Lassen while remarking on it says that 'the appearance of words so much alike as *Ibha* and *Ebu* in languages as unlike as Sanskrit and ancient Egyptian can only be accounted for by common origin and that Sanskrit name *Ibha* might easily have reached Egypt through Tyre' with the article itself."

There was also active commerce with the holy land and the countries round it. Greece in her hey day traded with India. Homer mentions ivory and several other Indian articles, thus clearly establishing the fact of intercourse between India and Greece. Periplus states that indigo was imported into Greece from India. Indian silks were highly prized. Probably the invasion of Alexander was as much due to the desire of getting benefits of Indian commerce as to the lust of conquest.

Rome—Imperial Rome—Rome that has left its impress on the whole of subsequent European History, too, paid her tribute to Indian commerce. Of clothes, perhaps, silk was more largely imported into ancient Rome, than either into ancient Egypt or Greece. "It so allured the Roman ladies" says a writer "that it sold for its weight in gold. "Thus we see that there was a large consumption of Indian

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manufactures in Rome, which is confirmed by the complaints of the elder Pliny, of the vast sums annually absorbed by the commerce with India. The annual drainage of gold from Rome and its provinces for Indian goods was estimated by him at 500 sterix equal to about Rs. 4,000,000.

To give the reader an idea of the vast commercial relations with other lands the following are culled from various sources. Mr. Cloupet—a writer of note—says : "The commerce of Arabia with Felix is entirely in the hands of the *Banias* of Gujrat who from father to son have established themselves in the country, and protected by the Government in consideration of certain import levied upon their estimated property." The Periplus calls our attention to the fact that *Banias* of India as well as merchants of Greece and Arabia established themselves at Socotra near the gulf of Aden besides the Cape of Guadinui.

Professor Heeren regards it a well-known fact that the bands of Hindu merchants were in the habit of traversing oceans and settling in foreign countries. In the Historical Researches we read, " The second direction which the trade of India took was towards the East, that is, to the peninsula comprising Aoa, Mallacca, etc., the traffic with these countries would, of course, be carried on by sea only....."

It would not be out of place to state here, that Venice and Genoa enjoyed wealth and comfort owing to their being the carriers of Indian commerce. It is a remarkable fact that the greatness of Venice ended on the same day on which Indian commerce passed from the hands of the Arabs, who served as intermediaries between India and Venice, to the Portuguese. Two battles were fought, one in the Arabian Sea and the other in the Mediterranean Sea. Venice could have survived the latter but the former completely crippled her.

These are but a few facts. The references could be multiplied. Every step in the progress of our history

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clearly brings out the fact that commerce had much to do with the making of it. The first Mahomedan invasion of India was due to commercial jealousy between the new comers, the Arabs and the Aryans of Sindh, probably the representatives of the "Ophir" mentioned in the Bible. Down to the last generation, the Damascus blades, (made in India) the Dacca muslins, the Murshidabad silks, the spices of the Ghauts and several other commodities of Indian make commanded high prices in the markets of Europe. The fame of the articles was such that the ladies of England prized them very highly.

The next point under consideration relates to the causes that have brought about the degeneration and have ultimately crippled our commerce. No institution sanctified by ages is destroyed suddenly. No one force can be responsible for the annihilation of a good national cause. Hence the destruction of our commerce is due to several factors working together to one end. These can all be traced and studied. For commerce, the existence of co-operation is very necessary. The lesser the disruptive forces working in a nation, the better the commercial spirit. The atmosphere of unity is conducive to commercial spirit. History shows that the disruptive elements began to enter our society some time before the *Mahabharata* period, and continued to grow till the culminating point was reached when Prithviraj was taken as a prisoner to Gaznavi. The period following close upon the *Mahabharata* also shows a degeneration in the morality of our race. It is a period from reflecting upon which the mind shudders. The low standard of morality was highly injurious to the commerce of the land for business-like qualities develop where there are integrity, honesty and the spirit of independence. These, however, were not in existence at this time. *Bhagwan* Buddha and after him *Shri Shankaracharya* put forth a huge effort to revive higher and nobler ideas. The nation was rejuvenated. But unfortunately their teaching came to be misunderstood in course of time. *Buddha's* teaching

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was taken to mean the performance of penances which implied the utter destruction of flesh and worldly life. *Shankara* taught that the world was unreal. Both these forces worked together to bring about the same result—the immersion of the nation into pessimism. It is a fact which requires no demonstration, that no nation can be a commercial nation, unless its members are sturdy optimists. Adventure and optimism were now deserting us. The next great personage round whom our history weaves itself was *Vikramaditya*. Here was a great national king carrying on a war of national emancipation. He succeeded; but the success brought about an exhaustion of the national forces. Unfortunately his successors had not enough genius to make the nation recover from this exhaustion. In the meantime the crafty priesthood which had been gaining strength, after the followers of *Shankara* and *Shaktas* had gone to their peace, was forging the chains of caste-system and of *chhut-chhat*. The result was that intelligence and art came to be divorced. The artizan knew the traditional methods of work but not their intelligent interpretation. If anything in the process was forgotten, it could not be restored. Several processes thus fell into disuse. Many useful artizans were also degraded from the position of *Vaisha* to that of *Sudra*. This also had a very detrimental effect on the general efficeincy of industry. Those who remained in the *Vaisha* class, were debarred from higher education. All that a Vaisha could learn with impunity was simple arithmetic and a script in which he could write his letter. Knowledge of Economics which *Manu* prescribes as essential for a *Vaisha* he had none. He became as mechanical in his work as the artizan. As time rolled on, the doors of foreign travel were shut against him. Going beyond "Kala Pani" meant the loss of purity and with it the loss of caste. He who once ploughed the seas far and wide was now shut up within the four walls of his

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own home. The carrying trade passed out of his hands into those of foreigners. This reacted adversely on industry and the degeneration of industry in its turn reacted upon commerce. It is no use recounting the wrongs inflicted. The destruction of village after village, the burning of libraries during the Mahomedan period, the carrying of sword and fire into every part of the country by the hordes of the Pindaries and the Pathans after the disruption of the Mughul Empire, the attempts of the Portuguese and other early European settlers to dictate terms of trade to the native artizans and finally the heavy and exhorbitant tariff in some European countries on the products of Indian manufacture merely require mentioning. But the greatest blow came when Europe passed through the industrial revolution. While our methods of work had grown already too old and too cumbrous, Europe found out processes easy and upto date, We may have been able to compete with Europe while she was dominated by hand-made articles. But with machinery, time-saving and labour-saving, Europe was in possession of a force with which it was not possible for us to compete. Our industry thus destroyed, our enterprising spirit thus curbed down about two generations ago, we found ourselves lying prostrate before the more advanced (economically) nations. This is the history of our commerce and industry. Two facts come out prominent. We were and were very recently a race of commercial and industrial people. Our commerce and industry have been destroyed by a slow process of degeneration brought about by various factors religious, social and political. Long have we dwelt on this degeneration, long have we sounded this note of pessimism; may we now turn round and find out brighter hues for the eye to rest upon, and more hopeful notes for the ear to hear? Is there any hope? Is there no hope of a bright future? Shall we recover from the injuries of the reverses? The reply is in the

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affirmative. Yes, we shall rise, we are already rising. One by one the forces that worked against us are being overcome.

Ignorance, immorality, caste-system, ordinances against voyages, all are now being removed. It is indeed a significant fact that the foremost men who have worked in this direction in modern times have been our religious guides. This single fact brings out the genius of our race and gives strength to our hopes. Religion is the thing dearest to us and the salvation of the race is to be worked through it. How gratifying then is it to see two *Sanyasees* both possessing world-wide fame-one born in the East and another in the West of India—raising their voice against the old superstitions and infusing a spirit of optimism and enterprize in our land. Gratifying indeed it is to see these two great souls at work—Dayanand stirring the hearts at home and waking up the sleeping race, Vivekananda going abroad and calling his countrymen after him and by example preaching to them that his *Dharma* is not tarnished by associating with the foreigner! This speaks of the future in most flattering terms and paints it in the brightest hues. May our young men realize this and catch the spirit of these noble souls! ! !

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MANY THOUGHTS OF MANY MINDS.

The Drink Question.

Can the stoppage of the use of strong drinks bring any relief to the suffering, sorrowing civilized humanity? The following facts quoted in "*The Epoch*" supply a highly favourable reply. Says our contemporary.

'Few persons realise the wonderful results Kansas (an American State) shows at the end of her thirty years' prohibition of the sale of alcholic liquors. A careful investigator writing in "*The Outlook*" recently showed that :—

'In eighty seven of her one hundred and five counties Kansas has now no insane.

'In fifty four of these counties there is no feeble minded.

'Ninety six of her counties have no inebriates.

'Thirty eight of her county poor-houses are empty.

'Fifty three of her jails were recently empty and sixty-five counties had no prisoners in the State penitentiary.

'The entire number of paupers in the State falls short of six hundred.

'Some counties have not called a grand jury to try a criminal case in ten years.

'Not long ago Kansas had two hundred millions of dollars in her banks; her farmers owned live stock valued at two hundred twenty five millions of dollars, and in one year the people have added forty five millions of dollars to taxable property.

'Only two per cent of the entire population is illiterate.

'The mortality rate has dropped from 17 per 1,000 to 7 per 1,000.'

In the end *The Epoch* remarks.

"Does prohibition pay the people of a State? Kansas certainly answers the question with wonderful figures."

It is, however, sad to notice that many British statesmen and British clergymen have declared it impossible for them to get rid of the evil of drinking.

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In the face of such wonderful results of the prohibition of the sale of alcholic liquors we do not know what to say of the British view of the question.

The Mother Cow.

The following stanzas appear in "*Our Dumb Animals*" under the picture of a cow with the loving attendance perhaps of the grateful author herself and another young companion of her sex.

Foster—Mother of the Human Race.

By Eleanor Peirce Marquis.

O Gentle docile creature as thou art
That gazest on me with thy soft mild eyes—
Trusting me as friend; oft a foe
Is man, and oft thy kindly nature tries.

Thy life holds much of pained sacrifice.
Thou art a mother, yet thy rights none give;
But helpless, art deprived of thy young,
That man may feast and human babes may live.

To thee thy keeper is a very god;
And who would do thee wrong is ingrate base,
That freely gives to others all thou hast—
Dear foster-mother of the human race.

The Kaisar Yokes Germany to War.

The following beautiful paragraphs are from an article headed "Meaning of the War" by David Starr Jordan in the "*Educational Foundations*" :—

"The highest conception of human relations is embodied in the word Law. Law is the frame work of civilization. Law is the

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condition of security, happiness and progress. War is the denial of all Law. It makes scrap-paper of all the solemn agreements men and nation have established for their mutual good. "Parchment is parchment," said the German Chancellor in 1911, "steel is force."

The rape of Belgium made scrap-paper of the International Law. The sowing of mines in the fairways of commerce made scrap-paper of the rights of neutral nations. The torture of the Belgian people made scrap-paper of the rights of non-combatants.

War may be never righteous but it is sometimes honourable. In honorable war armies fight enemies; armies do not fight private citizens. If armies give no needless provocation, they will receive none. The sacking of Malines, Aerschot, Dinant, is no act of honourable War. The wreck of Louvain, historic Louvain, five hundred years the venerated centre of catholic erudition, at the hands of blood-drunk soldiers, was an act of dishonourable War. It makes a stain on the name of Germany which the years will not efface. "A needed example," say the apologists for crime. The Duke of Alva gave the same "needed example" to these same people in his day. For centuries the words "Spanish blood" struck terror into the people's hearts throughout the Netherlands. For centuries to come the word "Prussian" will take its hated place.

The good people of Germany do not burn universities. They are helpless in the hands of a monster of their own creation. The affair at Zabern a year ago testified to their complete subjugation. All the virtues are left to them save only the love of freedom. This the mailed fist has taken away.

The Germany of today is an anachronism. Her ideals in science are of the twentieth century; her ideals in politics are of the sixteenth. Her rulers have made her the most superb fighting machine in a world soul-weary of fighting. For victors in shining armour the modern world has no place. It will not worship them, it will not obey them. It will not respect those who either worship or obey. It finds no men good enough to rule over other men against their will.

A great nation which its own people do not control is a nation without government. It is a derelict on the international sea. It is a danger to its neighbours, a great danger to itself. Of all the many issues,

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good or bad, which may come from this war, none is more important than this, that the German people should take possession of Germany.

Cremation.

The Only Rational Means of disposing of the Dead

The Indian practice of burning the dead was once followed even in Europe. With the rise of Christianity in those countries it lapsed into disuse. Of late the Western people have begun to realise that it is the only right method of dealing with the dead. The *Wealth of India* gives the following summary of the arguments advanced in the latest pronoucement in favour of cremation by Mr. J. R. Bucknill, President, Blackpool and Flyde Cremation Society.

Sir Spencer Wells, at the annual meeting of the Britsh Medical Association at Bournemouth, 1891, said that the spores of scarlet fever retained their vitality after burial in the earth for a period of thirty years. Worms have been found eight feet below the surface of the soil, and can bring matter up from that depth. The casts of worms when dry form minute particles.

Darwin noticed when off the coast of Africa, dust blown from the land a distance of three hundred miles. It is thus possible for an epidemic to arise in our town three hundred miles distant from a cemetry where a scarlet fever patient has been buried over thirty years ago. Noxious gases arise from cemeteries, and drinking water may be contaminated by percolation through burial grounds. By cremation, the dead leave no legacy behind for the living. If cremation were universally adopted, we should avoid the necessity of adding to our large and costly cemeteries. The body is reduced to a small mass of ashes, white ashes in about an hour and a half; the process can not offend the most sensitive person. The remains are rendered perfectly innocuous, and can be disposed of as thought fit by the deceased's friends

Cremation is cheaper than earth burial, and there is no such thing as a pauper's grave. The body of the poorest person receives

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exactly the same treatment as that of the wealthiest. This should strongly appeal to all.

It is certain that in time cremation will become universal and burial looked upon as a relic of barbarism. No person of decent sensibility who has ever seen an old grave opened could bear to think of the bodies of those whom he loved exposed to such slow and hideous corruption.

To sum up: earth burial is at once a danger to the living and a desecration of the dead. Cremation, therefore, is the only rational means of disposal of the dead.

The Arya Samaj through Western Eyes.

While reviewing Lala Lajpat Rai's book, the "*United Empire*" of London, passes the following remarks upon the Arya Samaj itself:

"No movement in Modern India is of more interest or is more likely to affect profoundly the future of the Indian people than the Arya Samaj. The rapid spread of the movement, so closely connected with the religion of the Hindus, is one of the most remarkable evidences of the spiritual and mental awakening that is characteristic of the last two decades in India. The Arya Samaj within less than twenty years has become a potent spiritual factor in the Punjab. It combines what may be termed a protestant reformation of the secular abuses and legendary accretions of the orthodox Hinduism with simplification of life, a revolt against the intrusion of Western beliefs and ideas into Hinduism, on the one side and against the traditional authority of the Brahmans on the other, a reform of the educational system and an insistence upon the development of an independent intellectual life and thought. In this last respect critics of the movement have seen in it a dangerous tendency to solidify Indian political thought upon purely national lines; whilst in the revolt against the Western authority in thought and religion missionaries and religious teachers have detected a danger to the propagation of Christianity upon Indian soil.

"From whatever point of view the Arya Samaj may be regarded there can be no doubt as to the vigour of action and whole-hearted belief

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of its adherents, who now number nearly a quarter of a million, drawn from the more intellectual and progressive portion of the Hindu community .....

"In the Arya Samaj there are developed and put into practice by a devoted band of disciples and followers the doctrines and teachings of Swami Dayananda who initiated this movement for the reform of Hinduism upon purely Indian lines. Its founder was particularly opposed to the contemporary reform movement known as the Brahma Samaj or the Church of God, founded by Raja Ram Mohan Roy and Keshub Chandra Sen, which attempted to reconcile Western ideas with Hinduism—and failed. The Arya Samaj, on the other hand, has been specially successful because its teaching is dogmatic, for it maintains that India's own sacred books, the Vedas, are the sole divine revelation and, moreover, should be studied by the people and not through the medium of the Brahmanical caste. In this respect Swami Dayananda may be regarded as the Luther of modern India.

"There is not a space in short notice of this important book to deal with the subject adequately. The fact can not be insisted upon too strongly that the Arya Samaj is the most important contemporary movement in India, pregnant with possibilities of good and evil, likely to spread with great rapidity now that it has been firmly established amongst those who really count in the intellectual life of the country, and certain to appeal with peculiar force to those who desire a united national life, so far as that may be possible in a country of diverse creeds and religions. Its educational work alone, as pointed out in Mr. Lajpat Rai's volume, demands our closest attention."

The American View of the Lusitania Disaster.

The sinking of the *Lusitania* by German marauders resulting in the loss approximately of 1150 non-combatant and neutral lives has shocked the world. It is a crime even more heinous than the destruction of the historic Louvain.

As might have been expected, American opinion has been outraged at this remorseless crime of the Germans

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which has caused so many valuable American lives to be lost. Charles Vale writing in the June *Forum* says.

"It was deliberate, premeditated; unbelieveable yet true; unfortunate, unforgivable. It removes the Government which perpetrated it, and now condones and justifies it, from the community of civilization. It brands the nation which accepts it and even, to some extent, rejoices in it, as a nation tainted with a strange madness and led utterly astray from its true traditions and any present hope of the fulfilment of its natural ideals. After making every allowance for the spirit engendered by the damnable condition of a state of "civilized" war, after considering the sacrifices that have been demanded from the German people, and their implicit belief, as a nation, in the justice of their cause and the necessity of their methods, it is impossible, and it would not be right, to attempt, to mitigate the heinousness of the crime."

The above shows that the Americans have not gone mad after their injury. They have carefully weighed and considered all sides of the question before laying the blame upon the Germans. The writer continues.

"The German navy had a right to destroy the ship, which belonged to an enemy and was flying the enemy's flag. It had no shadow of right to attack without making every reasonable provision for the safety of all defenceless passengers on board. Though new precedents have been set in this most horrible of all wars, such a precedent as this cannot, and shall not, be tolerated. That the outrage was carefully planned, and carried into effect, throws a sinister light on the principles actuating the German Government. While Belgium was being martyred, America waited, unwilling to believe the worst, familiar with the exaggerations of war times, keenly desirous to help all and to hurt none. But here is no case of rumour, of unverified or doubtful statements of atrocities. It is a clear unmistakable challenge to humanity from a Government which has become dehumanised through militarism. That is the most charitable assumption that can be put forward.. ..... There can be neither patience, or suspension of judgment, when the crime is obvious, the conditions admitted, the guilt gloried in.....an issue has been placed before us upon which we are not only entitled, but compelled, to take action."

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Surely the American Government can not well omit to take strong and decisive action in the matter.

Professor Bose at Madura.

On his return from his triumphal tour in the West Prof. Bose landed at Colombo. While on his way to Calcutta he visited the ancient town of Madura where an address was presented to him by the Madura Tamil Sangam. During the course of his reply Prof. Bose said :

We may regard the two streams of life, one plant life and another animal life, as flowing side by side without any mutual relationship or we may regard all life as one. If we can succeed in demonstrating that the same law holds throughout the living creation, if we can prove once for all that there is nothing in the most organised life which can not be also found in the plant life, then we arrive at a scientific generalization of the most wonderful kind. Then we shall be able to discover some of the most intricate problems of life as a whole including animal life.

Any mere theory is absolutely worthless to find out the truth.

Indeed we have not only to drop all theory but we have to make the plant itself write down the answers to the question that we have to put to them. That was the great problem how to make the plant itself answer and write down answers to that question. It is by means of investigation which took me many years to complete and by means of instruments which are of the greatest delicacy that it was possible for me to investigate this subject.

We have to find whether the plant has the same characteristics as ourselves, whether it has got a rudimentary nervous system on which is based sensation—we have to demonstrate all these problems. When we find, as we have done to a great extent, that

" the machinery of the plant and the animal are the same, then we shall be able to carry out various investigations of the activities of life

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normal and abnormal (diseases). If the plants are acted on by various medicines and drugs like ourselves, then we can create an agent or a spokesman on which we can carry out all future investigations on the action of drugs. Then there is opened out a great vista for the scientific study of medicine. And let me tell you that medicine is not yet an exact science. It is merely a phase of tradition. We have not been able to make medicine scientific. By the data of the influence of drugs on the fundamental basis of life, as is seen in the plant, we shall be able to make this science of medicine purely scientific."

Professor Bose's Exhortation to Indians.

"In travelling all over the world which I have done several times I was struck by two great characteristics of different nations. One characteristic of certain nations is living for the future. All the modern nations are striving to win force and power from nature. There is another class of men who live on the glory of the past. Now what is to be the future of our nation? Are we to live only in the glory of the past and die off from the face of the earth, or to show that we are worthy descendants of the glorious past and to show by our work, by our intellect and by our service that we are not a decadent nation? We have still a great and mighty future before us, a future that will justify our ancestry. In talking about ancestry do we ever realise that the only way in which we can do honour to our past is not to clap of what our ancestors have done but to carry out in the future something as great if not greater than they. Are we to be a living nation, to be proud of our ancestry and to try to win renown by continuous achievements? These mighty movements that I see around me tell us what has been done till very recent times. I have travelled over some of the greatest ruins of the Universities of India. I have been to the ruins of the University of Taxilla in the farthest corner of India which attracted the people of the west and the east. I had been to the ruins of Nallanda which invited all the west to gain knowledge under its intellectual fostering. I had been all there and seen them, I have come here also and want to visit Conjeevaram. But are you to foster the dead honours or to try to bring back your University in India and drag once more from the rest of the world people who would come down and derive knowledge from India? It is in that way and that way alone we can win our self-respect and we can make our life and the life of the nation worthy. The present era is the era of temples of learning. In order to erect temples of learning we require all the offerings of our mighty people. We want to erect temples and 'viharas' which are so indispensable to the study of

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nature and her secrets. It is a problem which appeals to every thoughtful Indian. It is by the effort of the people and by their generosity that all these mighty temples arose ; and now are we to worship the dead stones or are we to erect living temples so that the knowledge that has been made in India shall be perpetuated in India. I received requests from the different universities in America and Germany to allow students from those countries to come and learn the science that has been initiated in India. Now is this knowledge to pass beyond our boundaries so that again in future time we have to go to the west to get back this knowledge or we to keep this flame of learning burning all time ?"

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REVIEWS.

"The Life and Life work of M. Tata" (Second Edition) by Mr. D. E. Wacha is a very excellent biography of that great man whose gigantic efforts have wellnigh revolutionised scientific and industrial India. Mr. Tata was a practical benefactor of his country. He earned millions and spent a large portion of the same for the good of his country. The young men of India would do well to read, mark and inwardly digest the life of this prince among men.

Those, who desire to study the innermost life of Modern India—the currents that are electrifying it, its hopes, and aspirations—may do so by making a careful study of the lives of the four great Indians. Swami Dayanand Saraswati, Mr. Gopal Krishna Gokhale, Sir Syed Ahmad Khan and Mr. J. N. Tata, stand almost unique in the History of Modern India. They have been great constructive geniuses and have galvanised the almost dying Ind into a living Bharatvarsha that is soon to take its destined position of honour among the civilised nations of Earth—under the ægis of the Benign British Raj, of course.

It is needless to say that the book has been very ably written. It contains more than 200 pages. Its get-up is good and binding attractive.

It can be had of Messrs. Ganesh and Co, Madras, for the small sum of Re. one only.

"हिन्दी में हिन्दू ला"-दत्त-विधान (Hindu Law in Hindi—adoption) by Mr. Pyare Lal Misra, Bar-at-Law, is a useful publication and is almost the first of its kind. The learned author seems to have spent much labor on the booklet which contains 60 pages.

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It is written in homely language and can be profitably used by those who do not know English. It would afford easy reading to law students. It has been made up-to-date by insertion of recent rulings on the important subject of adoption that is dealt with exhaustively.

There are a few mistakes in the brochure. The author writes on p. 11, that permission to adopt must be in writing. But such is not the case. It may be oral or it may be in writing. In fact the author himself admits that later on (*vide* p. 14).

However, the subject is ably treated and the author is to be congratulated on the same.

Can be had of the Hindi Press, Allahabad, for As. 6 only.

'विक्रमादित्य का जीवन चरित्र (Biography of Vikramaditya) by Mr. Lakshman Sarup, B. A. is a prize essay of 34 pages of close print in Hindi. It displays much study and considerable sifting of historical data. The language is good and the booklet affords historical reading of some merit. The Punjab Hindu Sabha Lahore has rendered a distinct service by bringing out the book that can be had of the Sabha for the small sum of As. 2 only.

"**Florence Nightingale**," by Mrs. Macnicol is a short sketch of that inspiring life that was wholly and solely devoted to the sick and the wounded. Miss Nightingale has been rightly called the founder of modern nursing. She also took a deep interest in affairs Indian. It seems, her information on Indian topics was sometimes supplied from quarters prejudiced. That is why she says: "It has often

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struck me on hearing of the ill-treatment of their animals by Hindus and their carelessness about them, that a little tract about domestic animals and animals for cultivation would be useful to them." This pamphlet of 30 pages is exceedingly interesting reading. Some of our numerous Nagari Pracharni Sabhas would do well to turn out a Hindi rendering of the same and have it largely published amongst Hindu women. This noble life might inspire them to once more take up the ancient work of ministering angels, that is their proper province. Can be had at the Christian Literature Society, Madras, Allahabad or Calcutta for anna one only.

"**The Ottoman Turks**" by the Revd. Canon Sell, is a booklet of 140 pages. It is a story of the rise and decline of the Ottoman Empire in Europe. It is a record of the European conquest by Turks from earliest times, under Uthman I (1299) to their decline in the eighteenth and nineteenth centuries—in fact to the declaration of the present great European war. The treatment of the subject is at once homely and interesting. It also contains a short note on Ottoman Literature. It is, in short, an opportune publication throwing considerable light on European diplomacy and incidents leading to the present war. It can be had of the Christian Literature Society for India having its branches at Calcutta, Madras and Allahabad, for As. 10 only.

"**Rudimentary Reflections on the War**" is a message addressed by the Rev. Doctor William Miller, Principal of the Madras Christian College, to his old students at Madras. It succinctly describes the origin of the war and its importance for the future world. It is

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a pamphlet of about 30 pages and can be had for one anna of the Christian Literature Society for India, Madras, Allahabad, &c.

"**Notes on Teaching Geography**" is a useful pamphlet of more than 48 pages—closely printed. It lays down the right method of teaching Geography. It ought to be possessed by every teacher engaged in teaching the subject. Can be had for 4 As of the above-named society.

प्रिंस बिसमार्क (Life of Prince Bismark) by Snatak Indra Chandra (Graduate of the Gurukula University, Kangri) in Hindi is the interesting life of the father of Modern Germany. It synchronises with the first glimmerings of nationalism to their fullest realization in that country. The publication is doubly opportune.

It discloses in a marvellous manner the deep causes of the present great war—that promises to be a world-wide one. Again, the centenary of the great hero of Germany fell on the 1st of August (1915). The style is fascinating. It is impossible for the reader to leave it unfinished when once he has begun it. The book is unrivalled as a biography in the Hindi Literature. It is quite an acquisition. The author has promised to write similar books on the rise of nationalism in America and Italy. He would earn the gratitude of the whole Hindi-knowing public if he were to snatch some time from his many activities and fulfil his promise. We shall go further and request him to include Japan too in this series. The book under review contains 180 pages of large size. The printing and get up, are good. It is moderately priced at Re. 1-8 and can be had of author at the Gurukula, Kangri P. O. Shampur (Bijnour).

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1. "**Sadhu Hira Nand**," is one of a series of soul-elevating tracts by Principal Vaswani of the Dyal Singh College, Lahore. In it the learned author has summed up in a few beautiful sentences the noble traits of a saintly life spent in the service of the motherland. Every young Indian would do well to make a deep study of the noble character delineated and to try to realize the ideal of self-humility in his life. The pamphlet is priced at only one anna and can be had at the Ashram, 974, Burns Road Karachi.

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2. **Peace-chant**," is a beautiful interpretation of "the opening verse in the Chhandogya Upnishad," by Principal Vaswani. It gently draws the man to his higher-self. Can be had at the Theistic Endeavour Society, Madras, E.

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3. "**The Future India**," is a little neat discourse of Principal Vasvani delivered before the All-India Theistic Conference at Karachi (1913). He raises a strong plea for a common religion with God-consciousness and God-service as its essential factors. The reader may not subscribe to the neo-vedantic belief of the learned author as regards the cause of the universe and yet enjoy his discourse. Can be had at the Brotherhood, 82, Harrison Road, Calcutta.

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4. "**Bhakti Marga**," is a small pamphlet by Principal Vaswani the perusal of which is sure to afford considerable peace and consolation to a weary and troubled soul.

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5. "**Annual Report of Dyal Singh College, Lahore, for 1914**," by Principal Vaswani is a record of progress all round and affords delightful reading for the inimitable

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style in which dry figures and facts are presented by the author. Writers of Report would do well to make a careful study of it.

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6. "**The VieW-point of Upnashids**" by Principal Vaswani is a small pamphlet in a happy style. Inspite of the fallacious neo-vedantic idea of God-head being the material cause of the Universe, the teachings of Upnashids are nobly expressed so far as their application to every day life is concerned. Can be had for an anna of the Brotherhood, 82, Harrison Road, Calcutta.

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7. "**Sradhanjali**," (**Faith-offerings**), is a small pamphlet by Principal Vaswani. Its sweet words and loving sentiments go direct to the heart and afford solace to a troubled mind. Can be had of the Brotherhood, 82, Harrison Road, Calcutta.

M. M. S.

8.

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DIVINE WISDOM.

Properties of the Atmosphere.

शन्नो मित्रः शंवरुणः शन्नो भवत्वर्यमा शन्न इन्द्रो बृहस्पतिः शन्नो विष्णुरुरु क्रमः। (य० स)

नमो ब्रह्मणे नमस्ते वायो.....ॐ शान्तिः शान्तिः शान्तिः (तै०स)

I. There is nothing which so beautifully illustrates the bounteous dispensation of *Providence* in Nature as the Atmosphere, which surrounds our earth to a certain height all round. Previous to the present structure of the Universe the infinitude was filled with the elements of Divine Power and with the essence of eternal tendencies and progressive harmony. And residing in the *Centre*, yet spreading to the immeasurable *Circumference*, was the Holy Purusha. This पुरुष—the Artisan—the Divine Architect—the Great Positive mind! This Almighty Power and Creative Principle is called God. God then existed essentially, as an embodiment of Principles. He did design and impart activity to all external nature. The eternal elements of His Being were conceiving, in their utmost depths, a sublime creation—a sacred embodiment of *Celestial Principles*. Having perfected the plan of the Universe—God said, with the full co-operation of the indwelling elements———

"LET US MAKE MAN"

And then the first attribute of Wisdom which is मित्र said —"Man shall be a culmination of *love*; he shall consider all beings as existing in the Supreme Spirit and the Supreme Spirit as pervading all beings; He can not veiw with contempt any creature whatever! His motto shall be '*Harmony*".

And then the second attribute of Wisdom, which is वरुण said—"Man shall aspire after Perfection and Excellence and shall be *Useful* towards his neighbour."

And the third attribute of Wisdom which is अर्यमा said, "Man shall occupy such a position in the Universe, visible

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or invisible, as to secure a permanent equilibrium of power, possession and principalities. He shall demand justice."

And then the fourth attribute of Wisdom, which is इन्द्र said "Man shall be *Powerful*"—Man shall be created through the medium of countless suns, stars and planets, and through the harmonious development of minerals, vegetables and animals; each of which shall correspond to represent and embody some peculiar *Power* of his organism.

And then the fifth attribute of Wisdom which is बृहस्पति said "Man shall be beautiful." Man shall represent the energy, strength and symmetry of all mineral, vegetable and animals. He shall be the Jupiter of Earth. He shall interpret the *Voice* of Nature.

And then the sixth attribute of Wisdom which is विष्णु said "Man should be नर-नारायण. Man shall know himself an immortal spirit. He shall be the crown of Evolution.

And then the seventh attribute of Wisdom which is उरुक्रम: said—"Man shall be full of order." There are seven orders in the constitution of man. The harmony and unrestricted operation of these seven orders is indispenable to that condition termed Health.

The Anatomical order is manifested in Structure, the Physiological order is manifested in Function; the Mechanical in Force; the Chemical in Decomposition, the Electrical in Combination; the Magnetic in Harmony, and the spiritual order is manifested in Attenuation.

II. In the introduction to this exposition I declared, that "there is nothing, which so beautifully illustrates the bounteous dispensation of *Providence* in, nature as the atmosphere, which surrounds our earth to a certain height all round." Let me observe that whilst I speak in this strain, I utter no words of flattery offered as sacrifice at the

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altar of national conceit, prejudice and scripture. The above mantra belongs equally to the four Vedas. Swami Dayanand Saraswati opens his book सत्यार्थ प्रकाश with this sublime Mantra from Taittreya Brahmana—an ancient work on Vedic exegesis. The in terpretation suggested by the Brahmana is indicative of worship ; for worship is the sentiment of humble gratitude for all that has contributed to our edification and elevation. The following is an imperfect yet fairly definite version of the Brahman passage :—

"I approach (in the first place) with highest reverence the Great Adorable Being ब्रह्म, who is the embodiment of *1. Love, 2. Perfection, 3. Justice, 4. Power, 5. Knowledge, 6. Differentiation, 7. Order,*"

"शन्नो मित्रः शंवरुणः, शन्नो भवत्वर्यमा, शन्न इन्द्रो बृहस्पतिः शन्नो विष्णु रुरुक्रमः, नमो ब्रह्मणे"

"Next to ब्रह्म *who* is the embodiment of the above seven Principles ; the object of my respect is Atmosphere, wherein the Psychic Principles are manifested as Physical Laws."

"शन्नो मित्रः, शंवरुणः, शन्नो भवत्वर्यमा, शन्न इन्द्रो बृहस्पतिः शन्नो विष्णु रुरुक्रमः, नमो ब्रह्मणे नमस्ते वायो, त्वमेव प्रत्यक्षं ब्रह्मासि"

"LET US STUDY THE AIR."

And then the first attribute of Atmosphere which is मित्र endows the *Meteoric Air* with the property of *occlusion* is the metals.

And then the second attribute of Atmosphere which is अर्यमा endows the *Vital Air* with the property of oxidation.

And then the third attribute of Atmosphere which is अर्यमा endows the *Inert Air* with the property of negation and inaction.

And the fourth attribute of Atmosphere which is इन्द्र endows the *Electric Air* with the property of radial Emanations. Says Ramsay :—

"They must now be reckoned with as normal constituents of the atmosphere ; and although the proportion in

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which they are found is almost inconcievably small, it is still possible that the enormous quantity of energy with which they part, when they undergo their inevitable change, may make them potent factors in relation to living plants and animals." The word इन्द्र carries exactly the same sense. Says यास्काचार्य in his treatise on Vedic Philology." तद यदेनं प्राणैः समैन्धस्तदिन्द्रस्येन्द्रत्वमित् (Hi : दै 4 Sec. 8).

And the fifth attribute of Atmosphere which is बृहस्पतिः endows the *Tremulent Air* with the property of accoustic —conduction.

"Another fact worth noticing in discussing the Phenomenon of Air, is the vehicle of sound. Man has been often called a speaking animal ; and no doubt the capacity of speech, distinguishes man to a very great extent from other members of the animal kingdom. Now this speech, which in this sense is at the root of our advancement, essentially consists of articulates and sounds, the utility of which would have been marred if there had been no air."

And the seventh attribute of Atmosphere which is विष्णु endows the *Mobile Air* with the property of Diffusion and Solution in water. Let it be noted that the derivative sense of विष्णु is निहुत, विष्णु जलं शायी, विषितो भवति, विशतेर्वा, अश्नोतेर्वा" Had air not been allowed this property of solubility in water, fishes in the ocean would have not been able to maintain their life and the dazzling नर नारायण creed of the Puranas would have lost its foundation."

And the seventh attribute of Atmosphere which is उरुक्रमः endows the *Dynamic Air* with the property of Refraction. Mark what effect it has in modifying the Phenomenon of light.

Our atmosphere, then, besides giving rise to currents extends the range of our vision and is the cause of the phenomenon like that of मृगतृष्णा.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

(*By Pt. Vishwa Nath Vidyalankar.*)

The conditions of the reactions of compounds

OR

the conditions which may account for the diversity in the compound. A chemical View.

"The reactions of compounds are conditioned by the kinds of elements of which they are composed. But there exist compounds of the same elements, which are wholly unlike one another in their reactions, for instance, the compounds whose composition is expressed by the formula $N.H_3$ is an alkali, but the compound of nitrogen and hydrogen whose composition is expressed by the formula N_3H is an acid. It is evident that the reactions of compounds are conditioned not only by the kinds of elements, (II) but also by the relative quantities of the elements, of which the compounds consist. Therefore differences that are observed between the reaction of compounds are as accompaniments of differences in the kinds of the elements, and difference in the quantities of the elements which compose these compounds. Yet there are compounds which show very different reactions although the equal weights of these compounds are composed of the same quantities by the weight of the same elements. Take an example, there are two compounds, urea and ammonium cyanate, the composition of both of which is expressed by the formula $N_2 CH_4O$.

One hundred parts by weight of urea are composed of $46\frac{2}{3}$ parts by weight of nitrogen, $26\frac{2}{3}$ parts by weight of oxygen, 20 parts by weight of carbon and $6\frac{2}{3}$ parts by weight of hydrogen; and one hundred parts by weight of Ammonium cyanate have also exactly this composition. But the reactions of these compounds are very different.

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In certain cases, then, differences in the reaction of compounds must be conditioned by some circumstance besides difference in the kinds and the quantities of the constituent elements. The only other conditioning circumstance that can be thought of clearly is, (iii) differences in the arrangements of the constituent elements.

Therefore the differences in the reactions of the compounds are attributed, firstly, to the kinds of atoms that compose the molecules, secondly, to the number of atoms of each kind, and thirdly, to the way in which the atoms are linked together."

(*From the story of the wanderings of atom by M. M. Pattison Muir*).

From the preceding description we learn the way in which the western thinkers account for the differences in the reactions of compounds. Let us now inquire what were the opinions of the ancient Aryan thinkers upon the subject.

In the chapter on the evolution of the inorganic world the "Prashatpad Bhashya," a commentary on Veshashik, clearly attributes the differences in reactions of the material substance (or rather compounds) to the kinds of the elements. The Prashatpad says that the five principle elements (पञ्चभूत) are produced separately, from their own specific atoms of different kinds. We find the other two conditions mentioned in the Sankhya Pravachan Bhashya. We read :

"न चेतं तन्मात्ररूपादेः किं कारणमिति चेत् स्वकारणऽव्याणां न्यूनाधिक भावेन अत्योत्यं संयोग विशेष एव ।

Bhikshu asks : "what are the conditions which cause the difference in the properties (reactions) of the substances" and answers that these are two. (1) the difference in the numbers of the combining constituents. स्वकारण द्रव्याणां न्यूनाधिक भावः and the (2) the difference in the arrangement of the combining constituents. तेषां संयोग विशेषः।

Thus the Western thinkers and the Ancient Aryan thinkers are of the same opinion as to the causes of the differences in the reactions of substances.

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AN INTERPRETATION OF VARAHA—AVATAR.

(By Santak Jai Dev Vidyalankar.)

Those who have even a little interest in Hindu Mythology must have heard of Varaha (वराह) the Mighty Boar who pulled the globe out of the mud of the ocean. The Puranas describe this incarnation in an extremely incredible story. Myths of this kind have led the European scholars to conclude that the ancient Indian literature is no less mythical than those of Greece and Egypt. They believe that ancient Indian literature is full of myths having little or no scientific or philosophical truth for their basis, and that the Ancient Rishis, like some other primitive races of the world, possessed a vivid imagination and were deeply and graphically impressed by natural phenomena. Thus it was that they developed a mythology of Gods and Goddesses, which in reality were nothing but ordinary things, *viz.*, the Sun, the Moon, the thunderbolt, etc., which surprised them at their first entery in the universe.

These assumptions of theirs become much stronger when they find that at the present day, many kinds of superstitions and false beliefs are rooted in the hearts of the Indians. But if the Hindoos to-day are more or less the victims of false superstitions and blind faith, the Puranas are not so much to blame as the lack of wide study and the want of sensible interpretations.

The Indian thinkers of to-day who have been brought up under the powerful influence of western education and wish to stick to the ancient religious belief, having no knowledge of their sacred language themselves, may be seen groping about in quest of the scientific interpretations of their mythology. Darwin has won their admiration; the Evolution Theory sways their minds. Thus

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equipped, our thinkers proceed forward to modernise their religion by forcing their Indian Mythology into the narrow and by no means sound and secure mould of the Evolution Theory. All the incarnations are interpreted in the light of the Evolution Theory. First a big monster in the shape of a fish, secondly a remarkable turtle with a huge mountain on its back, thirdly, a big giant boar, fourthly, a boast fighter, half man and half lion and then the all-murdering Axe-holder Parashu Rama, then the merciful and all-protecting Rama Chandra and then Krishna, Buddha and so on. This chain of ten incarnations of Lord Vishnu according to them represents the progressive, well-marked stages of the evolution of civilized Man. It is said that these are the representations of their species ; the fish represents creation in water ; the bear, the mammals, and so on.

I think this kind of forced and feeble interpretations of our religious myths can bear no wholesome fruits. On the contrary, they create a kind of confusion in simple minds and preclude any further thinking. Secondly, the evolution theory is yet no more than a doubtful hypothesis. Therefore to employ it as the basis for expounding our religious books is nothing but to reduce the value of the scriptures. Again I think it is no good blending two systems which are quite different from each other. Furthermore the scholars who interpret the incarnations of Hindu Mythology in the light of the Evolution Theory betray their ignorance of ancient literature as well as the inconsistency of their religion. In my opinion ancient literature alone can furnish us with the true solutions of the complicated religious problems. This paper is an attempt to describe the ancient interpretation of Varah Avatar or the Boar Incarnation.

The Vishnu Smriti or the Code of Lord Vishnu solves this Problem for us. It says :—

"After the long night of Brahma was over, the Lord Vishnu awoke and with the desire of creating the universe,

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took the physical form of Varaha, the Big Boar, and pulled out the Earth from the waters with his mighty tusks." Further, the author describes what kind of Varaha he was :—

"The Vedas were his feet, the Yoopas (यूप) his tusks, the Yajnas (यज्ञ) his face, the chita (चिता) his mouth, the fire (अग्नि) his tongue, the kushagrass (कुशा) his hair, the Brahma (ब्रह्म) his head and he himself is Mahatapa (महातपः)"

"The days and nights are his eyes, the Angas of Vedas his ears, the Ajoya (आज्यु) his nose, the commentaries on the Vedas his speaking mouth, and the sound of Sama (सामनाद) his great voice."

"He is made of Satya and Dharma only ; he is beautiful ; and full of penances. He with his high knees and huge strong body like a bull (वृष=धर्म, and ox) seems a brave one."

"His entrails are अद्गुतारः or the Singers of Sama ; his male organ is Homa (होम); His good fruits are seeds and medicines (बीजौऽपाधि) his inner soul is the Vedi (वेदी) the suitable place for (यज्ञ) yajna. The hinder parts are hymns (मन्त्राः); the blood is the juice of Soma (सोमरस)"

"Vedas are his shoulders, Havi is his smell, Havya Kanya are his speed ; the east is the backbone of his body ; he is majestic and is praised in many kinds of ceremonies."

"Dakshina is his heart ; he consists of great mantras of Yoga ; he is a great one ; he is beautified with the glow of his lips made up of Upa Karma (उपाकर्म) Prawargya a part of Soma. Yoga is his ornament."

"Chhandas or metres of the Scripture are his various paths; the mysterious Upanishdas are his resting place, his own beauty is his wife and he seems like the mountain Gem-peak (मणि शृङ्ग)"

Such and such Lord Vishnu alone pulled out the earth. This magnificent figurative explanation shows that this

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Varaha monster is the same sublime God who is explained in the Upanishdas under the name of Vaish wanar वैश्वानर or the *pepal* tree with roots upwards and branches downwards (ऊर्ध्वमूलोऽवाक् शाख एषो ऽश्वत्थः).

I think the Evolution Theory does not demand such a boar or Varaha. Darwin himself would have been frightened to hear that such a 'Varaha' or boar had any connection with his theory. Darwin tries to explain the physical principle evolution; here on the contrary, the incarnation of Varaha, which has no material existence at all, represents the all-knowing God. I hope to give reasonable explanations of the other obscure, apparently ridiculous and inexplicable incarnations also. Let us hope that our thinkers will not be led away by uncertain theories any more and that they will try to take a little more trouble to study their holy books.

The text in the Vishnu Smriti runs thus.

वराह मास्थितो रूप मुज्जहार वसुन्धराम् ।
वेद-पादो यूपदंष्ट्रः क्रतुवक्त श्चितामुखः ॥
अग्नि जिह्वो दर्भरोमा ब्रह्मशीर्षो महातपाः ।
अहोरात्रेक्षणो दिव्यो वेदाङ्ग श्रुति भूषणः ॥
आज्यनासः श्रुविस्तुण्डः सामघोष महास्वनः ।
धर्म सत्यमयः श्रीमान् क्रमविक्रम सत्कृतः ॥
प्रायश्चित्तमयो वीरः प्राशुजानुः महावृषः ।
उद्गात्रन्तो होमलिङ्गो वीजोषधि महाफलः ॥
वेद्यन्तरात्मा मन्त्रस्फिग् विकृतः सोमशोणितः ॥
वेदस्कन्धो हविर्गन्धो हव्य कव्यादि वेगवान् ।
प्राग् वंशकायः द्युतिमान् नाना दीक्षाभिरन्वितः ॥
दक्षिणाहृदयो योगमन्त्र मयो महान् ।
उपाकर्मौष्ठ रुचिरः प्रवर्ग्यावर्त्त भूषणः ॥
नाना छन्दोगतिपथो गह्योपनिषदासनः ।
छाया पत्नी सहायोऽसौ मणि श्रृङ्ग इवोदितः ॥

(विष्णुस्मृति० अ० १)

Here it would not be out of place to give the opinion of Sayana, the great commentator on the Vedas. He says in his Tattariya commentary that Varaha is the name of the cloud (वरं वर्षण माह्वयतिहति वरोहेमेघः). According to this interpretation also we can explain the above verses in terms of *Karma Kanda*.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Season and Health.

The rainy season here set in in the beginning of Asarh. Since then, leaving out a few extremely dry days near the end of that month, the weather has been cool and moist. It has been raining here continually. No two successive days pass without our getting a few copious showers of rainfall. The long grassy fields which had never grown quite gray are now wearing the yellowish green tint and the grass is growing so luxuriantly that it is difficult to track even the most beaten paths. It is so pleasant to take a view of those fields of unbroken greenness, to sit under the shade of trees, to take a walk under the cloudy sky enjoying the mountain scenery around, to mark the darkish clouds rise from behind the mountains, then surround the towering height of the range and in a few minutes come down upon us with a soaking downpour. The vast surrounding jungle

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of overgrowing weeds, a portion of which is annually harvested in winter and the crop used for thatching the houses, though bare for a portion of the year, becomes literally impregnable after one month of rains. So chocking is the growth of these weeds. The once clear and limpid water of the sacred river now flows dirty. The river which ordinarily flows in four streams now breaks up into double the number and it is so difficult to cross these impetuous torrents that but for the raft service specially provided by the Gurukula, the people here would have been almost entirely cut off from the other side of the river. In fact that is the case with the surrounding villages where the people never cross the river during the rainy season. Thus the weather here is almost hilly, and so has been the health so far.

The First Term Examination and the Long Vacation.

The first term examinations are over. Professor J. C. Chowdhry who had acquitted himself most creditably as superintendent of the last term examinations was re-appointed superintendent of the examinations of this term. On account of the library being unavailable the examinations were conducted in the long barrack upon the bank of the Ganges. All this because the Gurukula possesses no big hall where examinations, etc., might be held without interrupting other business. The results will be shortly declared. The college is closed from the first of Bhadarpad for two months and the school a few days later and for one month only. Bhadarpad and Asvin being the two most unhealthy months of the year are most appropriately devoted to vacation. Ordinarily the Brahmcharies in these days go on short trips to various places, but this

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vacation they will probably spend in the *kula*. The Pratinidhi Sabha has not sanctioned any money for vacation trips. Money has been offered for the purpose by the guardians of some Brahmcharis and though the sum was not quite sufficient, the College Brahmcharis would have gone to Cashmere—the Yatra in contemplation—had it not been that there are persistent reports of a severe outbreak of cholera in the valley.

The Gurukula Library.

The Gurukula possesses a large and splendid collection of useful books in Sanskrit and English. The arrangements of books might have been satisfactory when the collection was small but of late there was such a confusion in the library that sometimes it took hours to find a certain book. The authorties felt this and also that a competent hand was needed to reorganise the library by removing the confusion. So they more than once requested L. Mukand Lal, Assistant Librarian of the Punjab University Library, a very competent, experienced librarian in the province, to put the library in order. Lala Mukand Lal has now been working here about six weeks and yet his labour of love has now reached near completion. We are thankful to Lalaji for the service he is rendering to the institution and hope that when he leaves the Gurukula the library will be in a perfectly sound and completly organised condition.

Literary and Debating Clubs.

Clubs and societies are the life of residential institutions like the Gurukula, and these we have got in quite a large unmber. Every holiday finds students assembling in different groups at several places for discussing various historical, social, religious, and economic subjects of interest. These Sabhas are calculated to whet their intellects by means of wholesome and lively debates and to make them ready and eloquent platform speakers braced with

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strong arguments. The other day, the 20th Asarh, the Mahavidyalya Brahmcharis celebrated the anniversaries of two of their most important Sabhas—the Vagvardhani and the Sanskrit Utsahini. Of these two, the latter, as its very name shows, is meant for exciting the interest of the Brahmcharis in wide Sanskrit study and free Sanskrit speaking. This is very important because, in our country, while there are a great many men who can read Sanskrit books very well there are only a few who can write in it correctly well and still fewer who can speak eloquently. Here the Brahmcharis write essays and deliver speeches in Sanskrit and thus prepare themselves to remove, if possible, the dearth in our land of competent Sanskrit scholars. The anniversary meeting which lasted for about four hours was presided over by Santak Vishva Nath Vidyalankar. Speeches were delivered and essays were read all by the students themselves. Next day the Brahmcharis gave a dramatical performance from the historical drama "Chandra Gupta and Saleukus." The performance was original and very successful.

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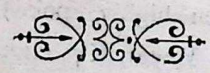

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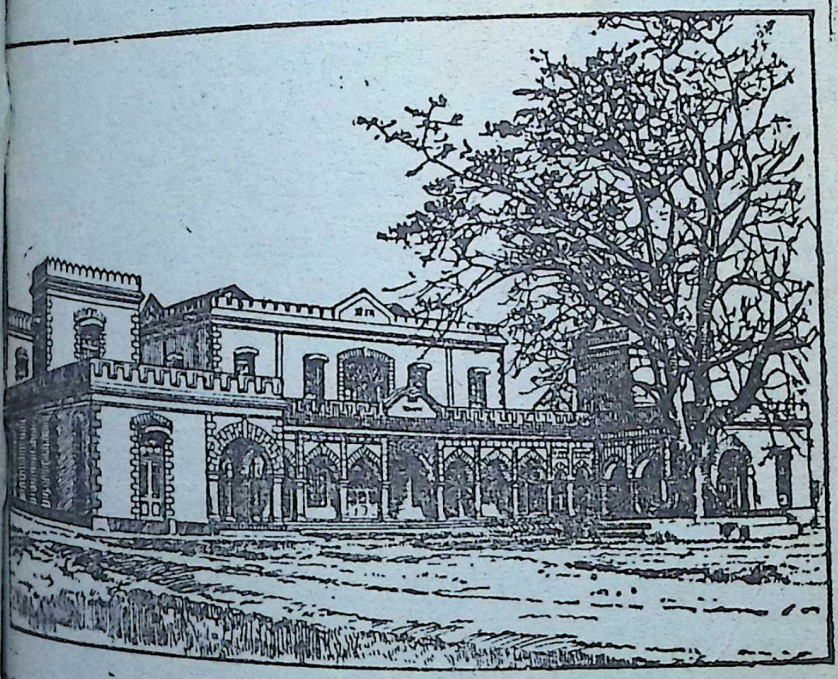
No. 4.

THE VEDIC MAGAZINE AND Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

ASVIN, 1972.



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THE

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"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. IX. } ASVIN, 1972—SEPTEMBER, 1915. { No. 3

WORSHIP 1915.

(By A. Christina Albers).

I.

The vast Blue trembling overhead,
A tear of dew by violets shed,
Soft fragrance spilt on flower bed,
Nestlings whose weak wings falter,—
All their ovation upward send,
Their trembling hearts in worship bend,
And in one voice their accents blend,
Ground one common altar.

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II.

The mellow rain of autumn eves,
Windtossed and groping ivy leaves;
Gold crown drooping on Garvest sheaves,
That make the gay fields gayer ;
The waterfall on rocky lute,
Wind carols played on forest flute,
The upward glances of the brute,—
All join in one great prayer.

III.

On sandy path the winding snail,
The meteor on its fiery trail,
The fluttering wood dove shy and frail,
The blushing rose carnation.
The dismal cry of the lone stag,
The chamois on some dizzy crag,
Ants weary with the load they drag,
All ring forth in ovation.

IV.

All creatures living, beast or bird,
Wher'er the breath of life hath stirred,
Unconsciously obey the word.
Of an all ruling Power;
And throughout vast creation sings,
A mystic harp, an anthem rings,
And each its trembling tribute brings,
From star to windtossed flower.

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equations of the 1st degree are concerned and as for the 2nd part we can assert rather very positively that there is not the least trace of evidence in extant Greek writings that would justify the supposition, We have no desire to quarrel with the credulity of any writer whose mind is simple enough to cherish a belief founded on the absence of all evidence, much less with that of this particular critic. But we feel constrained to point out the following facts in connection with the above statement. In the whole range of Greek mathematical writings as they are known to us at present we find only a very limited number of instances of the solution of indeterminate equations of the first degree in positive integers and nowhere do we find a *general* method of solution. The arithmetical epigarms included in the Greek Anthology contain only two problems which lead to indeterminate equations of the 1st degree which can be solved in positive integers in an infinite number of ways, for in each of these cases the rest of the unknowns can be expressed very easily as integral multiples of one of them. The first (XIV. 48) leads to the equation $x-3y=y$ whose solution is $x=4y$. The 2nd leads to the following three equations in four unknowns: $x+y=u+v, =2v, u=3y$, the general solution of which is $u=3y, v=2y, \& x=4y$. These equations have the peculiarity that none of them contain an absolute term. The very equations obtained from the 2nd problem, made determinate however by assuming $x+y=u+v=100$ are solved by Diophantus in I. 12. Jamblichus (circ. 350 A. D.) shows how certain types of indeterminate linear equations can be reduced to Thymaridas' form by a suitable supposition which would make the set determinate. *E. g.*, he shows how to solve $x+y=a\ (z+u)$, $x+z=b\ (u+y)$, $\& x+u=c\ (y+z)$, in the cases when a, b, c are equal to 2, 3, 4 or to $\frac{3}{2}\ \frac{4}{3}\ \frac{5}{4}$ respectively. Diophantus, in his Arithmetica, does not treat of indeterminate equations of the 1st degree. Those problems which would lead to such

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equations are made determinate by the arbitrary assumption of a specific value for one of the unknowns. (This he does even in the case of some equations of the second degree). See Arithmetica I. 14, 22-25 ; II. 1-5, 7, 17 ; IV. 30. Diophantus solves three indeterminate equations each in two unknowns, which though strictly speaking are not of the first degree, yet may be called of the 1st degree as far as their solution is concerned which solution practically amounts in each case to finding the value of one of the unknowns in terms of the other, and the solutions found are not necessarily integral. (Lemmas to IV. 34-36).

But it is in the solution of indeterminate equations of the 2nd degree that the extraordinary scholarship of the Hindus shine out most brilliantly. In solving the equation $xy=ax+by+c$, they used the method of decomposing $ab+c$ into two integarl factors m & n and of putting $x=m+b$ and $y=n+a$,—a method re-invented by Euler. About the Hindu solution of the equation $ax^2+b=cy^2$, Hankel says, "It is above all praise ; it is the finest thing which was achieved in the theory of numbers before Lagrange (1736-1813)." With remarkable keenness of intellect the Hindus recognised in the special case $y^2=ax^2+1$ a fundamental problem in the theory of indeterminate quadratics. This equation was set by Fermat (1601-1665) as a challenge to all mathematicians in 1657. The challenge was taken up in England by William, Viscount Brouncker, (1620—1684) first president of the Royal Society and Wallis (1616—1703). At first they gave only rational solutions ; Lord Brouncker, however, succeeded finally in solving it in integers and curiously enough, his solutions are the same as those of Brahmagupta. Fermat's solution, if he had any, is unknown. The Indian method which is known as the "cyclic method", is equivalent to a preliminary lemma followed by the solution proper. In 1764 Euler (1707-1783) rediscovered

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NOTES.

A True Brahman.

The *Amrata Bazar Patrika* publishes the details of an occurrence in which a young Maharashtra civilian has played what may be said the part of a *true Brahman*. Mr. Godbole, for such is the honourable name of the gentleman who is the Sub-Divisional Officer of Barh District Bankipore, was travelling as a first class passenger on the E. I. Railway when at Makumeghat station he saw the Assistant Station Master forcibly taking down some third class passengers, who were crying and showing their tickets in vain. Those who paid the Assistant Station Master something were allowed to go in, while others were being hunted away from the platform.

Many civilians pay no heed to the oppression of this type, but Mr. Godbole's soft heart was touched. He came down from the train, recorded the allegations of the injured passengers, put them all in and then allowed the train to start. Afterwards he issued a notice to the Assistant Station Master, Baijnath by name, to show cause why he should not be prosecuted for his cruel offence. On the intercession of the pleader for the accused that "his client should not be made the scapegoat as lots of Railway officials were daily maltreating the poor third class passengers," the S. D. O. enquired if the accused would speak the truth. Upon this the accused confessed every thing plainly and promised never to commit a similar offence again.

"What happened then," continues the writer in the *A. B. Patrika*, "was some thing which can be better realised than described. The Magistrate looked angel-like and began to speak. He said :—" What matters it if there is a prosecution in court or not ? How many thousands of heinous offences are committed and yet how few come to court "? With tears trickling down his cheeks the Magistrate coutinued : " Pray to God that you may not commit any such offence. God sees every thing. Resolve never to commit any such offence and allow no other railway official to commit such an offence in future " ? The Magistrate then burst into sobs and weeping bitterly said :—Whom do you oppress worry and blackmail? Are the poor third class passengers not your brothers and sisters ? Canst you imagine that the detained passengers may be in a hurry to go to the sick bed or even death bed of their parents, sisters, brothers and wives. Alas ! the Indian Railway officials do not know what they do."

"The Magistrate was so much touched that he had to retire to his private chamber for some time before he could resume the

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court business. The accused was discharged and the court room which had been very much crowded with legal practitioners..... was changed into a scene of sobs and sighs for there was scarcely any one who could restrain his tears.....

"Those who were present in court came away, ennobled and elevated by the edifying scene that they witnessed and will long remain engraved in their hearts."

The noble example of Mr. Godbole who is a true Brahman by character as well as by caste takes one's mind back to the good old days when India rejoiced under the rule of Magistrates like him. It is to such noble-hearted Brahmans that the holy Veda directs the most important office of Magistrateship to be entrused. We wish there were many Godboles among the Indian Civilians.

Examinations and Men of Genius.

At present there is a great outcry being raised in some quarters of the Indian world in favour of the strictness of examinations and the alleged efficiency and soundness of teaching. On the one hand some people are getting alarmed at the increased pass rates of candidates in the matriculation and the B. A., while on the other, stubborn efforts are being made to replace the matriculation which as a sound way of examining seems to have greatly fallen in official eyes, so far as possible, by an alleged sounder test called the school final. Whereto is all this tending can be judged from the fact that the horribly cruel wholesale slaughter of candidates in some Indian Universities is looked upon by some as 'healthy decrease' in the number of passes in the several examinations. Only last year the number of successful candidates in the Matriculation Examination of the Bombay University was only fifteen per cent in some districts and this year in the Madras University School Final Results the very low limit of 10 per cent of successes has been reached. And yet we are told by the advocates of the schools final that this new test is being proposed for the good of the Panjabees and that in their speeches no more is meant than meets the ear. Had these examinations, while passing low percentages, selected for us the really capable few, the true men of genius, the objections to them would not have been quite so great. But the system of teaching is more instructional than educational; while a large number of facts are rubbed in and clubbed into the supposed hollow heads of children, no effort is made to develop their innate powers. The effect of such examinations upon the men of genius and the reason thereof can

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be seen in the following paragraph taken from the "Sexual Question." We read there :—

"Samuel Smiles, in "*Self Help*" retales that Swift failed in his examinations, that James Watt (the discoverer of the motive power of steam), Stephenson and Newton were bad pupils, that an Edinburgh Professor regarded Walter Scott as a dunce. [The same with Darwin, who says in his autobiography, "when I left the school I was, for my age, neither high nor low in it, and I believe that I was considered by all my masters and by my father as a very ordinery boy, rather below the common standard in intellect."]

These examples of the way in which the school tradition judges human mental value might be multiplied a hundred fold, especially if we compare them with the future of the distinguished pupils of colleges in practical life. These facts are not due so much to later development, as to the disgust inspired by our system of education in reflective minds which refuse to be overloaded with a heap of dry things learnt by heart, undigested, often hardly comprehensible, or open to contradiction.

It is only on the basis of a just evolution of man, from all points of view that we can found a proper human selection."

If then the strictness of these examinations in all probability will not select for us the true men of genius, the really capable men, and will, on the contrary, keep them back by inspiring their minds with disgust, then why commit the most heinous sin of killing true wisdom and stifling genius in the bud. Let us then pass as many men as we reasonably can, let us not be alarmed at the increase of pass percentage. Life is a perpetual examination ; it will choose the right men for us and throw the weaker to the wall.

Arya Bhasha as the Indian Lingua Franca.

The cause of Hindi as an Indian *Linqua Franca* is certainly very strong. But events seem, at last, to have taken place which have materially affected if not numbed the zeal of its supporters and given an opportunity to its enemies who are happily very few, to gloat and chuckle over the untoward but by no means decisive and conclusive facts. Several Hindi Weeklies and Monthlies in the Panjab and the United Provinces have stopped publication within very few days of one another. At least some others are known to be in a very bad condition. This evident pest of Hindi newspapers and periodicals has, in some quarters, been taken to mean the bitter ultimate failure of the cause of Hindi. It is really regrettable that newspapers like the

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Satdharm Pracharak which was a cnmplete success while it appeared in Urdu and about which there was no fear of a demise even after its adoption of Hindi garb, should, for reasons which need not be detailed here, have gradually descended to what must be termed the cessation at least of its first life. What is necessary for our present purpose is that the unpopularity of Hindi was not among the causes whch must be held respensible for the death of the *Pracharak*.* But what can not be applied to the *Sadlharam Pracharak* must necessarily be taken to be the one great cause of the death of Hindi papers. The *Prabhat* and the *Usha* of Lahore must have died for want of a sufficient number of subscribers to have enabled the proprietors to make both hands meet. A very much similar remark applies to the case of several Hindi papers of the United Provinces, which were nipped in the bud not for want of efficient editors.

View of the Situation.

These facts are certainly discouraging even for the most optimistic of enthusiasts. But it is also possible to exaggerate their significance, as some have done, by sounding, what they think, the deathknell of Hindi as the Indian *Lingua Franca*. We have no mind to minimise the importance of these events, much less a desire to explain them away. We believe, however, that there is a view of the whole situation which is well worth taking. The present discomfiture of the supporters of Hindi is like the necessary reverse which follows the first outburst of reckless enthusiasm. Fancy the *Lingua Franca* movement is not one decade old and of those who know Hindi, an overwhelming majority knows at least two other languages much better. Again while there are already so many newspapers in other languages and other characters, the advocates of Hindi, anxious to put their favourite on terms of equality and rivalry with even the most popular of languages, set up not one new newspaper and one new periodical but about half a dozen. They did not wait for the seeds of their zeal to grow and bring fruit. And what is the result? In this epoch of steam and electricity when time is money first and every thing else afterwards, not even the craze of enthusiasm, howsoever wild and mad, could keep the Hindi scholars of yesterday to continue as subscribers to Hindi papers. The tide of enthusiasm amounting almost to religious zeal with which the people patronised the Hindi papers ebbed, certainly not too soon, and then came the death of their proteges as a matter of course.

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* Thank God the paper has come to life again since the above was in type.

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The Future of the Movement.

However there is little ground for doubt that the future of Hindi is bright and sure. The furious zeal for Hindi has not ceased to flow. It has been curbed, 'chastened and subdued.' Its current is healthier and steadier now than it was ever before. The plant watered by it will grow surely and well and the fruit it will bring forth will be pleasant and enduring. All this is no dream. It is warranted by facts, hard substantial and undeniable facts. What is our cause? That Devnagri characters should become Indian characters and the Hindi language the All-India literary dialect and in importance next only to the vernaculars of several non-Hindi speaking provinces. And are we not about it trying to accomplish the task with all our might. In our schools in the Panjab Hindi (among the Hindus) is fast taking the place of Urdu hitherto the sole literary language of the Punjab public. There are even some schools which teach Hindi only and have abolished Urdu altogether. The United Provinces must be said to be the home of Urdu and here too it is on the decline. In the last Vernacular final examination the number of candidates for Hindi was 4184 and that for Urdu 3000. When the present generation of students enters life, *the right time for starting more Hindi newspapers will have come.* Then will come the time for reviving the Hindi newspapers now dead. We are glad, however, that the *Saddharam Pracharak* has been resuscitated. Among the Hindus of the country there are no two opinions about Hindi. Even the Bengalees who possess a highly developed tongue of their own, have more than once expressed their opinion in favour of Hindi as the Indian Universal language. Only the other day the Marathi Literary Conference passed a resolution recommending Hindi as the All-India Literary language. The exact details of the proceedings are not available. The following paragraph from the *Collegian* gives a good account of the resolutions concerning Hindi. Says our contemprary :

"The other important resolution considered was that moved by Sardar Rai Bahadur Madhavrao Kibe. He moved that it was the opinion of the Conference that for the purposes of teaching as also for the benefit of the reading public it was necessary to use a uniform character for the vernaculars; that the "Devnagri" character was the best suited for Indian languages, and that in schools of every province a common language such as Hindi, should be taught besides English and the vernacular of the province. The proposal occasioned a good deal of discussion. On the one hand it was suggested that except in some parts of Madras, Hindi was understood in every part of India and would prove palatable even to the Mahomedan community; on the other, it was urged that Hindi had not that potentiality for becoming the national language

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of the conntry as English. Amendments were moved to delete the portion relating to the Hindi language, but were rejected and the original resolution was carried by a large majority."

The Southern Presidency has yet to join the movement, and there is no doubt that it will follow the good example set by the sister Presidencies with non-Hindi speaking population. All this points certainly in one direction and one alone. In course of time, Hindi will assert itself.

In the end may we ask our brethren of Lahore who are to receive the next Hindi Conference in the coming winter to begin their preparations in right earnest and dispel the doubts of both friends and foes by bringing the Conference to a successful issue ?

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CIVILIZATION IN THE MAHABHARATA PERIOD.*

III.

(By "Historicus.")

The King. Methods of Government and Administration of Public Affairs.

The King.

In the *Mahabharata* period of Indian History the king was a despot who could dispose of his kingdom as a private person can dispose of his personal property. Had it not been so, Yudhishtra would not have, with a light conscience, gambled away his kingdom. The period was one of moral degradation and the Emperor and the sub-kings were of the people and partook of their degradation. It was for this reason that no public indignation was roused when Duryodhana carried away a maiden by force. We read in the *Shanti Parva*, chapter IV, an account of the *Swamvra* of the daughter of Chitrangada, the king of the Kalingas. As was the custom in ancient times, many kings assembled at the place fixed for the ceremony. The Mahabharata thus describes the assemblage and Daryodhan's shameful act :

"When the festivities commenced in that swayamvara various kings, O best of kings, came there for the hand of the maiden. There were amongst them Shisupala, Jarasandha, Bhishmaka, Vakra, Kapotvarman, Nila, Rukmi of steady prowess, Shrigala who was ruler of the kingdom of females, Ashoka, Satadhanwan and the heroic king of the Bhojas. Besides these many others who lived in the Deccan and many preceptors of the Mallechha tribe and many kings from the east and the north, O Bharata, came there. All of them were bedecked with golden angads and shone resplendent like pure gold. Of shining persons they were like tigers of fierce might. After all these kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs. The names of the kings being mentioned to her that fair maiden passed by the

*The first and second articles of this series appeared in the *Vedic Magazine* for Bhadarapad 1969.

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son of Dharitrashtra as she had passed others before him. *Duryodhana, however, could not bear that insult of self. Disregarding all the kings he ordered the maiden to stop. Elated with the pride of power and relying upon Bhishma and Drona, King Daryodhana taking up that maiden on the car carried her off forcibly.*"

What an awful shame! The miscreant Duryodhana fully expected Bhishama and Drona, the leading statesmen of their time, to support him in retaining, by force of arms, the maiden he had abducted and well might the voluptuous monarch have relied upon the support of Bhishma the Great. Had not the great philosopher and statesman himself been guilty of the same offence on behalf of his brother and had he not declared in justification of this act of violence and savagery :—

"But the sages have said that *the wife taken by force amidst an assemblage* of kings after defeating them is to be highly praised.

Yudhishtra, euphemistically called Dharamraja, although not an abandoned reprobate and scapegrace like Duryodhana, had very many besetting and flagrent weaknesses. They are well summed up in Karna Parva, Chapter LXX. There we find Arjuna rebuking Yudhishtra in the following words :—

"....., *moreover thou art wanton.* As for me, it is not unknown to thee what stuff I am made of. *I am ever bent upon pandering to thy inclinations with my wives*, sons, life and soul ;.....
.....

O Bharata dost thou be trifling with me no longer, lying all the while on Dhavaupdi's bed..... .....I do not approve of thine being restored to sovereignty, *because thou art addicted to the vice of gambling.*"

Further on in the same chapter Yudhishtra himself makes the following sad and saddening confession :

"*A wretch, sinner, dull-headed, idle, coward, insulter of the aged, and wanton* that I am, what is the use of your thus behaving towards me after having addressed such rude words."

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And yet the vicious despots Duryodhana, Jarasandha and Yudhishtra as well as their effeminate and submissive subjects were heirs to glorious traditions as regards *the Government of the people by the people and for the people*. In India's golden age constitutional checks were provided upon the powers of the king and the sovereignty of the people headed by the Brahmans was recognised and safeguarded. The constitution was not only a paper constitution. Instances are on record when the people did, collectively or through the Brahmans, who represented the combined good sense, wisdom and self-denial of the community, exercise effectively their rights of sovereignty. The people had a potent voice in the direction of the affairs of the State and woe betided the sovereign who disregarded that voice. Public opinion, both organised and inorganised, constitutionally recognised or expressed through unrecognised agencies, was a force to be reckoned with. Obsequeous and cringing Bhishama and Drona were the degenerate descendants of sages like Vashistha and Vishwamitra who as the people's tribunes indignantly rebuked erring monarchs and brought them to their senses or deposed them in obedience to the will of the people. Convincing and crushing evidence for the startling statements made here is furnished by the Mahabharata itself. We shall summarise here the evidence available.

These despots and their effeminate people were heirs to glorious traditions.

Methods of Government in times of yore which are referred in the Mahabharta as ideals to be followed and kept in view.

In the golden age the king held his office during the pleasure of the people. The very word for king in Sanskrit राजा (Raja) means that etymologically. In the Shanti Parva (LIX-125) we read. 59-125

"That great king (Prithu the first potentate on earth who was known by the title of Raja) caused all creatures to consider righteousness as the foremost of all things; and because he pleased all the people, therefore, he was called *Rajan*-

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(ii). The vows which the king had to take on the occasion of the coronation.

The very vows which the king had to take before he was confirmed in his exalted office show how completely his tenure of office depended upon the pleasure of the people. One statement of these vows (taken by the first *raja* of humanity) is to be found in the *Shanti Parva* (LIX 104–110). There we read:

"The son of Vena (Prithu) then with joined hands, said to those great Rishis. I have got a very keen and fair understanding. Tell me fully what I shall do with it, *I shall unhesitatingly perform any useful task which you will be pleased to indicate.*" Thus addressed, the gods that were present there (ordinances of the science of criminal law personified and conceived as presiding over the ceremony of oath-taking) also the rishis (rather through the rishis) said to him.

"Do you fearlessly perform all sorts of righteous works. "*Without caring for what is dear and what not so, regard all creatures* "*with impartiality*, renounce lust, anger, covetousness and consid- "erations of (false) glory, and always following the dictates of "righteousness *do you puni h with your own hands the man, whoever* "*he may be, who does not* satisfy his duty. Do you also swear that you "would in thought, word and deed, always maintain the religion "laid down on earth by the Vedas. *Do you also swear that you* "*would fearlessly follow the duties laid down in the Vedas with the* "*help of the science of punishment, and that you would never act capri-* "*ciously.* O powerful one the Brahmans (learned and virtuous "men whose lives are consecrated to the service of humanity) "ought not to be punished.*

The reader's attentain is particularly invited to the vows that the first Raja of humanity took to be guided by the Veda and the Law of the Land and not to act capriciously. It may be said that no punishment is here indicated in case the king fails to observe these vows. Indeed Prithu did not stand in need of being told that, for his father had been

* The word punished here probably stands for "persecuted" or "annoyed" for, as I shall show later on, Kshatriyas had the power to punish, according to the law, recalicitrant Brahmans—*Historicus.*

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deposed from the office of Chief Magistrate of the State as a punishment for the violation of these vows. In the same chapter of the same Parva (verse 94) we are told ;

"Vena, a slave of anger and malice, *became impious and tyrannical towards all creatures* The Brahmavadi Rishies killed him with kusha blades inspired with Mantras (*i.e*, deposed him and condemned him to civil death).

(iii) Historical instances of the Triumph of Public Opinion over the wishes ef the king.

Vena was not the only ruler who had to suffer for misrule. Other historical instances of the effective control of kings by the people in very ancient times are preserved in the Mahabharta. In the Ashwamedha Parva (IV—8, 9) we read :

"And having conquered the entire kingdom shorn of all troubles, *Khaninetra could not retain his supremacy, nor were the people satisfied with him. And dethroning him, they, O foremost of kings, invested his son Suvarcha with the rights of sovereignty and experienced joy. Seeing the reverses of his father and his expulsion from the empire he was ever busy with encompassing the well being of the people, being devoted to Brahmans, speaking the truth, practising purity and controlling his senses and thoughts. And the subjeets were well pleased with that great one constant in virtue.*"

In the *Adi Parva* (LXXXV, 19—32) we are told that Yayati, contrary to established precedents, desired to instal his younger son in supersession of the claims of his firstborn, He could not carry out his wishes so long as he had not satisfied the people as regards the justice of the proposed measure. We read there :—

"Yayati became desirous of installing his youngest son Puru on the throne. *But the four orders of his subjects with Brahmanas at their head thus addressed him* " O Lord, how can you instal Puru on the throne, passing over your eldest son Yadu, born of Devjani and grandson of Sukra ?.....How would it be proper to pass over all the elders and instal the youngest ? *We represent this to you—act according to the precepts of Dharma.*" Yayati said—"Hear all of you of the four orders with the Brahmans at their

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head, why my kingdom should not be given to my eldest son. The opinion of the wise men is that the son who disobeys his father is no son at all....." The son who would obey me would become king and the lord of the earth. *Therefore I entreat you, let Puru be installed on the throne.*"

The people said :—O king, it is true that the son who is accomplished and who seeks the good of his parents deserves all prosperity, though he is the youngest. Therefore Puru, who has done good to you, deserves to have the kingdom. *As Sukra has granted this boon, we have no power to say any thing" Having been thus addressed by the contented people the son of Nahusha (Yayati) installed his son Puru on the throne.*"

In the *Udyoya Parva* (CXLIX, 7—14) the author of that portion of the Mahabharta describes with pathetic *vividness* how king Pratipa had to sacrifice his dearly cherished wishes in order to gratify the desire of his people that he should abide by the Law of the Land. We read :—

" Of them (sons of Pratipa) Devapi was the eldest and then came Valhika ; and third Shantanu !.....Depavi that best among kings, though endowed with great energy, had a defect in his skin ; but he was a virtuous man, a speaker of truth and ever devoted to attending on his father. Devapi was honoured by all the subjects and citizens and respected by the good and he was loved by all—the old and the young.....In course of time, that old king, the best among rulers of men, had all arrangements made for the installation according to the holy books (of his son). That lord had all auspicious arrangements made, *but the Brahmans and the old men amongst the citizens with the subjects of the province, all dissuaded him from installing Devapi ; and that ruler of men, having heard of the exclusion of his elder son from the installation, had his voice choked with tears and became sorrowful* for his son. "Though he was benevolent, conversant with virtue, attached to truth, and loved by his subjects, yet he had a defect in his skin. The learned do not approve of that ruler of men who has a defect in his limbs." So saying those foremost among the twice-born

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dissuaded that foremost among the rulers of men. Devapi, too, who was defective of one limb seeing that ruler of men, with his heart pained and struck with grief for his son, dissuaded from carrying out his intentions, went to the woods."

(iv) The Legislative Assembly in Ancient Times.

In the *Shanti Parva* (LXXXV, 5—12) Bhishma, after impressing upon Yudhishtra the evils of one-man rule, advises him to associate with him in the work of Government representatives of all the four classes. The numerical strength of each class in the representative assembly of ancient times is indicated in the following extract:

"*Four* Brahmans, learned in the Vedas, endued with a sense of dignity, belonging to the Sanataka order, and of pure conduct, and *eight* Kshatriyas all of whom should have physical strength and be capable of wielding weapons, and *one and twenty* Vaishyas all of whom should be rich and *three* Shudras, every one of whom should be humble and of pure conduct and devoted to his daily duties, and *one* man of the Suta caste, possessed of the knowledge of the Puranas and the eight principal virtues, should be your counsellers. *Every one of them should be fifty years old, endued with a sense of dignity*, free from envy, master of the Srutis and the Simritis, humble and impartial, capable of deciding there and then in the midst of disputants pointing out various courses of action, free from consciousness, and from the seven terrible vices called *Vyasanas*."

(v) The Resolutions of the Assembly to be made Public.

The ancient sages of India fully realised the importance of publishing the resolutions of Legislative Assemblies and the dangers of secret conclaves. In the very next verse of the same chapter of the *Shanti Parva* we read:

"He should, then, announce in his kingdom, for the information of his subjects, the results of such consultations."

(vi) The King's Duties and Responsibilities.

In the golden age of India our people had a very lofty and exalted conception of the awful responsibility of the king as the Chief Magistrate of the State.

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In the *Shanti Parva* of the Mahabharata (XCI) is preserved sage Attathya's beautiful discourse on "The Duties of Kings" addressed to King Mandhata. We take the following from that discourse:

"The eyes of the Weak, of the Muni, and of the venomous snake should be considered as unbearable. Do not, therefore, meet the weak as you would an enemy (14). Weakness is more powerful than even the greatest power, for that power which is scorched by weakness is absolutely rooted out. (17) *If a person, who has been humiliated or struck, fails, while crying for help to get a protector, divine punishment overtakes the king and brings about his fall. Do not, while exercising power, take wealth from the weak. Take care that the eyes of the weak do not burn like a burning fire.* (18, 19). Protecting all men by words, body, and deeds, *and never forgiving even his offending son himself, form the great duty of the king* (32). *The maintenance of the weak by sharing with them the things he has and thereby increasing their strength, form the duty of the king* (33). *Wiping the tears of the distressed, the helpless, and the old, and filling them with joy, form the duty of the king* (38).

Here are a few extracts from Vamdeva's discourse to King Vasuvanas preserved in chapter XCII of the Shanti Parva :—

"The defence of forts, battle, administration of justice, *consultations on questions of policy*, and keeping the subjects happy, these five increase the dominions of a King (24) *It is impossible, however, for one man to look after all these matters at all times.* Transferring such supervision to his ministers, a king may govern the country for ever (26). *The people select such a person as their king, who is liberal, who shares all objects of enjoyment with others, who is mild by nature, who is of pure conduct and who will never forsake his subjects He is obeyed in the world who having listened to the advice of the wise (among his people) accepts it, leaving aside his own opinions.*"

Emblems of Royalty.

Having given the reader an idea of the lofty ideals of kingship from which the Aryas of the Mahabharata period had departed

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—the glorious inheritance which they had renounced—we now proceed to depict the actual state of affairs at the time. In the *Adi Parva* (CXXXVIII, 37—38) are thus described the emblems of royalty in the Mahabharata period :

"When the cheers ceased, at that very moment the greatly powerful car-warrior Karna, *seated on a golden seat, the (royal) umbrella over his head and yak tails waved by his side, was installed* king of Anga by the *Brahamanas*....."

Festivities in connection with the Imperial Coronation. Grand exhibitions and animal shows.

It appears that in the Mahabharata period on the occasion of the King's Coronation, animal shows were organised for the education of the people. In an account *of the Ashvamedha Yajna of King Yudhishtra given in the Ashwamedha Parva of the Mahabharata we read :—*

"*The (invited) kings again saw all animals of land and water, collected there on the occasion,* and they also saw many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey, and many species of birds, and many specimens of viviparous and oviparous creatures and many that are filth born, and many belonging to the vegetable kingdom and many animals and plants which live or grow on mountains."

The Capital of the Empire and Town-Planning.

In the Shanti Parva (LXXXVI, 6-10) are stated the considerations by which a king should be guided in the selection and building of the capital. We read there :—

"The King with his ministers and the army perfectly loyal to him, should live in that city which is defended by a fort, which contains profuse rice and weapons, which is protected with impenetrable walls and a trench, which has sufficient number of elephants, horses and cars, which is inhabited by learned men and men well-versed in the mechanical arts, where storage of provision of every sort has been made, whose inhabitants are virtuous and clever in business, strong bodied and enterprising as also its animals, which has many open squares and rows of shops, where all persons are righteous, where peace reigns, where no danger

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exists, which shines with beauty and resounds with music and songs, where the houses are all spacious, where the residents have among them many brave and rich citizens, which echoes with the chanting of Vedic hymns, *where festivals and rejoicings frequently take place*, and where the learned are always honoured. Living there the king should always try to fill his treasury, to increase his army, multiply the number of friends and *establish courts of justice*. He should suppress all abuses and evils in both his cities and provinces."

Royal Patronage of Learning.

In the same Chapter of the same Parva (verses 16, 17) we read:

"He should maintain with honour *the teachers of various sciences*, Ritwajas, priests, powerful bowmen, *persons skilled in architecture, astronomers*, astrologers, physicians."

Sanyasi Advisers of the King.

It was the duty of the king to obtain in regard to important matter the disinterested advice of Sanyasis, *i.e.*, learned ascetics of cosmopolitan and broad sympathses, owning no nationality and priding themselves on being jagadgurus or teachers of the human race irrespective of race and country. In the same chapter we read:

"Whatever be the distress which befalls the king, *he should confide in an anchorite*. The very robbers place confidence upon persons of that character (28) .....from among those living in his own kingdom, he should select one for friendship. *Likewise, he should select another from among those that live in the kingdom of his enemy*. He should select a third from among recluses in the forests, and a fourth from among those living in his tributary kingdoms. He should treat them hospitably and honour them and assign the means of maintenance. *He should treat the ascetics living in the kingdom of enemies or in the forests in the same way as those that live in his own kingdom*" (30, 31).

How wholesomely must the institution of Sanyasis have operated in sweetening mutual relations between States and promoting internationalism. How useful is it for a potentate to learn from disinterested sources the standpoint of his

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enemy. Alas, for Europe ! If there had been a single Sanyasi commanding international confidence and capable of taking a large, broad and sweeping international view of the situation, this terrible armageddon of nations would have been averted. As it is, Eucken, Bergson, Wells, Campbell, Kuropatkin have all formally renounced their internationalism and are speaking with the voice of partisans and patriots."

The Philanthropic Activities of the State.

In verse 24 of the same chapter mention is made of the duty of the state to discharge its duty in the matter of providing relief for those unfit to earn their living. We read there :—

"The king should alway *support and protect* the helpless, the lordless, the aged and the widows."

Relations between the Church and the State.

In chapter LXXIII Bhishama, on the authority of the ancient sage Kashyapa, thus defines the relationship that ought to exist between the Brahmans (representatives of the Vedic Church and of moral force) and Kshatriyas (the guardians and executive heads of the Vedic state and persons authorised to enforce laws of the State founded on moral sanctions but vindicated, in the last resort, by an appeal to physical force) :—

"The Brahmans and the Kshatryas are connected with each other by nature, and each protects the other. The Kshatriya is the root of the Brahman's advancement and the Brahmana is the root of the Kshatriya's advancement. When each helps the other, both enjoy great prosperity. *If their friendship, existing from days of yore, is snapped, anarchy prevails eveywhere.* (11-12)

Yudhishtra Overlord of the entire Country.

It is a mistaken notion of Orientalists and rhistoians who slavishly follow them that the whole of India was never under one suzerain before the advent of the British. Yudhishtra was the recognised Emperor of the whole of the country whose imperial sway extended from mount Hindukush in the north to Cape

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Comorin in the extreme south. His dominion extended to foreign countries also. In the *Sabha Parva* of the Mahabharta (LI, LIII) we read that among those who brought tribute to Yudhishtra, on the occasion of his coronation, were the king of Chola and Pandya in the extreme south and the king of Kambhoja (Afghanistan) the king of Gandhara (Kandhara) Bhagdatta the king of China, the Romakas or the Romans, the king of Kashmir, the kings of Anga and Banga and Kalinga, of Ceylon (yamarlipti), the king of Malaya, the king of the dark people of the Himalyas and of Barbary in Africa. In chapter XXVII of the same Parva we read of the conquest of Singhapura and of northern Europe (Harivasha). In chapters XXXI we read of the conquest of Surashtra (Gujarat) and of the country of the Dravids.

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WHAT IS TRUE SANNYASA.

(By a "Vedicist.")

In its true sense Sannyasa is the immerging of self in the Supreme self. It is not the external paraphernalia of ascetic observances, but the internal sacrifice of self at the altar of the Supreme Brahma. True Sannyasa consists in one's being absolutely God's and in sacrificing the world for Him. A true Sannyasin must dedicate his own self and what he has to his God and do every thing, whether spiritual or temporal, for Him only. A man, by continued spiritual culture, attains to a stage when he finds his own self absolutely immersed in the Divinity and finds no difference between his self and the Supreme-Self. At this stage of spiritual culture, whatever he does, he does for the Supreme Brahma dedicating to Him the fruits of all his works. This is the true ideal of Sannyasin and a man must be duly qualified before he adopts this mode of life. But what do we find now a days? What is the popular ideal of a Sannyasin? A person who besmears his body with ashes, does no work, and claims alms as his right from the populace. These are but hypocrites and misnomers who without being previously qualified for such a mode of life, leave the world, and on account their sinful practices do not attain to the great Brahman which a true Sannyasin does. These people instead of carrying out will of Providence in their lives, go against it. Formerly the Rulers of the land used to punish such hypocrites as without being sufficiently qualified followed this mode of life. This is what the great patriarch Daksha says on this point :—

त्रिदण्ड व्यपदेशेन जीवन्ति बहवोनराः । य तु ब्रह्म न जानाति न त्रिदण्डी हिसस्मृतः ॥

नाध्येतव्यं न वक्तव्यं ना इनीतव्यं कथञ्चनः । एतैः सर्वैः सुसम्पन्नी यतिर्भवति नेतरः ॥

पारिव्राज्य गृहीत्वा तु यः स्वधर्मे न तिष्ठति । स्वायादे नाङ्कयित्वा तं राजा शीघ्र प्रवासयेत् ॥

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"Many carry on their livelihood under the pretext of Tridandi. But he who does not know Brahma is not a Tridandi. One should not study under him, one should not converse with him, one should not receive instructions from him. He only is a true Yati. No other person is a Yati. Marking who, adopting the life of a Sannyasin, does not follow the duties of the order, with the foot of a dog, a king drives him out."

Narad says :—" Those only who have qualified themselves for attaining to Emancipation should become Sanyasins. Else, if leaving a house where are planted the trees of three fold objects of life and leading the life of an itinerary, one seeks these three objects he is called a dog." *Srimadbhagavatam* beautifully describes the fate of a false Sanyasin thus:—

यस्तु संयुत षड् वर्गः श्रवणेन्द्रिय सारथिः । ज्ञान वैराग्य रहित-स्त्रिदण्ड मुपजीवति । सुरानात्मान मात्मस्थं निन्हुते माञ्च धर्म्महा । अविपक्व कषायोऽस्माद् मुष्माञ्चापिदीयते ॥ Bhag. Book XI, Cahp. XVIII. 4041.

" He who has not been able to conquer his senses, he who has made his powerful sense his charioteer, he who is divested of knowledge and the spirit of disassociation from the world—such an obstructor of religion deceives the gods, his own soul and Me stationed in his own soul. And with his wishes unfulfilled he loses both this world and the next."

The qualifications for adopting the Sannyasin mode of life have thus been described in Maha-Nirvana, Tantram, Book VII, V. 222.

ब्रह्मज्ञाने समुत्पन्ने विरते सर्व्व कर्म्मणि । अध्यात्म विद्यानिपुणः सन्यासाश्रममाश्रयेत् ॥

"When with the acquisition of the knowledge of Brahman a worshipper desists from actions, when he acquires proficiency in spiritual science—it is then only, that he becomes qualified for adopting the Sannyasin mode of life. Otherwise he must not be a Sannyasin.

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The Lord-Krishna thus described to Uddhava the Sannyasin mode of life :—

गृहाश्रमो जघनतो ब्रह्मचर्य्यं हृदोमम । वक्ष स्थामात्वने वासो : न्यासा शीर्षणि संस्थित :

Srimadbhagavatam, Book XI, Chap. XVII—V. 13.

"The order of householders is from my hip, that of students is from my heart, that of Vanaprastha is from my breast—but that of Sannyasin is placed on my head."

The characteristics of a true Sannyasin are thus depicted in the Geeta. Geeta Book 12, V. 19.

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् । अनिकतः स्थिरमतिर्भीक्तमान् मे प्रियोनरः Geeta Book 12, V. 19.

"He who does not feel joy or sorrow at either praise or censure, he who controls his words: he who is contented with anything he gets, he who has no house, he who is devoted to Me with fixed understanding is my favourite devotee."

Such a devotee is an ideal Sannyasin according to the tenets of the Geeta.

This is what Vidura said to the King Dhritarashtra:

यः स्वकात् परतो वेह ज्ञात.निर्वेद आत्मवान् ।
हृदिकृत्वा हरिं गेहात् प्रव्रजेत् स नरोत्तमः ॥

Srimadbhagvat Book I, Chap XIII, V. 15.

"That man, who, either under his own inspiration or under that of another, gives up the world, renounces his house hold meditating on Hari (God) in his mind and becomes a mendicant, is the foremost of men."

This point is again discussed in the Seventh Book of the same celebrated work. Narada thus spoke to the king Yudhisthira ;

यच्चित्त विजये यतः स्थान्निः सङ्गो ऽपरिग्रहः ।
एको विवक्तपरायणो भिक्षुर्भिक्षामिताशनः ॥

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"He who wishes to conquer his mind should diligently adopt the Sannyasin mode of life. Being disassociated he must live in a lonely place and live on a restricted diet by begging."

The great Patriarch Daksha thus glorifies Sannyasa;

यत्वोत्कटः सुरास्तेऽपि विषयेण वशी कृताः।
भ्रमादिभिः क्षुद्रमत्वैः मनुष्यै रत्न का कथा ॥
तस्मात्यक्त कषायेण कर्त्तव्यं दण्डधारणम् ।
इतरस्तु न शक्नोति विषयरभिभूयते ॥

"Even the gods in whom predominates the quality of Sattwa (Goodness) become subject to the objects of the world—what to speak of little-minded men subject to error One should therefore become a Sannyasin when all one's senses are fully undercontrol. Those who have not been able to control their senses, should never become Sannyasins."

Thus we see that the first requisite qualification of a Sannyasin is the subjugation of the senses and mental faculties. External rites and practices alone are absolutely worthless.

Then, again, a true Sannyasin must absolutely shun company. Daksha says on this point :—

एको भिक्षुयथोक्तस्तु द्वौ भिक्षुमिथुनं स्मृतम् ।
त्रयोग्रामं समाख्यातः ऊर्द्धन्तु नगरायते ॥
नगरं हि न कर्त्तव्यं ग्राम्यो वा मिथुनं तथा ।
एतत्तत्रयन्तु कुर्व्वाणः स्वधर्म्मच्यवते यतिः ।
राजवार्त्ति र्दितेषान्तु भिक्षावार्त्ता परस्परम् ।
स्नेहपैशून्य मात्सर्य्यं सन्निकर्षान्न संशयः ।
लाभ पूजानिमित्तं हि व्याख्यानं शिष्य संग्रहः ॥

"A true Sannyasin is one who is alone. Two form a couple. Three form a village. More than that number forms a city. A Sannyasin must not make that couple. village or city. By doing one of the three a Sannyasin deviates from his sacred duty. If they live in concourse, they will talk of the king or of begging. If they live together

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pride and attachment will grow in them. Again, they will for securing respect deliver instructions in scriptures and take disciples."

In the text quoted above we find that next to the subjugation of the senses comes disassociation in the practices of an ideal Sannyasin. But this ideal is quite different from what we see amongst those men who are popularly called Sannyasins in our country. They live in bands and are more worldly-minded than the ordinary mortals around them. A man becomes a Sannyasin when he governs his mind and senses, gives himself up entirely to the contemplation of the Brahma, leaves the company of men and leads a truly religious life.

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SELF OR THE KINGDOM WITHIN.

(By Mr. R. K. Dutt.)

Swami Ram Tirath like a true philosopher happily puts in the following advertisement:—"Wanted—Reformers—not of others but of themselves, who have won not University distinctions, but victory over the local self. Age—the youth of divine joy. Salary, Godhead. Apply sharp—with no begging solicitations but commanding decision to the Director of the Universe—your own self." It will thus appear that the vacancy is open to all, of whatsoever religion or caste the applicant may be. A sincere trial is all that is asked for, and success is sure to follow.

The word self in the Sanscrit language means *Atm*, which *Atm* in no way differs from *Atma* (the Individuated Soul). In the English lexicon, myself, thyself, himself, &c., are called Reflexive pronouns that cast the reflection of the person meant on the pronoun preceding the suffix self. This reflection of self or *Atm* is nothing but the reflection of *Atma* inside this mortal frame. Now mark the following quotation :—" The most ancient of things is God, the fairest is the world, the wisest is time, the commonest is hope; the most profitable is virtue, the most hurtful is vice, the swiftest is the mind and the most difficult is to know *Thyself*. Thus the *nucleus* of the entire philosophy of India or of elsewhere lodges in this knowledge of self. But how to know this self is a question that is not easily solved. All the great *rishis* as *Kapila*, *Buddha* &c., have in their extensive writings on Oriental philosophy done their best to explain to the world the means to gain this end. They have placed before us in the shape of a transparent mirror all the means of access to the highest standard of morality. They have most beautifully

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analysed the entire organic system. They have left to us a vast legacy of moral, spiritual and intellectual training. In short "seeing is believing" is their *motto.* They have paved the royal road to the attainment of Goodhood. Let us train ourselves in the path so nicely and ingeniously chalked out for us. It is this training in the path of virtue that brings about an entire change in man, and raises him from the lower depths of humanity to that high pedestal of truth and virtue, which really is the kingdom of God. To render the heart pure and holy is their sole watchword. It is the inward eye that gradually purges off from the heart all its impurities. When we have, by means of gradual practice, succeeded in turning our mental eye inwards, we, in course of time, see inside it a spark of gentle light at first, and if we persistently go on observing the same. it will by and by grow into a big mild flame. This turning of the mental eye inwards cannot but result in shutting all outward sensations against us. We may do our work, talk to every body, hear what others have to say, sit, walk, sleep, but the inward eye must, at all times and most incessantly, be directed to that mild flame inside the heart. It is this gentle flame, this target of our inward eye that tends to cleanse all impurities of foregone lives. and paves the way to complete happiness in our present life This gentle spark exists in every heart, but if it is not timely arrested and gradually enlarged, it proves of no avail. It is this bright spark that sends out heat and light throughout the system. It enables eyes to see, ears to hear, nose to smell, mouth to inhale and exhale, hand and foot to work, mind to think and concentrate, senses to run after objects or to check their flight, and so on. It is passive. It works only when made to work. It is the individualized *Atma.* It dies not die when the body dies. It is enternal and timeless. When purged off of all temopral impurities it gently merges into the universal soul and loses its identity. Now when this spark of light ever works under the eye of the Lord, the witness of

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all our thought, actions and utterances, holy or unholy, should we not be afraid or rather ashamed if we in the presence of our Lord the Almighty think an impure thought, utter an unholy word and do a wrong deed. When we punish our children and other dependents for wrong thinking, wrong talking or wrong doing, why should we not expect similar punishment if we foolishly fail to carry out Divine injunctions. What we see in Microcosm the same is in Macrocosm. The former is but a copy of the latter.

So long as our senses continue to run after mundane objects we cannot see this gentle spark. But no sooner do we, by means of a strong grasp of mind, cast our eyes inward all outward enemies, our worst ill-wishers, gradually grow weak and weak, so much so, that the two strong instruments of persistence and resistance do away with them altogether. Need it be said here that this spark is not the monopoly of any one religion or of any one individual. It is a self-evident truth and can only be realised by the aid of deep concentration.

We must always bear in mind that all outward objects are our worst enemies, in spite of all their good appearances. We must kill these foes and enjoy that Eternal Light which alone is responsible for all our future good.

To know one's self is thus easy for those that try to know, and difficult for those that simply repeat the theories of life but never reduce the same to practice. We are born with a lot of passions as the result of our foregone lives. These passions have diametrically opposed turnings of virtue and vice. Do we not possess the power of resistance and persistence? As a natural consequence, if our present life passions are the result of foregone wickedness, their natural tendency would be in favor of all sorts of vicious enjoyments. Man is, no doubt, the noblest being, in as much as he

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has intellect by the aid of which he is, in every way, qualified to resist the vain promptings of all wicked passions, and strongly to persist in his noble attempts. This is the highest privelege that he enjoys among created beings and why should he not make the best use of it when the time for his doing so comes? Why should we tamely succumb to the undue promptings of the unruly passions!! To put down with a strong hand all this anarchism inside our system why should we not resort to all sorts of repressive measures and thereby bring all these wayward passions to order and rule? It entirely lies within our province if we only care to take timely advantage of the power of resistance and persistence which are always at our disposal and ready to do our bidding.

When the heart, the most vital part of the system, the most excited seat of divine love is thus cleared of all that was most undesirable, when all sorts of vain desires are nipped in the bud, when enmity, hatred, avarice, jealousy, greed, lust nay, all mundane ties that bind us to the world and to all its environments are done away with, then and then only, let us have a peep into that sacred cavity inside the heart. And what do we find there? Love, mercy, charity, toleration, forgiveness and other virtuous qualities have taken the place of all the wretched and most despicable members of that limbo of vanity. There is all joy and no pain, all that is pure and nothing unholy, all virtue and no vice, all love and no hatred, all conciliation and no dissension, all truth and no lie, all that is just and nothing unjust, all prudence and no fanaticism. The scene has thus undergone an entire change, and what is all this change due to? It is all the doing of a strong will that turned the mental eye inwards and by the aid of concentration undid all the outer sensations, and rendered the bright spark visible, and made it grow into a big bright and gentle flame.

Our kind readers would most naturally put the question to themselves, why the heart has been selected

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as the holy seat of self or *Atm*. The answer is a simple one. The heart is the central organ of the body. It is that central seat which gravitates to itself the vitality of the entire system, hence the most vital. It most unselfishly distributes blood throughout the system. It is that holy spot whose incessant action sustains the body and whose cessation means instantaneous death. It is that middle point whence the mind diverges in two opposite directions, downward and upward. These two diametrically opposed forces of the mind consist of goodness and wickedness. The downward drift is full of all sorts of mischiefs. It is creative of all grades of wicked passions and propensities, while the upward tendency reclines in favour of all grades of virtue. In case these two opposite drifts or tendencies are equally strong, they are undone of themselves, and the mind stands in the midst of a fresh choice of going up only, or simply going down. At this critical juncture if the power of resistance comes to our aid, we can very easily undo the lower tendency and carry the mind to that higher region where it is at one with the effulgence of *Atma*. There is then one continuous flame running all along between heart and brain. This conjunction of *Atm* or self with *Parmatma* is called *Yoga* or addition. Properly speaking a *Yogi* is not an ascetic, in which sense the term is generally used. He only is the true *Yogi* who has succeeded in joining the two combating forces of *A'tm* (*Atma*) and *Parmatma* into one, *i. e.*, who has added self to the Universal Soul.

Our patient and thoughtful readers will excuse us if we simply try to expand, in a spirit most *bona fide*, the theory of the gentle flame inside the heart. This flame, when once roused or rather rendered perceptible, possesses the highest virtue of gravitation, and if we simply persist in keeping our mental eye transfixed to it, it would, in course of time, draw to itself all the bright sparks in the firmament, sun, moon, planets, &c., and envelop all the seen

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and unseen phenomena of nature into one compendious whole. We, at this stage, begin to realise in it all the divers forces of Nature working concomitantly for the good of God's most lovely and enchanting creation.

Not so much only. If the mental vision continues to remain steady on this gentle flame inside the heart, one gradnally begins to realise in it his own blessed self or the inner man in the full bloom of spiritual youth, for self, is the self of all, and as such knows neither decay nor old age. It is ever resplendent with eternal glory. This is the highest realisation of *Atma* or self or the Inner Man in the gentle flame that shines with the lustre of countless moons inside the most sacred cavity of the heart. Thus the heart is not the fleshy heart as we know it to be but when realised spiritually it is something so spacious that there is nothing left that it does not admit into its all-embracing fold, for it has been justly said :—

"The worlds three at thy mercy lie,
All these must thou with mercy tie,
And *focus* them, in glass of mind,
With inward eye full glory find."

(In the last line the italics are ours.)

Now to the bright spark and resistance and persistence. With regard to these two points we should be a little more particular and realise them, in their true aspects. We have already said that this bright spark exists in every heart. So it does, but we fail to see it. So long as it remains covered in the heart with all sorts of worldly desires and temptations, it remains invisible even to the mental eye, in proportion to the hardness or softness of the so-called covering. The inner eye must, like a pointed piece of adamant, try to pierce a hole through the covering and gradually enlarge it so as to render the spark visible. The truth is that so long as we are engaged in the mental

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work of piercing a hole through, our outward sensations are, as a natural consequence, held in abeyance. Not only this much, but for the inactivity of mind towards them they gradually wear off. It is this wearing off of the outer sensations that renders the inward mental vision stronger and stronger. It is this bold resistance against the outer tendencies and the persistence of the inner menta vision that brings to us all that is highly desirable.

There is no novelty in what has been stated above. It is the old beaten path that has simply been singled out for a royal road having the virtue of taking one direct to the Highest goal. It is a common platform whereupon any individual may stand and realise.

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THE VEIL OF MAYA*

(*By Principal T. L. Vaswani, M. A.*)

"This Divine Maya of mine is hard to pierce. They who come to me, they cross over this Maya."

These are the words attriubted to the Teacher Krishna in whom the dear devout disciple—the singer of the *Gita*—saw the glory of the Highest; and the words are represented as having been uttered when the Teacher chose to be the charioteer of Arjuna urging this young *Kshatriya* to fight in the Great War. "This Divine Maya of mine is hard to pierce"; and the words of wisdom were spoken on the plain which was the field of a Mighty Conflict.

Often is this word *maya*, interpreted—misinterpreted—to mean *illusion*. Schopenhauer made current this misconception in Europe; and he affiliated the fundamental thought of ancient India to that profound pessimism of which he was an able exponent. Schopenhauer and Duessen and Tylor, and Harris and Lucas and others who interpret Maya thus, forget that the Hindu books such as the Vedas, the Upnishads, the Gita, are charged with the spirit of a *lofty optimism*, and over and over again do the Hindu *rishis* sing the uplifting truth that the Universe is an offspring of Eternal Joy. In the Vedas we read that *Shakti* (energy) is *Maya* and *vice versa*; the Upnishads use the word 'Maya' and 'energy' as interchangeable one with the other; in the Purana, Maya is *Radha*—surely anything but an illusion. The truth is, some latter-day thinkers of the Buddhist School started the theory that the world was an illusion, and it was as a *protest* against the Buddhist's *sunayabada* that Sankaracharya launched the doctrine of Maya. Maya could not be illusion when it is called, as in our text, divine. Krishna, so full of joy and loveliness so often playing upon his flute the song of love concerning God, the Great Musical Krishna could not teach that the Universe was illusory, and the scheme of things developing with the process of the suns—a mere dream.

* Being notes of an address.

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Maya means *not* illusion but *appearance* or *expression of the God-force*. In his 'Man and Superman' Bernard Shaw says all is the product of *nature-force* but the Hindu theory is that all is an expression of the *Spirit-force* or *God-force*. Every individual, every phenomenon, is thus 'Maya;' because

(1) it is not self-subsistent.

(2) it incarnates an idea.

Each one of you is *Maya*; for each one of you is an appearance, an expression (and on that account not self-dependent) of a Divine Idea : each one of you is God's *utterance* projected from the Ideal Realm upon this earth-plane conditioned by time, space and causality.

We of the modern age, interpret or wish to interpret many things in the light of *evolution* : witness Herbert Spencer's Synthetic Philosophy, and evolution is indeed, one of the master concepts of the age. But the question arises: *evolution towards what ?* The world is one of evolution : yes : but is this evolution of the type of the world-process which Bahusen and other pessimists predicate of their *irrational 'will-to-live'* ending in aanihilation? The *scientific doctrine of evolution must be supplemented by the religious truth of Maya* : for the *meaning* of evolution is *Maya*: it is the development of the *Divine Idea*: the world is evolving *God-wards*. The Maya is Divine.

'But the Divine Maya is hard to pierce'. The universe is of the Infinite, and who can solve the world-problem. Religion has its origin in an exprience of contradiction, of friction, in this fair Universe of the All-God ; and religion does *not* pretend to explain all : the realm of the inexplicable is vast as is the growing wonder of the world. 'The Divine Maya is hard to pierce. Think of the uncertainties and sufferings of life : the Titantic—a triumph of scientific skill—sinks in the cold black seas plunging Europe and America into mourning; contemplate the sufferings which

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others—your brothers and sisters—experience day after day and you feel that the pressure of the world is more than you can bear. Benson in his beautiful novel "Light Invisible" represents a priest on the death-bed speaking thus of some persons in suffering and near him :—" They are in the room : they look at me from the air : I can not bear it, I can not bear it." The Indian Prince surrounded by the splendours of the palace could not bear the sight of sufferings experienced by others and filled with inward anguish he left the palace and the pleasures of family-life and returned when the quest was over, no longer a Prince but a Buddha, with the beggar's bowl in his hands. So we read of the hero in G. Hauptmann's novel "Atlantis," "He felt he must get away where he could be alone for a while and try once more to trace some thread of law and justice running through the wild in consequence of the thing that had occurred (the ship wreck): what was the sense of such a disaster if the eternal goodness had ordained it ?

"Where was the power of eternal goodness if it was incapable of hindering it ?

Yes: the world's woe is left sometimes to be so acute that one is tempted to think with Diderote and Mill: "Either God is not wholly omnipotent or He is not wholly good." Then is the trial of faith. Religion is not pure joy, it is partly joy and *partly problem* : and not till the soul has passed into the Beatific Vision of the All-Love may religion become pure joy, *Ananda* unalloyed.

Not in every case, not in all details, may we find it easy to pierce the Divine Maya of suffering; but we well may hold that suffering, too, has a meaning. We know by experience that suffering purifies, strengthens, and opens up new depths of life. There be some singing birds of whom we read that they never learn to sing until their cages are *darkened*. So is it with the human soul, she sings the most lyrical song in sorrow. Homer was blind ; Milton sang his mightiest song the 'Paradise Lost' when he became blind ;

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Dante's Divine Comedy' was written when his heart was smitten with yearning for the vanished vision of Beatrice. Every word which smites your heart comes from a heart that has communed with the divinity of sorrow.

Think, too, of the *tragedy of sin*. We know the good; we follow the evil : why this bondage of sin ? Why is not the path of virtue easy to tread ? Why this continual conflict between the flesh and spirit ? And yet, and yet, we know that even in the awful hell-depths of sin, He vidicates His ways to us. Jagai and Madhai were sunk in the life of the senses: and then the Lord laid his spell upon them and they were won to the wisdom of higher life : they became the disciples, of Sri Chaitanya. In the hell of sin are enacted the main miracles of His mercy.

Hard it is to pierce this Maya of the Lord : and many there be who quarrel with the Universe on this account: they become cynics, sceptics, pessimists—disciples of Diogenes Schopenhauer, Bahusen, Neitzsche. But the soul that is born of the Universe cannot long remain at logger-heads in the Universe: she cannot long disown her divine ancestry, her unseen Home. The Maya, persists : and the sou longs for some way to "cross over this Maya," some method to overcome the contradictions of experience. What may that method be?

Two answers to the question have been proposed in recent years. James, the late lamented psychologist of America, formulated his answers in the theory of pluralism Bergson, the brillint French philosopher, has given us his theory of creative evolution. The theory of pluralism comes in conflict with the religious conviction concerning the all-sufficingness of the One Eternal self 'whom the sages call by many names.' The theory of creative evolution does not do justice to the theistic intuition that the Eternal-Self is perfect self-consciousness rejoicing in self-expression (' *evolution* ').

The method to overcome the inner contradiction of life is indicated in the words of the text: "They who come unto

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me, they cross over this Maya". "Come unto me," saith the Lord. We cannot comprehend the world-plan in all details: particulars are infinite; the Divine Maya is infinite: Narada in the famous story resolved to know the Maya in all its details: he felt confounded: he failed. Kant did well in pointing out that the catagories of understanding failed in their attempt to grasp the world-whole and did but entangle themselves in a net of 'antinomies.' The analytic method can proceed thus far—no farther; it is the *synthetic way of dependence on the Divine* which the seeker after Higher Life is called upon to tread day after day: life's enigmas, then, are illuminated with a strange spiritual meaning; and within and beyond the veil of Maya is glimpsed the beauty the All-Good. The secret of religion is *daily dependence on the Divine.* Sometimes they call it faith; it is *buddhi*, the *higher reason* which slumbers as a spiritual instinct in every one and which is developed through meditation, art, worship, *Sadh Sang*, Nature-feeling and the sufferings which stir the depths of the soul. It is this fellowship with the All-Good which is the secret of higher life. "Though He slay me yet will I trust in Him." The world problem is inexplicable, the Maya of the Universe is hard to pierce; the pressure of things upon the *Atman* is heavy; the burden of this un-intelligible world sits upon us, in order that we may have the joy of realising our poverty and developing our faith and placing ourselves at the Lotus-Feet of the lord. The child with unconscious humility in utter helplessness runs after the mother: and every human soul—an offspring of the Eternal—is here to be trained in the School of Trust and love and thus be ready for a conscious progressive communion with the Divine Mother.

Children of the *Mother*! ye are here on a great spiritua adventure; give the Universe trust and love; evil is *not* an illusion, yet remember evil is here because the Universe permits it to be, and soon will transmute it into the 'stuff' of the spiritual; evil is a phenomenon, the Good is the Noumenon: as a Zoraastrian Scripture expresses it, 'The reign

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of Ahriman will last for three days". Yes : Ahriman, evil, *cannot persist*: the seed of death is within it: Ahuramazda, the Good, the Divine is Eternal, and persisting from the everlasting to the everlasting is at work to transmute sin into saintship and suffering into spiritual strength,

Pilgrims of Eternity ! as you take your way from this evening-worship, go hearing the Lord say to you, "Come unto me." Remember ye are of the Eternal, life of His life, love of His love, so let your hearts respond to the yearning of the Lord. "Come unto me." When your hearts are heavy and your souls sick and your heart-anguish deep, learn to adore the Divine Presence in the dark and answer the affectionate call of the Spirit saying, "Come unto me." And coming to Him you will know what it is to pierce the Maya and to see within the Veil the light of the Unseen Home that calls you to the Vision of Joy. You will experience a strange joy, you will be charged with a strange power. And then, what then ? Then the crossing of the Veil, then an insight into the truth that Life is more than phenomenal, for it is rooted in the Divine, then a perception of the truth that the Sovereign Heart—the Mother—Heart of the Universe —is harmony, that pain and sin are passing, that the final word of life is Joy, that in the trials and sufferings of this earth-life we are not left alone but there is One—the Omnipotent Love—who emptying Himself of His Glory is with us to share our sufferings and travel with us on the tangled paths till the Sacred Shrine is reached and the Eternal putting off the Veil self-imposed by Love shines as the All-circling Light and we adore Him as All in All. Then all aspirations fulfilled, all sufferings transmuted into the strengh, all pain built up into the power of Service, all sin consumed by the flaming Fire of the All-Good, you enter into a vision of the Lord hyming the psalm of joy that hath no ending, singing the triumph-song of the Peace that passeth understanding.

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OM.

THE ANCIENT CIVILIZATION
AND
The Law of Change.

(By Baboo Shiv Prashad).

The Law of Change is one of the wonderful laws of Nature by which everything in this Universe is being changed constantly. Individuals and nations make all sorts of progress by attending to the proper observance of this Law and those who neglect it or do not make proper use of it fall into the pit of ignorance. In the Satyuga the Rishis pondering on this Immutable Law laid the foundation of Varana Ashram Institutions and Maharaja Ikshwaku, the first Ruler of Solar Dynasty, gave it a practical shape. Life was divided into four parts, *viz.*, the Brahmcharya, Grihasta, Vana Parasta and Sanyas Ashrams. The first Ashram, boyhood was devoted to perfect celibacy. The Brahmchari was required to acquire Vidya and to cultivate the virtues of Law and obedience to the Gurus, the elders and to Ishwar and His Laws, to keep under all circumstances cheerful spirits, to be fearless, daring and to cultivate the habit of self-confidence, mutual confidence and fellow-feeling.

In the second, the youngman enjoyed the comforts of life with Dharma or moderation; adopting some suitable profession to earn money by honest means, never shrinking from labour.

In the third *Ishwar Upasna* as well as *Paropkar* or *doing good to others*, was considered to be the chief duty, practical instructions were imparted to the students, customs and manners which required constant attention and proving were properly scrutinized and healthy public opinion maintained.

In the fourth, most of the time was devoted to the study and propagation of the higher Science—the realization of Atma and Parmatma. The system produced ex-

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perts in all the branches of knowledge, who helped Nature in its working and in return were helped by the bountiful hands of Nature.

Thus prosperity reigned in India in the Satyuga, the Treta, the Dwaper and a portion of the Kalayuga. But as nothing is permanent in this transitory world, the sons of our Glorious Ancestors neglected and violated the Law of Change which is, not in the least, the respector of any person or Nation. Owing to the Mahabaharata War which was inevitable, the National Institutions suffered much. Difference of opinion rose between the Rishis and the Rajas. Nevertheless the Varanashram Institution continued its working though not so effectivelly as in the first three Ages. In the reign of Raja Janam Jay, Brahmins were entrusted with the onerous duties of the Rishis : deserving Brahmins performed their duties well but the majority of them became self-conceited and idle. They neglected the study of the Vedas and other Sat Sastras and to hide their defects passed ordinances depriving women, Sudras and practically all non-Brahmins of the right of acquiring Sat-Vidya. They proclaimed the superiority of Brahmins more by *birth* than by Guna, Karma and Subhava. They considered persons of other Varnas quite inferior to them, born simply to serve and worship the Brahmins. They introduced several hollow and meaningless, superfluous and supertitious ceremonies and formalities, which made all people dependent upon the Brahmins and kept them so busy in the formalities that they were unable to acquire Sat Vidya and necessary virtues. This necessitated a grand Revolution according to the Law of Change.

Goutama Sakya known all the world over as Buddha the "enlightened" appeared on the scene and though born and bred in a Royal family, he felt under Divine impulse the necessity of reform, went to the forest to undergo *Tupaś* and acquired necessary powers to remove ignorance and help the suffering humanity as well as to protect

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the dumb animal kingdom. Thus he succeeded in introducing Religion quite in a new form called after him, "Buddhism". It became the *National Religion* for a long time in India and produced a large healthy literature, teachers and preachers who established Prahars or Universities in different centres and also made tours in India as well as outside India. It was sometime after this that in Macedonia, one of the small States in Greece, Alexandra the Great rose to eminence; he conqurred Persia and in his zeal for conquest came to invade India too. He was opposed by Prorwa (Porus of Jhelum) and challenged to fight with him hand to hand. Alexander found in Porus a brave and powerful enemy and therefore made friendship with him. The latter informed him that all the Kshatriyas in India were as brave and dauntless as he himself. This made Alexander think twice over his plan and when his army came to know of the fact they refused to proceed further into the interior of India and Alexander was therefore compelled to return. After Alexander's death one of his generals named Seleucus became Ruler of Greek Asia. He tried to invade India but seeing the power and grandeur of Maharaja Chandra Gupt, had to come to terms with him, by marrying his daughter to the Maharaja, giving some portion of his Frontier Province and deputing one of his representatives to the Maharaja's Court. The person so deputed was Magasthenes, who held a very high opinion about the Hindoos and their religion (Buddhism).

Buddhism reached its zenith in the reign of Maharaja Asoki but some time afterwards the propagators of Buddhism became hypocritical and selfish. Then appeared Swami Shankaracharya who suppressed Budhism replacing it with Vedanta. Shankar tried to revive the Vedic Religion and Varuna Ashram Institutions but could not do so effectively. Idleness, ignorance, selfishness, etc. again surrounded the people. It was at this time that hordes of Yavanas (the Cytheans), Parthians, etc) came to India and took possessions of many places in the Punjab, Gujarat,

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Kathiawar, Malwa, &c. They governed the country with an iron rod, hating and ridiculing the religion of the people, often compelling them to give it up and adopt their outlandish manners.

The Rishis at Mount Abu produced four Agni Kul Kshartriyas who waged wars with the Yavanas. One of them Raja Makund Deva made over his kingdom to his elder son Maharaja Bhartari Hari and advised his younger son Vikram to make a tour and secure sympathy of powerful chiefs bringing with him to his kingdom at Malwa as many able men as possible, himself retiring to the hermitage of Gondapadya-Charya on the bank, of the Nerbra river to undergo tapas (religions austerities). When Vikram returned with wide experience and with a large number of talented men, the kingdom of Malwa was made over to him, Maharaja Vikram with the advice of his father and the talented men of his court as well as with the help and co-operation of many of the ruling chiefs, waged a great war with the Yavanas and succeeded in defeating and expelling them from the country. In commemoration of this the people offered the title of Ajit (invincible) to Vikram and started an Era which is now called Vikram Era and is fifty seven years prior to the Christian Era.

Maharaja Bhoj Samudra Gupta and others tried to follow in the footsteps of Vikram (Maharaja Vikramaditya) but selfishness and ignorance had crept into the veins of the nation to such a degree that the degeneration of the people could not be checked. It was at this time that Prophet Mohamed and his co-workers instilled into the hearts of the wandering Arabs a spirit of co-operation and national zeal giving them a new and simple religion called Islam or Mohamedanism. The Arabs were accustomed to fight with one an other; they stopped it and joined together to fight with other nations. Soon they conquered Persia and Afghanistan and commenced their raids on

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India. The Kshatriys tried to check them but could not succeed.

The Mohamedans succeeded in ruling the greater part of India but the bigotry of Emperor Aurangzeb weakened their strength and then the Sikh power in the north and the Mahratta power in the South rose to some eminence, but the English on account of their superior talents became the paramount power in India. The English as a nation are fond of making researches in the antiquities, theyfound good many things in the ancient civilization of India for their study and appreciation. They formed an association called the Bengal Asiatic Society, which translated and published a number of tracts on the magnanimity and usefulness of the old institutions of the Hindus in their own way.

Individual workers also began to make researches and to publish them, one of such workers was Col. Tod who compiled a History called " Tod's Rajasthan " which created an eager desire in the minds of thoughtful and patriotic Hindus to revive their glorious past. They prayed to Ishwar to fulfill their desire and at the same time began to study the Law of Change and make proper use of it but the work of their revival was so hard and difficult that most of the workers either imitated the westerners or considered themselves hardly fit for the task.

It was at this time that through the Infinite goodness and Infinite Wisdom of Ishwar Maharishi Swami Daya Nand Saraswati appeared in the field. While yet a boy, he left home in search of Sat Vidya and prosecuted his studies at *Muttra* under the fostering care of his Guru Swami Virja Nand Saraswati who was one of the greatest Sanskrit scholars of the day and a staunch advocate of the Vedic Relgion. Receiving the Ashirbad of his Guru Swami *Daya Nand Saraswati* took up reform work right earnestly; he

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wrote the Satyarth Prakash, the Sanskar Vidhi, the Gou Karuna Nidhi and other useful works and also began to translate the Vedas writing a commentary which attracted the attention of all the thinking men and seekers after truth. Amidst all these enagements he made tours, delivered lectures, held discussions in several parts of India establishing Arya Samajes on Vedic principles and rational lines.

Great was the opposition from the self-interested and the ignorant but many of the Rajputana chiefs and thoughtful persons and lovers of truth became his admirers and though the Swamijee unexpectedly passed away yet his followers continued the work of reform in an organised form, establishing Arya Smajes and *Pratinidhi* Sabhas in several places. The institutions thus established have proved a real blessing to the country. It is hoped that the Samajes will continue doing the work of reform till they attain their goal *viz* the preaching of the Vedic truth in every the nook and corner of the land and spreading *Shanti* everywhere.

The most important and useful work undertaken by the Arya Pritinidhi Sabha, Punjab, and subsequently by that of the U. P. also was the establishment of Gurukulas. While socio-religious work was going on in all the Samajes, with great zeal and enthusiasm Mahatma Munshi Ram and his co-adjutors considered as more urgent the preaching and teaching of the Vedic truths on the lines of the old Rishis. They drew up an elaborate scheme to achieve their objects. Mahatma Munshi Ram giving up his lucrative profession of Law made tours delivering lectures impressing the Arya public and other religious people with the importance and usefulness of the scheme. After several years' hard work he succeeded in establishing a Gurukula at Kangri near Hardwar which the Arya Pritinidhi Sabha, Punjab, took under its patronage and supervision.

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The self-denial and self-sacrifice of Mahatma Munshi Ram and other patriotic persons has made the Gurukul a living national institution of the Hindus reminding them of their past National Grandeur and Glory.

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"REFORM-CRY."

(*By Manmohanrai Hakumatrai Desai, B. A.*)

On the battle-field of social politics, turn where you will, backwards or forwards, to the right or to the left, the war-cry is Reform ! Reform ! And in the din of this tumultuous uproar of multitudinous people, only vague, hazy sounds fall discordant on the ear. In the immense cloud of dust raised by the gallant charge of one of the warriors against the "corruption to the core," the onlookers perceive but dim, hazy outlines of things. With the spirit of the time and the condition and surroundings, we, I mean, the onlookers, too are carried impotently against our will, in the whirlwind, flying *powerlessly, thoughtlessly*, with the tornado of infinite things and schemes and war-cries and war-halloos that be. When war rages, the infection can only be imagined.

Such is, indeed, the condition of an overwhelming majority amongst us. The war-cry is Reform, and with its champions, its heroes, we too join in the general halloo and shout at the top of our voice Reform ! Reform ! till our lungs tire, our voice gets hoarse and cracked, our eyes-water. We laugh because all laugh, we shout because all shout. With the reform-cry, our egoism displays the man within and our vanity would needs have us called reformers. To be called a Reformer has become the fashion of the day. And to earn the name what more than a few bombastic, hypocritical speeches, appealing with a false pathos and a seeming sincerity, be needed ? The newspapers ring, the echoes resound far and near and one gains his coveted title. Alas, when the precept demands putting into practice, how many warriors play the coward ?

When affairs stand at this height, every one thinks and frowns and frets and frettingly blooms or fades. The young are mad with brand new projects and amelioration plans and, in their zeal, look at things but imperfectly, and

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superficially. The old, in their lounge chairs, mourn for the "old, old happy days" and contemplate with grave serenity, the aspect of things. But it is the thoughtless, impetuous, inexperienced young that often fall. In their haste, they forget that greater things cannot be achieved without conquering smaller and to reform India, one must begin at home.

At home! And indeed where can we begin it better? Like charity, reform too must begin at home. From home, we must emerge into the outer, higher sphere. We must fortify our position first and then proceed with full preparations, to fight the higher battle. Sincerity, truthfulness and good feelings must be our weapons. One must be a silent, but solid, sound worker. It is only hollow vessels that make the most sound. We must begin at home and begin with our women too. But women! My God! Why should we care for them? Who are they? Are they not our cast-off shoes our abject servants, our mental inferiors? Women! this good-for-nothing race of slaves and illiterate, uneducated mass of humbugs! Are you gone mad? We have higher and more important things to look after. We have our societies to attend to our clubs to discuss politics, our Milton and Shakespeare to enjoy, our conferences to attend and make speeches, we have higher duties, higher claims. Have we the time—even a fraction of a minute—to waste on this uneducated, uncompanionable mass of..... But, alas, we, in our vanity, forget that women are the prop and pillar of the world, that women are the most important factor of life, that women are the ministers of our little kingdom of home. They are our real helpmates in difficulties, our real comforters in calamities, yes, they, women, the angels of light and life and love, the models of patience, endurance, gentleness and faithfulness—"perfect women, nobly planned, to warn, to comfort and to command." This is no mere rigmarole. But, indeed, such they were to be to us, men; for this purpose they were created, but we, like wayward children

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marred the handsome gift, and having done that proceed to denounce the object of our mischief.

For if our women are uneducated, illiterate, ignorant, endowed more with brute nature than refinement, who is to blame but we ourselves. We have made them so. We have degraded them, debased them, lowered them and their status. It is really we, in spite of our knowledge of Miltons and Shakespeares, of Spencers and Mills—it is we that have the most uneducated, shallow minds. Outside the wisest preachers of reform and authors of high schemes and plans, our seeming knowledge, our feigned education, vanish like bubbles of water into the air, the moment we enter our houses. We loathe our wives as if they were some infectious disease. Home looks a desolate place, surrounded by fetid, putrid atmosphere. A foggy dense atmosphere of gloom and sulkiness begins to overcloud our brains. We wreak our vengeance, if we have failed, on our ready-at-hand tool in our success we exult and are happy alone, unmindful of the angels of our lives. We forget that, in real need only these, our cast-away shoes, will avail us something. When thou art ill or in difficulties, O mortal man, does not the sight of their heroic patience, their brave endurance, their gentle administration, their tender solicitude, rouse thy admiration? They are the models of virtue, of consistency—are patience, love incarnate. They alone are our most faithful companions, but man is moth-like, only attracted towards superficial glitterings. Their needs are but few. Only give them love, kindness, attention and they will bloom in all their virtues. They have an innate softness and a pliancy of nature in them. Of soft heart, tender, loving and gentle, in this our most fickle world, a woman is the most plastic of creatures. This is "a milk-white lamb," that bleats for our protection. Her degradation, her downfall reflects on our character. It points more to our brutality of nature than to their inherent defects. We, who cannot reform our women, what impudence, that we should clamour to reform India?

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Every question has two sides, every transaction two or more parties. When there are those to whom their women are a mere matter of a fact of existence such only and no more and who care no more for them than they would care for their old hats, there are others with some grain of good sense in them, who err, by sailing at either pole of extremity, rather than accepting the golden mean. These men feel the necessity of educating their women and consider themselves absolved when they have imparted to them a smattering of English and filled their brains with some silly notions of reform and civilisation. To satisfy their standard of education, the other sex must know English and speak it well, must play the piano, dress fashionably to look like a handsome doll, make fine speeche at Parishads and contribute flowery glittering articles to reviews and magazines. They neglect the inner development of their hearts when they invest them with this externally gaudy tapestry, beautiful only to behold. Thus we have a comely virgin for the upper parts, but then "there are barking monsters about her loins." This is no education, no civilisation, no refinement but mere vanity-satisfaction. This superficial education makes them

"Flippant, vain,
Inconstant, childish, proud and full of fancies ;
Without that modest softening that enhances
The down-cast eye."

And the woman "meek and kind and tender" with her winning graces, becomes rare. Let us say with Keats.

"Surely the All-seeing,
Who joys to see us with His gifts agreeing,
Will never give him pinions, who intreats,
Such innocence to ruin—who vilely cheats,
A dove-like bosom."

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Alas, for the times, when all the other nations are progressing towards civilisation, we, who were at the very acme of it, the leaders of ideal life in times gone by, the most respected, the most feared, are fast sinking into the darkest abyss of social degradation. Alas, what a shame, what a humiliation, what a degradation for us? It seems we are reverting to the barbarous state and that, too, in times, when we ought to have been in the fore-front of civilization. In the glorious days of ancient India, we were a respectable people, civilised, learned and generous What are we now, the puny descendants of those mighty men of old, of whom the old traditions have preserved the glory and of whose labours we are reaping the fruits even to-day. Shall we allow ourselves to be the unworthy successors of those mighty men of old ?

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HISTORY AND PHILOSOPHY OF THE SIKH RELIGION.*

A Critical Review.

(By a Guru Bhakat).

The "History and Philosophy of the Sikh Religion," as its very name indicates, is an ambitious book upon Sikhism brought out by Sardar Khazan Singh of Dehli. It purports to be an exposition of the history and the so-called philosophy of Sikhism from the point of view of the *Tat* Khalsas whose most predominant *religious* characteristic has been displayed recently in a strong, and decided tendency to separate themselves from the Hindus whose part and parcel they have hitherto been, whose battle they have fought and whose rights they have defended—because they were their own. There is an old Panjabee proverb that flesh cannot be separated from nails and this proverb will, in the long run, have its way with the Sikhs, inspite of their efforts to the contrary. But this only a statement of facts; for it behoves all right-minded Hindus, for the unbloted maintenance of Hindu magnanimity and Hindu self-respect not to appeal to the sentiments of, not even to ask, the seceders, in this case, to come to their camp unless and until the latter feel it their duty to do so and are sure of their own advantage in the act. They should observe unbroken though not unconcerned silence. Any other course while it would be unworthy of them would very likely widen the gulf that now already exists.

Before discussing some of the facts given in the book we should like to say a few words regarding the attitude of the Hindus, especially that of the Arya Samajists, towards Sikhism and its respected Gurus. This attitude has

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*(1) History and Philosophy of the Sikh Religion (in two parts) by Sardar Khazan Singh, E. A. C., Dehli.

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unmistakably been that of reasonable love and deep respect. Even in these days when both parties seem to be at daggers drawn, he would be a base Arya Samajist, not at all deserving the great name, who could utter a disrespectful word for the great and noble work which the worthy Gurus have done in the Punjab. The writer has known certain Arya Samajes keep the *Granth Sahib* in their *Mandars* and allow and recommendi the study of a very large portion of it to their members. That is not all. Some of the Arya Samajists seem to have gone mad, seem at least to have almost forgotten their own religion, on account of their unbounded love for the Sikh Gurus and the *Granth Sahib*. And again do our Khalsa brethren forget the names of the gentlemen whose words and speeches inspired the Sikhs with the new life? A decade or so back there was nothing of the new activity of the Khalsas. The bringing out of *Shahid Ganj* by Lala Mulk Raj and the frequent delivering of speeches on Sikhism and its Gurus by his great younger brother Lala Hans Raj and other notable Arya Samajists are, we should say, the chief facts responsible for the new awakening of the Sikhs which has now turned out to be against the Hindus generally and the Arya Samajists especially. Our *Tat* Khalsa brethren may not like to subscribe to the above facts but in any case, they cannot deny that the Aryas have been great admirers of the Gurus and their work. As for the Hindus generally, they had really begun to worship Guru Nanak as another of their Avtars and had given a most honourable place to the *Granth Sahib* in their Dharmsalas by recognising it as a book for daily morning devotional study (for almost the whole of the Hindu Punjab must be included among Sikhs, Sahjdhari or Kesadhari) till at last they were given a rude and a stunning shock by the *Tat* Khalsas who told them that they had nothing to do with Guru Nanak or the *Granth Sahib* so long as they called themselves Hindus. At present, therefore, the rural Hindu Panjab is in a state of great dilemma introduced by the new spirit among some of the

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Sikhs and especially its fresh consequence, the Ananda Marriage Act.

The writer introduces his work with a few chapters in which he discusses, among other things, the material and the difficulties for writing a Sikh history, the date of Guru Nanak's birth and the cause, and success, of his Mission. It would seem, even after one has studied a few pages of the book that the author's claim to write a History of the Sikh Religion is not valid, is even false. For he has in his book devoted such unusually large space to the narration of the numerous miracles and supernatural doings of the Gurus, has omitted so many of the important facts and has done so little to sift and critically examine the many others that have been marshalled to his fold by book, story, tradition and fable alike, as to render himself ridiculous and his history intolerable to the general, and impartial student of historical facts. He would have been truer to his own self and have more faithfuly discharged his duty to the public, had he given to his work some such name as "A Devoted *Tat* Khalsa's Account of the Sikhs and their Universal Religion."

The space devoted to the first Guru is almost equal to that alloted to his next eight followers, which is quite in keeping with the importance that should justly be attached to the founder of Sikhism. Much of this space is occupied by a description of the numerous miraculous deeds of the Guru which must be pronounced again as historically of no avail. But after allowance has been made for the tradition which has grown thick round his name, it appears from the account of the incidents of his life that Guru Nanak was a precocious child, a born Bhakt and a great poet with wonderful powers of extemporising. The places of his numerous travels are summed up by the writer, (with not a little exaggeration) as follows:

He, therefore, sowed the seed of truth in India, the Himalayan Hills, Tibet, China, Burma, Assam, Ceylon, Afghanistan, Turkistan, Arabia, Turkey, Russia and various distant Islands.

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The writer has quoted liberally from the compositions of Guru Nanak and the only idea commensurable with *these* quotations is that the great Guru was a devoted lover of the Lord with almost no special inclination towards Hinduism or Muhammadanism. The following incident of the Guru related in his book by Sardar Khazan Singh very well bears out the point.

> "At Multan he sat close to the river and soon after his arrival there, the Pirs who resided at that place, sent him a brimful cup of milk. He returned it to them with some *batashas* (small hollow lumps of sugar) in it and a flower above it. Mardana urged that a thing like milk should have not been returned but should have been gladly drunk by him. The Guru said that the Pirs had sent it not for use, but as a token of the fact that the town was already full of Pirs and Faqirs just like the cup and that there was no room for another religious teacher. The answer sent was that he will mix with them like *batashas* and would predominate over them like the flower placed upon the milk. Thereafter all the Hindu and Muhammadan Faqirs came to the Guru and their pride and arrogance were humbled on hearing hymns which were, as usual, extemporised on the spot."

This was the general position of the Guru who was a genuine Hindu at heart. He did not like to be at war with any but the Hindus to reform whom he had come. This, at least, is the only manner how we can explain,* why Guru Nanak, admittedly a firm believer in Transmigration, the Law of Karma and other fundamental Hindu doctrines, talked without criticising of the Muhammadan descriptions of Heaven and Hell and Azrail and other angels, etc. The position taken up by the writer about the faith of Guru Nanak is that he was the preacher of a third religion. But what is this religion ? The writer has, at last, been constrained to say that it is no other than the true, real, original and the primitive—Hinduism. While dis-

* The writer makes no attempt to reconcile these conflicting positions of Guru Nanak.

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cussing the Philosophy portion of the book, we shall have occasion to prove that the position of the author as regards Hindnism and the true Vedic Religion is inconsistent and that, inspite of his most sincere effort to go against them he has only shown that the facts are more potent and stronger than he. For, in the end, he comes to believe that Guru Nanak was a true Hindu and a believer in the Vedas. It may be interesting here to state that as a house-holder, Guru Nanak did not go out of the fold of Hinduism and as we know of very little to the contrary, conformed to most of the customs of his society. But while it is difficult to form a conclusive idea of the faith of Guru Nanak from his writings and the incidents of his life which have been highly coloured by popular tradition, cast in diametrically opposite moulds by differently interested persons, and made to look supernatural by the admiring masses, a study of the faith and practices of his successors, who had the advantage of close communication and intimate intercourse to interpret him rightly, leads us almost to a sure conclusion by lending weight to our first observations.

The next few successors of Guru Nanak did little more than deepen and strengthen the faith of their disciples and widen the sphere of their influence so far as they could. They were pious men of the world who had imbibed the spirit of deep devotion coming down from the founder Guru Nanak. They held religious conferences, received offerings, established vast charitable hotels attached to their household, and often delivered sermons to their Sikhs calculated to uplift their moral level to cultivate in them a love of devotion to the Lord of the Universe, to produce in them a strong feeling of service, especially for their Guru, and to rescue them so far as possible and practicable, from the pernicious and enervating influence of numerous household customs. In a word, they carried on a most useful work of social reform and Bhakti initiated by the great Guru Nanak, within the strict limits of Hinduism. Guru Arjan compiled

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the hymns and other devotional compositions of the preceding Gurus and other saints into a book adding thereto those of himself and his companions. Guru Har Gobind deserves credit for having anticipated the possibilities of political greatness and independence which might be acquired through the help of his sturdy Sikhs. This Guru was at once a 'saint and a warrior.' The military spirit which was discontinued in the period of his successors reappeared with renewed vigour in the regime of the heaven-sent patriot, the great Guru Gobind Singh. Sardar Khazan Singh, the partial historian of the *Tat* Khalsa, has tried to show the Gurus as perfect men and entirely devoted to the spread of a universal religion. This is not, however, borne out by facts. Most of the authoritative histories of the Sikh Gurus record facts which go to prove that most of the Sikh Gurus inherited one or other of some of the weaknesses human flesh is heir to. While, therefore, they deserve great credit and respect for having had an influence which they exercised for the good of the people under their control; it would be nothing less than traversty of truth and justice to hold them up as the preachers of a universal religion or of any special religion at all, as Sardar Khazan Singh and his brethren are doing. In fact they themselves would have indignantly denied any such things.

Now let us pass on to the faith of the successors of Guru Nanak. The author would have us believe that it was a third religion distinctly antagonistic to the two prevailing religions. As for Muhammadanism, the hostility towards it of the Gurus, which culminated in the retributive campaigns under Banda Bahadur, a Hindu devotee, removes it out of all question? But were the Sikh Gurus even indifferent to Hinduism. The whole history of the Khalsa stands on one side and Sardar Khazan Singh and his few *Tat* Khalsa brethren on the other. The names of the Gurus show a deep sense of loyalty to Hindu Tradition. They had set up Langers where Hindu sanctity of the

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kitchen was closely observed according to the freer Panjab Hindu customs. The Gurus never violated the Hindu ritual and ceremonies of marriage, etc., and, so far as their knowledge went, they always made a most respectful mention of the heroes of Hindu history and tradition. But for the extreme stubbornness of the Brahmans who while every now and then making petty allowances, never allowed the imaginary eminence of their position to be compromised by yielding in their traditional rights about the study of sanskrit, etc., the Gurus would have come down to us deeply immersed in the sacred lore and direct preachers of the religion of the Vedas and the Upnishdas. The author narrates how Guru Gobind Singh suffered the following hitch at the hands of one of the Pundits, and what means (though hardly successful) he adopted to spread Sanskrit learning among his Sikhs.

"He (Guru Gobind Singh) asked a Pandit, Ragho Nath, to teach Sanskrit to Sikhs, but he declined on the ground that, being members of low castes, they were debarred from the privilege of such education. The Guru was then offended and prophesied that in the near future those so called low castes will become teachers of Vedas and Shastras to the Brahman. He despatched in Magher of Sambat 1742 (1685 A. D.) 5 Sikhs in the guise of Brahmcharis to Benares to learn Sanskrit in the Sanskrit Academy there. They came back to Anandpur in Sambat 1752 (1695 A. D.) and served as teachers to the Sikhs."

It is extremely unfortunate that Guru Gobind Singh should have failed to win over the Brahmans to his side, but there is no room for doubt that he and his predecessors tried their utmost to secure their favour.

The remaining history of the Sikhs is a record of the persecutions at the hand of Aurangzeb and his successors followed by the stormy and meteoric career of the great captain of the Sikhs, Banda Bahadur whose character needs a closer study at the hands of his Hindu countrymen, especially those of the Panjab. The credit, however, of electrifying the Sikhs with immeasurable military zeal belongs

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wholly and solely to the great Guru Gobind Singh who, as regards his patriotism must be pronounced to have been born at least several centuries earlier. His sons, especially the younger ones, are examples of the mighty influence of parentage, and everlasting and inexhaustible stores for firing even stony hearts to brilliant deeds of patriotism and religious fervour. There were quite a host of other martyrs whose honoured blood and bones paved the way of the Sikhs to the power which they wielded with so little sense. The Khalsa at last broke up at first into two factions and later on into a large number of confideracies most of which merged into the kingdom of Maharaja Ranjit Singh and a few developed into the present Sikh states.

But before we conclude our review of the first part of the book, we feel called upon to assert once more that beside tempering with some events, the author has suppressed a great many facts which were unpalatable to him and his brethren of the *Tat* Khalsa and consequently capable of providing a clear refutation of their claims. The volume has no better right than to be judged as an abortive effort to vindicate the new, futile pretensions of the *Tat* Khalsas as to a universal Sikh Religion.

Coming to the 'philosophy portion of the book, we confess, we were greatly astonished when at first we read the word 'philosophy' in the grardiloquent title of the book. We had known the Sikh Gurus rather as pious practical men than as hair-splitting, and unsentimental philosophers, dreamers and logicians. We did not know, therefore, what unknown philosophic disclosures would be made in that section of the book. Our fears were, however, set at rest by the following annoucement—by no means quite philosophic—at the end of the first part. We found,

> "How spirit was infused into a fallen and degraded people, how their morals were raised, how faith was made firm and unswerving are the topics which form the subject of the next part."

This second part is a strange medley of sense and nonsense; of rank and effete superstition with glimpses of twen-

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tieth century ideas ; of misstatement and true historical statements ; of most stupid philosophy upon utterly unphilosophic subjects and plain school-boy reasoning upon topics of eternal philosophical interest; of wrong etymologies and false interpretations ; of dogmatic statements and a blind faith unworthy of the most illiterate person ; and of vain and palpable efforts to convince the reader and ignorant self-contradictions which are quite strange,—in fact the book displays study without sifting, thinking without its use, a faith without reason (or with a reason which is most unreasonable), and a capacity to write books without the least faculty of organising facts. A worse book with sublimer pretensions was never yet put into the field. We append some quotations taken almost haphazard for facilitating the reader's judgment.

Mark especially the philosophic turn of the author's exact phrase and the depth of his most convincing logic.*

The question, " Is there only one God or more than one," is thus answered by the author.

"It is quite reasonable to believe that there exists no God but the one Lord God. If we suppose there are more Gods than one, the difficulty, anomaly and awkwardness of the whole arrangement are apparent. Two Gods cannot govern the same kingdom simultaneously. Two husbands cannot amicably enjoy one and the same wife. One servant cannot simultaneously please two or more masters. As ages have passed since the creation of the universe there must have prevailed chaos therein long ago if there had been more than one God. They must have fallen out with each other ere long for one reason or another. When we contemplate Him we find Blissful Light inclosing the whole space and nothing else. That Light is one and the same and not variegated and different. For these and various other reasons we conclude that there is only one God as explained by the Gurus.

And "Has God any body ?" The reply comes,

The Gurus inform us that God and matter are not co existent (see chap. XXV on Transmigration), God was in existence before

*The quotations are most faithfully rendered—*Ed.*

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matter or elements were created. Space before the creation of matter must have been either void altogether or the body of God must have been so large as to cover the whole space or vacuum. If we consider that the body of God was so large and immense, the creation of the Universe must then be mere eruptions or growth upon that body, but that is not the case. It seems quite absurd to assume the body of God to have been like a mountain and the Universe like a spontaneous growth of vegetation upon it. Commonsense would not allow us to come to that conclusion. There does not appear any reason why God should have taken the trouble of sustaining the whole Universe upon His own body or shoulders. Both the scriptures and traditions go to show that before the creation of the Universe there was vacuum and that fact seems reasonable and we conclude that God was separate from that vacuum. Such being the case he must have some distinct and definite body.

We indulge the reader's pardon for quoting another small paragraph here.

"What is the form and shape of God's body"? The author philosophises as follows.

"Usually we say that He is formless and shapeless. There is nothing which has no form or shape. When there is any thing it must have some shape or form visible or invisible. To say that God has no shape or form means that he is nothing but that is not a fact in strict sense of the word. When we say that he has no shape or form, that is only a metaphorical saying. God has unique shape and form and there is nothing material to compare it with ....."

It is impossible to criticise this original philosophy adequately well. Let each reader do the work for himself. But we ask: Do all Sikhs believe as the author, from the above quotations appears to do? An answer is requested from the leading Sikh and *Tat* Khalsa Sikh journals. For if the world is going to be led by such philosophers as the writer of the above passages, then farewell to all hope of the betterment of mankind in all its different spheres of activity.

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The volume opens with a historical review of the "Ancient and Modern Religions of the World." The author holds on the authority of the Sikh Gurus that in the beginning there was only one religion, which after long ages broke up into two on account of the cow and pig question and into three when Christ appeared on the scene. The primitive religion was the true Hinduism the remains of which can best be seen to day in the modern-day faith of the Hindus. "And the Sikhs and the Khalsa," observes the author "are also Hindus in that sense"—the sense of their being revivers of the primitive Hindu Religion.

But it were useless to review the book in any details. Suffice it to say that the book deals with the topics of general religious interest always taking whenever possible, a so-called historical review of a question and reaching the culminating point with final truth got at the hands of the Gurus. It deals also with the "Religion of the Gurus," their Commandments and several other matters chiefly connected with the life and work of the last Guru. We feel called upon to discuss some of the views of the author.

Let us first of all take the author's opinion regarding the Vedas. Numerous couplets can be quoted from the *Granth Sahib* to show that the Gurus believed in the Vedas. For instance Guru Nanak himself says in the *Granth Sahib*.

Chatar Veda Puran Hari nae
Nanak tiski sarni pae.

"The Lord with whose name the four Vedas are full ;
Nanak falls at the feet of that Lord."

But instead of explaining away these clear Shabads the author takes up a position which while it makes him ridiculous in the eyes of the reader, goes not a little against the Gurus. Says he on page 343 of his book,

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"Guru Nanak informs us that as God has distributed the time of the world into four ages or Yugas, so has he prepared four Vedas or laws, which respectively work in their proper and appointed times. These Vedas, he says, are equal to the four books the purport of which is the same."

"Rig Veda—The Pentateuch.

Yajur Veda—The Gospel or New Testament.

Sam Veda—The Psalms.

Atharvan Veda—The Quran."

(*i. e.*, the Rig Veda means the Pentateuch; the Yajur Veda, the New Testament; the Sam Veda, the Psalms; and the Atharvan Veda, the Quran

We are entirely at a loss to understand how the author, unless he had altogether lost himself, in pursuit of his hostility to Hinduism, could hazard such a statement as is contradicted by him at every step in the book. For, at another place he says that the Guru Nanak believed the *Sam Veda* to be the oldest. Thus according to the above interpretation the author should hold that the Psalms preceded the Gospel and the Pentateuch which as above, represent the Yajur Veda and the Rig Veda respectively. But this must not be held to be his final and acknowledged position with regard to the Vedas. For in a lucid interval the author says:

"As a fact we do not disbelieve or discredit the Vedas nor have we any desire to dishonour them. They are no doubt as Guru Nanak tells us Divine laws which were revealed during the past ages. The essence of the Vedas as, we are told, is the worship of the Almightly alone, without any subsidiary worship at all. But the Vedas which are handed down to us either have been corrupted or are misconstrued or wrongly interpreted. There is no doubt that the Vedic language became a dead language ages ago, and has long been hardly understood. In any case they are still scriptures wholly or partially and as such they demand our respect."

How tremendous the difference but how clear and how agreeable the change. How we wish the author had always written in this strain and that the *Tat* Khalsa

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spirit had loosened its hold upon his conscience as it did when he wrote the above. We would request him to see if he can reconcile all the statements he has made with regard to the Vedas, and then to come to a conclusion; for no one can say as he seems unconsciously to do, that the Gurus had no formed opinion about the holy scriptures. Also will the author try to be better acquainted with the Vedas about which he says that they have either been corrupted or misconstrued and all that? We are sure that if he will do so in a direct manner he will come to a much better conclusion.

Next let us take the author's estimate of the Religion of the Gurus. The following "doctrines" are summaried,

(1) The fatherhood of God and Universal brotherhood of man.

(2) No worship but that of the Lord God.

(3) The hair and body to be kept intact. No circumcision or boring of the ear to be allowed.

(As regards paring the nails we have not yet come across any authority one way or the other).

(4) Complete surrender of self to God.

(5) To work in good faith as a duty imposed by God, giving up fear for a bad result and abandoning hope of reward for a good result.

It will be seen here that setting aside idolatry which the author himself admits to be a recent excrescence of Hinduism there is nothing *religious* in the doctrines which is inimical to true Hinduism. It may be noted that this summary of the "Religion of the Gurus" leaves out Transmigration of Souls, which the author has discussed in detail elsewhere and all the other fundamental Hindu doctrines. The most common duty as well as the test of a Hindu in these days and in the days of the Gurus is and was the protection of Brahmans and kine. While referring to the several *kinds* of sinners the first Guru makes the following sun-clear statement.

"*Gau Brahman mariai gotri hat kahai*"

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"The killing of cow and Brahman is called *Gotri hatia* (murder)"

And like a true Hindu, Guru Nanak assigns the first place to the sinners of this kind who should, therefore, be given the worst punishment. In the end we may say once more that the author is not unaware that the Gurus believed in the Divine origin of the Vedas for in the same chapter, 'Religion of Gurus," he betrays the condition of his mind when he says :—

"And it is our duty to inform the reader that w henever the Guru have referred to the Vedas or books or other script ures they take an mean them as originally revealed."

We ask : Has the devoted Khalsa paid any heed to these words of the Gurus and tried to investigate dispassionately as to where these sacred books are ? Does he not know that books referred to by the Gurus are the only Vedas that the world has got—the Vedas which have come down to us unchanged from times immemorial, in fact from the time when the world began ?.

Next we want to show how the author has labouried unconsciously to make himself and his *Universal religion* utterly ridiculous in public eyes by thursting his philosophy and science in matters which had better been left alone, indeed which had absotutely nothing to do with such rhapsodies is he inflicts upon them. Talking of the power of Amrit, a kind of Baptism, the administeration of which turns an ordinary man into a great warrior, he says :—

"It is a composite of (1) Chemical composition, (2) electrical force and (3) spiritual power. The chemical composition is formed by the mixture of water with *batachas* (small hollow balls of sugar) and powdered iron produced by the friction of a *Khanda* (double-edged sword over the surface of the iron basin (bati). The Khanda friction also produces invisible electric rays which merge into the chemical combination. The repetition of the hymns produces spiritual force in the Amrita just like the mesmeric effect on the subject. And it is necessary that the Amrita should be prepared very cerefully, otherwise it would lose its real charm."

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Ureka ! Ureka !! A most astounding discovery in the physical world ! The foolish world though it daily used sugar and water together yet could not know anything of it for so long a period. Let the chemists and electricians hang their heads down for shame. The discovery is now to be credited to layman, *i.e.*, the author of the book who is at once a historian, philosopher, scientist and a magistrate of his Britannic Majesty in the Punjab province of the Indian Empire. And yet there is more. Says the author near the end of the chapter.

"It should be borne in mind that Amrita is a very strong composition, much stronger than any chemical composition. When two different elements are mixed they produce a different substance. Sulphur, saltpetre and cotton-wood coal individually have no power, but their mixture produces the power of blasting and overthrowing mountains. The gun powder is used in guns and rifles which are made strong enough to bear its force, otherwise it would burst asunder the barrel and hurt the holder thereof. In the same way the Amrita is a composite of temporal and spiritual elements aud forms a very strong powerful mixture, far stronger than gunpowder. A proportionately strong vessel is required to contain and maintain it. The only vessel which contains it is an earthly body. We cannot make it of iron or of any stronger metal, but however we can make it much stronger than any metallic vessel by the observation of the rules of guidance and the maintenance of morals as directed by the Gurus. If the initiated fails to observe them the Amrita will burst him asunder—body and soul—as gunpowder bursts a weak barrel."

No thoughtful man in him could have written it, or even have thought of writing such a thing. It is sin against commonsense, sin against Physical Science and sin above all against the Khalsa and its great founder, Guru Gobind Singh. To think and to say that the power of Amrit is, to any extent, due to any physical power in it is a blunder of the first magnitude ; to say that it partly due to chemical composition and electrical force is to desecrate the faith of the Warrior class ; to compare it to the power of the Gunpowder is to commit the terriblest outrage upon it, but when all this is done by a man who calls himself a Sikh, we do not know how to

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designate his crime. It is a wonder that no one has as yet pointed it out. Indeed we cannot for a moment entertain that there are other Sikhs who believe in the same way.

The above is the kind of original philosophy which the reader is called upon to read and reflect upon. We cannot go on quoting eternally from the funny, ridiculous philosophy of the author and his repeated attacks against his "timid idolatrous Hindu neighbours" which must excite our pity rather than revenge.

In the end we must assert that the Sikhs are a part of the Hindus of Punjab. At first Sikhism saved about half the Punjab Hindus from Muhammadanism and then it protected them from almost complete annihilation. No alien could have done it. Writers like Bhai Gian Singh Giani have acknowledged that "Guru Gobind Singh *and other* Gurus were all Hindus and followers of the Vedas." It is, therefore, useless to set up Sikhism as Universal Religion. The Gurus did not do it. Let the *Ta t*Khalsa, therefore, consider what they are doing, where lies their permanent interest and what is their *Guru Agia*. That is what their Hindu brethren can do for them. They can not, in honour, appeal to them. They will only point out the fact and there ends their duty as brothers.

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MANY THOUGHTS OF MANY MINDS.

Whatever else it might do for the movement in the future, and we wish it could do a great deal, hitherto Lala Lajpat Rai's book on the Arya Samaj has procured great encouragement for its workers at the hands of many and varied eminent authorities who have reviewed not so much the book as the policy and work of the Arya Samaj. The movement has been criticised from many different points of view. The well-known English quarterly, the *Quest*, has the following criticism to offer on the

Nationalistic Aspect of the Arya Samaj Movement.

Says our contemporary:

"The whole movement is essentially national, and its main effort is to arouse in India the memory of what is best in the great tradition of its spiritual heredity. Though it is fully conscious of the necessity of adapting itself to the better elements of Western culture, it holds that there should be no servile copying, but that these should be subordinated so as to give free scope to the full expression of the heredity of the race and the genius of the people. The Arya Samajist is very proud of the past achievements of the sages of his people in religion and philosophy and culture in general. He contends, and justly, that salvation of India is unthinkable apart from the renascence of this native spirit of virtue and love of wisdom so admirably shown forth by the Rishis of the past. A general reform is indeed hopeless without natural driving power. Whence is India to find this urge if not in herself."

Westernisation of India even if it could confer some little benefit upon the people would most assuredly prove highly detrimental to the healthy growth and development of Indian humankind. Such a change would be disastrous to "the natural development of a national life and genius." Again, India contains in its history and tradition every important element of a perfect religion. In this respect also it needs no foreign intrusion.

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Mahammadanism or Christianity will not redeem India proper. India stands for the manifestation of a special genius in things religious, and this good must be preserved for mankind. Nor is an indefinite electicism or an over-tolerant universalism, that is scarcely distinguishable from indifferentism, to save India. To protect Aryanism from the inroads of the aggressive faiths of Islam amd Christianity, the Aryas now feel it necessary to be aggressive in their turn. If Islam and Christendom are absolute in their claims, and so intransengeantly intolerant of the claims of all other faiths, then in self-defence the Aryas are to be as absolute in their assertions.....it is just such absolutism of claims that provides the driving power in popular religious self-defence and propaganda. Moslem, Moulvi and Christian missionary are therefore naturally extremely annoyed with the Arya Samajists for the common victim, instead of playing any longer the traditional *role* of passive resistance, has taken a leaf out of the aggressor's book and.....well, things have been very lively already and promise to be even more so."

In the end the *Quest* makes the following remarks about the angle of vision from which the Government now view the Samaj and gives its own opinion about it.

Until recently the British Government suspected it of extreme political views, and even at one time of being a hot-bed of sedition; but the documents we have seen go to prove that the suspicion has been unjust and, indeed, the mistake has been officially recognised.....For ourselves we gladly welcome in the Arya Samaj one of the most vigorous elements in the present all-important reform and the renascence of that vast dependency which the Gods have decreed shall be under the administration of the British Raj; for it is precisely for its love of the great past of India, because of its loyalty to the best religious tradition of the Indian peoples, that it will do a work which no other agency can effect.

Mental Capacity of the two Sexes.

The following estimate of the mental capacity and correlative differences of the two sexes is given by Dr. August Forel, M. D., Ph. D., LL. D., in his highly illuminating and

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instructive work, "The Sexual Question." It is very interesting especially because it is based upon the first-hand study and close, direct observation of the author himself. We read :—

"Adhering in a general way to the main definitions of psychology, we assert that from the purely intellectual point of view, man considerably excels woman in his creative imagination, his faculty for combination and discovery, and by his critical mind. For a long time this was said to be explained by the statement that women had not the opportunity of measuring their intelligence against that of men, but, thanks to the modern movement of emancipation of women, this assertion becomes more and more untenable. It is so with regard to the artistic creations, for women have at all times taken part in the works of art. When certain people maintain that a few generations of activity suffice to elevate the intellectual development of women they confound the results of education with those of heredity.....There is no excuse at the present day for confounding hereditary correlative sexual characters with the individual results of education....."

Had women had any power of that kind which was kept down and restricted by man's contrary influence, it ought to have blossomed and developed as soon as the male prestige was drawn away and women were given equal rights and set free in the western countries. But what has no place in the brain of women and does not exist in the hereditary mneme can not be created in a few generations. Again, goes on the Doctor :—

"On the other hand, woman possesses, from the intellectual point of view, faculty of reception and comprehension as well as facility of production which are almost equal to those of man. In higher education at the Universities the women I have had the opportunity of observing at Zurich for many years show a more equal level than that of men. The most intelligent men reproduce best and the most stupid men reproduce worse than the corresponding female extremes. I do not think one can say much more concerning the purely intellectual domain,

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"Artistic production confirms this opinion. Woman is here on the average much inferior as regards creation or production, properly so called, and even her best results are wanting in originality, and do not open up new paths. On the contrary, as virtuosos, women compare well with men in simply reproductive art. There are, however, exceptional women whose productions are original, creative and independent. The philosopher Stuart Mill points out the intuitive gift of woman, who, led by her individual observations, rapidly and clearly discovers a general truth, and applies it in particular cases without troubling with abstract theories. This may be called the intuitive or subconscious judgment of women."

And then,

"In the domain of sentiment the two sexes differ very much from each other, but we can not say that one surpasses the other. Both are passionate, but in different ways. The passions of man are coarser and less durable, and are only more elevated when associated with more original and more complex intellectual aims. In woman sentiment is more delicate and more finely shaded aesthetically and morally; it is also more durable at least on the average although its objects are often of a mean and banal nature."

But "nothing is more unjust than to disparage one sex relatively to the other. Both are equivalent and belong to each other as the two halves of a whole, one being incapable of resisting without the other." Everything which benefits one of the halves benefits the other. In the life of sentiment as in every other respect the two sexes may complement each other admirably. The woman is very well fitted by her will power to soften and refine the tones of man's violent and impulsive action.

We read again :—

"As regards will power, woman, in my opinion, on the average, is superior to man. It is in this psychological domain more than in any other, that she will always triumph. This is generally misunderstood, because men have so far held the sceptare of an unlimited omnipotence.....But the unprejudiced observer is soon obliged to recognise that the directive will of the family is only,

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in general, represented externally by the master. Man parades his authority much more than he puts it into practice; he lacks the perseverance, tenacity and elasticitly which constitute the true power of will, and which are peculiar to woman..... Man is impulsive and violent as regards his will power, but often inconstant and irresolute, yielding as soon as he has to strive persistently for a certain object. From these facts it naturally results that, on the average, it is the man in the family who provides the ideas and impulses, but the woman who, with the finesse of her tact and perseverance, instinctively makes the distinction between the useful and the harmful, utilizing the former and constantly combating the latter, not because she is fundamentally superior, but because she is more capable of dominating herself, which proves the superiority of her will power."

In the end the author sums up the relative powers of man and woman by saying that "on the average woman is more artful and more modest; man coarser and more cynical, etc." He does not believe in the popular saying that gossip and intrigue are the special appanage of woman, and thinks that he has found these two quite as often in man.

Why Drinkers are Fat.

That drinkers should grow fat on account of their evil habit is certainly a highly unfortunate fact for the temperance societies especially and humanity at large generally. The corpulence gained in this manner may be unnatural and diseased but it serves to hide the detrimental effects of alcohol at least for sometime. "Not all hard drinkers are fat, but the tendency of alcoholics to obesity is too marked to escape notice." *The Literary Digest* for June 5, quotes a writer in *The World's Advance* (Chicago, May) who explains the process that takes place in the stomach, in the following words.

"It is noticeable that those addicted to the use of alcoholic beverages often reveal a tendency to corpulence which is proportionate to their use of the drug. This fatness is not a sign of health. It is not even an indication that alcohol is harmless. It is merely the result of the complete oxidization of the substance

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of alcohol by the human body. The body would oxidize a two-ounce quantity of alcohol in twenty four hours, and will do it so completely that no trace of alcohol can be found in any excretory substance. This simply means that the unnatural heat produced in the body by the presence of the stimulant answers, for the time being at least, for what would otherwise be produced by the expenditure of fats and carbohydrates. These latter are the fuel stored up by the body and normally burned up in the production of necessary bodily heat. When alcohol is consumed it furnishes heat—though not a natural heat—and this expenditure is avoided. The fat is therefore stored up in the body unused, and corpulence is the necessary result. This, of course, is not a normal condition nor a proper process. It becomes more unnatural with increasing use of alcohol."

Let not the general reader be led away by the fact that because small dozes of alcohol are in the case of a few conducive to fatness, he can indulge in it without doing much harm to himself. The dangers of using alcohol are so many and so enduring that no right-minded man should ever think of using it in any quantity whatsoever.

The Twofold Danger for the Austrian Empire.

The position of Austria among the belligerents is very unfortunate. While, on the one hand, it has to defend itself against the onslaughts of enemies like Russia and Italy who appear to be more than its match in military strength, on the other, it has to guard itself against the foreign and especially the Slavonic element in the empire which may any day break into open revolt. For Austria does not possess the solidity of Germany or even of the British Empire. Her Empire is made up of heterogeneous elements over-ruled by what may be called the 'mailed fist' which may be feared but cannot be loved. The *Literary Digest* for July 3 commenting upon the *Morning Post*, London's, article upon the Czech's of Bohemia says :

"Geographically the most important of the Slav states belonging to the Austrian Empire is the kingdom of Bohemia and its Czech

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inhabitants are continually at loggerheads with their German neighbours."

And then,

"The individuality of Czechs is a characteristic of the peasantry of Bohemia, who, following old traditions devised a distinctive style of arranging their homes and costumes. They have their own poetry, music, dances, customs, and ceremonies, all of which may be considered as the artistic side of the Bohemian peasant culture. The Czechs look now with pride upon this traditional art of their peasants seeing in it many links with the various branches of the Slavonic race.

"The great progress of Bohemia during the past century in art, education, and industry has gradually drawn the attention of Europe to the historic rights of Czechs. The verility of the race has served to make more apparent the inefficiency of Austrians and to emphasise the fact that the Hapsburg Monarchy is not a modern institution but a medieval survival. Austrian misrule cannot continue in the face of the present high intellectual and economic development of the Czechs as opposed to the backward condition of the Teuton rulers."

The recent anti-Austrian demonstrations made by the Czechs in England also show the individuality of Czechs as a nation. Let us, therefore, hope that one of the happy fruits of the war would be he grant of autonomy to all the several nations that have hitherto been groaning under foreign yoke.

Corruption in America.

The eternal formula that "uncivilized people like the Indians are unfit for Self-Government of any kind" has so incessantly been dunned into our ears some Anglo-Indian news papers that we have at last begun to believe in its correctness. Ignorant of the condition of civilized countries we have been allowing ourselves to be carried away by the politic words of others and are now becoming quite sure of our own

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incompetency for any great task whatsoever. But is the civilized creature really as honest and as angelic as he is painted to us or, as we are likely to regard him to be from what we have been taught to think of him and of ourselves? Are they as polished internally as externally? The following extracts taken from *The Literary Digest* for July 3, will serve as an eye-opener on the point.

The *New York Evening Post* (quoted in the *Literary Digest*) says about the corruption of Municipal elections in America:

> "Two months ago the Mayor of Terre Haute, and certain associates, were sent to prison for frauds in the same election of November 3, 1914; in Goshen and Elkhart, city officials have just been indicted for various offenses; in Rockville a court has been sitting upon election frauds in Vigo County; and it is predicted that the present investigation centering in Indianapolis will reveal trails leading to Evansville and Gary. It has already been established that repeaters and other 'workers' were exchanged last fall between the capital and Terre Haute."

In Indianapolis, *the News* (Ind.) declares that no less than 128 office-holders and politicians among whom are the Democratic National Committeeman, the Mayor and the Chief of Police have been indicted for violating State election laws. The *Evening Post* goes on,

> "In all this it is hard to hold any party responsible, for the indictments have included Democrats, Republicans, and Progressives. Interpartizan combinations, however, have doubtless been made easy by the existence of corrupt party organizations, and it is pleasing to see the investigation reach leaders in the Taggart and Fairbanks ranks. If it is pushed to completion it may show the ramifications of an intricate web of political intrigue, and deliver the State from the iniquities that have been admitted but unpunished for decades. The Terre Haute prosecution was vigorously pushed by Federal authorities; in conducting that at Indianapolis the State officers have an opportunity to exhibit an equal zeal."

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and recognised the importance of this lemma as Lagrange also did later. Euler's solution is in many respects essentially the same as the Indian. The method of solution expounded by Lagrange in 1768 is, remarkably enough, the same as the Indian. Nothing is wanting to the cyclic method except the proof that the equation is always resoluble (except when a is a square number) and this proof was given for the first time by Lagrange in 1767-68. The Greeks never carried the treatment of indeterminate equations to the extent the Indians did and in the whole range of Greek Algebra there is hardly anything which in its mastery and completeness of treatment can even approach the Indian indeterminate analysis of the 1st and 2nd degrees. It is certainly incorrect to say that Greeks advanced beyond the Indians in the treatment of indeterminate equations, and that they were able to manipulate indeterminates of the first degree in the manner indicated in the rule of Aryabhata. The Greeks might have been able to solve indeteminates of the first degree; as a matter of fact they never did. It is perhaps justifiable to ascribe so much *intelligence* to the Greeks, but it is another matter to attribute to them a particular piece of knowledge and a particular method of treatment. On the same plan the Greeks might be held to have known the modern advances in analysis.

We may perhaps be pardoned, if we quote here the opinions of some writers of repute as to the excellence of the Indian Algebra. De Morgan in the Penny Cyclopædia (Vol. 26, p. 323, Article : Viga Ganita) writes: "An algebra which no other nation ever had, except those who derived it from the Hindus." Hunter, in the Imperial Gazetteer of India, Vol II., page 265, writes, "They attained the greatest eminence in Algebra, which they developed to a degree beyond anything ever achieved by the Greeks." Cajori, in his History of Mathematics, (p. 100) writes: "It is remarkable to what extent Indian mathematics enters into the science

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of our time. Both the form and the spirit of the arithmatic and algebra of modern times are essentially Indian and not Grecian. Think of that most perfect of mathematical symbolisms—the Hindoo notation, think of the Indian arithmetical operations nearly as perfect as our own, think of their elegant algebraical methods, and then judge whetherthe Brahmins on the banks of the Ganges are not entitled to some credit. Unfortunately, some of the most brilliant of Hindu discoveries in inderminate analysis reached Europe too late to exert the influence they would have exerted, had they come two or three centuries earlier."

A certain school of critics has attempted to show that the ancient Indian Algebra was not original and that much of it was borrowed from Greece. Their arguments besides mere *a priori* assertions, are based on what may be summarised as follows :—(1) The want of authenticity of ancient Sanskrit texts. (2) The fact that ancient Sanskrit works on Algebra (*e. g.*, Aryabhatiya, Surya Siddhanta and others) give the theorems in the forms of rules without accompanying demonstrations. (3) Some remarkable coincidences between the Greek and the Hindu Algebra. Let us examine these arguments in order.

First, as to (1), it will be sufficient to state that this is a mere supposition after all. We cannot, it is true, rely on the perfect genuineness of any writing, before the art of printing, unless manuscript copies are numerous. The earliest notice in modern Europe of the Algebra of Diophantus is a remark of Johannes Muller (1436-1476), better known by the name of Regiomontanus, that he had seen a copy of it at the Vatican. His Arithmetica was translated into Arabic in the 10th Century A. D., an imperfect copy of which translation was discovered in 1462 and was translated into Latin and published by Xylander in 1575. Euclid's modern text is founded on an edition by Theon (circ. 370 A. D.) made about 700 years after it was

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written. His De Divisionibus is known only through an Arabic translation attributed to Mohammad Bagdadimus. Only four propositions of Archimedes' Systems of Circles Touching One Another are preserved in a Latin Translation from an Arabic Manuscript, entitled Lemmas of Archimedes. Greater part of Apollonius' writings are known only through Arabic translations made over 1000 years afterwards. Yet nobody seriously questions the authenticity of the writings of these authors. For our knowledge of ancient Greek mathematical works, copies of which are now not extant, we rely on Pappus' Mathematical Collections, yet Pappus has been proved guilty of plagiarism in several instances. In judging the authenticity of ancient Sanskrit writings we must not look for mathematical proof but should be guided by that sort of probability which is relied on in ordinary matters of history and judged by this standard there is no doubt about the genuineness of ancient Sanskrit writtings on Mathematics.

Next as to (2). In connection with this we must in the first place remember that neither Aryabhata, nor Brahmagupta, nor the writer of Surya-Siddhanta, set before themselves the task of writing text-books on Algebra. Arithmetic, Algebra, Geometry or. Trigonometry was considered by Indian mathematicians as mere tools to be of use in astronomical research. It is absolutely certain that the Indian mathematicians reasoned out all of their discoveries. But the system of education prevalent in ancient India is responsible for the fact that only the theorems and rules and processes of operation are all that have come down to us in book form. The system of putting into verse all mathematical results is also partly responsible for it. The custom in those times was to put into the form of sutras or aphorisms all truths discovered whether mathematical or otherwise. Writing was dispensed with as much as possible, perhaps on account of the attendant trouble. The learner had first to get up by heart these

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sutras, their elucidation and explanation being left to be done subsequently by the teacher. Teaching from books was practically never resorted to. Proofs of theorems, the explanation of the technical language in which they were clothed, all reasoning and necessary preliminary notions and the orderly processes which one would expect to precede a theorem were handed down from generation to generation from the teacher to the pupil and were not thought necessary or expedient to be set down in writing. This method was not confined to mathematical education only, but was universal in all branches of knowledge. Hence arose the necessity of the *Guru*, of the initiated, of one who already understood the subject, to the proper study of any branch of knowledge. Hence also the indispensibility of commentaries to the proper understanding by the modern enquirer of any book, which as a rule would give only the naked truths often clothed in highly technical and mystic language. These are positive historical facts and the reasoning which shrinks from grappling with these cannot claim to be decisive. To say that old Indian commentators are unreliable and their interpretation as a whole useless, is to shut out all light that illuminates the paths of research.

Lastly, as to (3). These so called resemblances are merely superficial and almost in all the cases cited by the critics, the coincidence, if analysed, comes to this at the most that in the case of the Indian we find a general theorem of which only a particular case was given in a prior Greek work. A few instances will sufficiently indicate the nature of these coincidences.

In verse 30 of the Ganita section of the Aryastasata, Aryabhata (b. 476 A. D.) gives a rule which is practically the following :—If from the sum of several quantities, each of these be subtracted in succession and the sum of the remainders thus obtained be divided by the number of the

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quantities less one, then the quotient will be the sum of the quantities. Put in algebraic notation, this rule stands as follows :—If $S = x_2 + x_2 + \ldots\ldots\ldots\ldots + x_n$ and if $S - x_1 = r_1$ $S - x_2 = r_2 \ldots\ldots\ldots$, $S - x_n = r_n$, then $S = (r_2 + r_2 + \ldots \ldots + r_n) \div (n-1)$. About this rule Cantor observes (Vorles, pp. 529-30) that this is a Greek Theorem, disguised in form by Aryabhata to conceal his plagiarism. Now the nearest approach to this rule which we find in Greek Mathematics is in a proposition which is believed on the authority of Iamblichus (circ. 350 A. D.) to have been given by Thymaridas of Paros (circ. 150 A. D.). This rule which is known as the "epanthem" (flower) of Thymaridas, is obscurely expressed but construed by modern commentators to mean this:—If $x + x_1 + x_2 + \ldots\ldots\ldots + x_{n-1} = s$ and if $x + x_1 = s_1$, $x + x_2 = s_2 \ldots\ldots\ldots\ldots$, $x + x_{n-1} = s_{n-1}$, then $x = (s_1 + s_2 \ldots\ldots\ldots + s_{n-1} - s) \div (n-2)$. In the statement of the rule by Iamblichus as set forth in Gow's History of Greek Mathematics, the denominator of the value of x is not given at all definitely. All that is given is that $s_1 + s_2 \ldots\ldots + s_{n-1} - s$ is equal to x or to $\frac{1}{2}$ of it, or to $\frac{1}{3}$ or to $\frac{1}{4}$, etc. This rule is obviously wrong, for $s_1 + s_2 + s_3 + \ldots\ldots s_{n-1} - s_2$ is not equal to x or $\frac{1}{2}$ x or $\frac{1}{3}$x,...but to x or 2x or 3x.... *according as n is 3 or 4 or 5,.....* This last condition is not given at all in the original. Now these two rules agree in this respect only that each of them leads to a determinate set of simultaneous linear equations. Stated concisely, Aryabhata's object is to find the sum of n quantities when the sum of every n — 1 of them is given. Thymaridas object on the other hand, is to find a quantity when the sums of it and each of n−1 other quantities as well as the sum of all the n quantities are given. Aryabhata's problem gives rise to n+1 equations involving n+1 unknown and n known quantities ; Thymaridas' problem leads to n equations involving n unknown and an equal number of known quantities. Our critics would perhaps suggest (this is actually done in one case ; *vide* J. A. S. B. Vol IV, N. S. p., 133-4)

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that if we substitute for S its equivalent $x_1, + x_2 + \ldots\ldots + x_n$ in the rest of the equations in Aryabhata's problem, there would be left n equations involving n unknown and an equal number of known quantities and would therefore be, of the same type as the set of equations in Thymaridas problem. Now this operation means elimination of one of the unknown quantities and if carried to its logical length would mean that there are no such things as simultaneous equations. But even if we allow this, the resulting set of equations is of a type essentially different from that of Thymaridas' set. For, each of the resulting n equations of Aryabhata's set would contain n – 1 of the unknown quantities in turn, while in Thymaridas' set, one of the equations contains all the unknown quantities and each of the rest contains but two of them and of these two one is always the same and the other is one of the remaining n-1 in turn; and no value of n would make the two sets identical.

Diophantus solves two problems (Arithmetica, 1. 16 & 17) which are really particular cases of Aryabhata's problem, namely, when n is equal to 3 and to 4. But as Diophantus could manipulate with one unknown quantity his solutions involve only equations with one unknown. The first of these problems is to find three numbers such that the sums of pairs are given numbers. The given sums are 20, 30 & 40, and Diophantus solves the problem in this way Let x be the sum of the three numbers sought. Then the numbers are x—30, x—40 & x—20. Therefore the sum x is equal to 3x—90 & x=45. The numbers are 15, 5, & 25. The 2nd problem is to find four numbers such that the sums of all sets of three are given numbers. Diophantus' solution of this is similar to that of the 1st. Of course as is usual with Diophantus he gives no general rule by which such problems could be solved when the number of quantites sought is any given integer.

We leave our readers to form their own opinion as to the closeness of the resemblance between the Greek and

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Indian rules or as to the justice of Cantor's accusation. The two exmaples quoted from Diophantus "dispel all doubt as to the origin of Aryabhata's rule" from the mind of one critic at least! We would only add for the purpose of setting his conscience more at ease that there is, possibly, another source from which Aryabhata might have derived his knowledge of the rule in question. We mean the problem No. XIV, 51 in the Greek Anthology which require the solution of a set of simultaneous linear equations in four unknown quantities, namely, $x+y+z+u=60$, $x+y=40$, $x+z=45$ & $x+u=36$. The arithmetical epigrams included in the Greek Anthology were compiled mostly by one Metrodorus, who probably lived about the time of the Emperors Anastasius I. (491—518 A.D.) and Justin I. (518—527, A.D.) and as Aryabhata was born as late as 476 A.D. and as it is as likely as not that he wrote his Aryabhatiya at quite an advanced age,* there is no doubt that he might have learned his rule from the Anthology!!

In verse 19 of the Ganita of Aryabhata, two rules are given about the summation of A.P.'s, the first of which, with the usual modern notation, may be expressed as follows:—The sum of n terms of an A P. beginning after the path, *i. e.*,

$$S_{p+n}-S_p=\left\{\left(\frac{n-1}{2}+p\right)d+a\right\}n.$$

---

*As a matter of fact Aryabhata wrote his Aryabhatiya when he was only 23, in the saka year 421, *i. e.*, 499 A.D. In the 10th verse of the Kalakriyapada, Aryabhata himself gives his age at, and the year of, the composition of his Tantra: thus,

षष्ट्याब्दानां षष्टिर्यदा व्यतीतास्त्रयश्च युगपादाः।
त्र्यधिका विंशतिरब्दास्तदेह मम जन्मनोऽतीताः॥

i.e., the present time is 23 years after my brith. It corresponds to 60×60 (solar) years expired of the 3rd quarter of the yuga (the 28th chaturyuga)

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It has been suggested that this rule is not original but has been derived from one given by Hypsicles. As a matter of fact Hypsicles in his work on the "Rising of Stars", showed that in an A. P. of 2n terms the sum of the last n terms exceeds the sum of the first n by a multiple of n^2; *i.e.*, $(S_{2n}-S_n)-S_n$ is a multiple of n^2. This is of couase true; for, $S_{2n}-2S_n=n^2d$. But Hypsicles did not state his rule in the form of this equality. It is to be observed that Aryabhata's rule cannot be derived from Hypsicles'; on the other hand, the latter can be naturally deduced from the former. Thus, by putting p=n in Aryabhata's formula we get,

$$S_{2n}-S_n=\left\{\left(\frac{n-1}{2}+n\right)d+a\right\}n \text{ and we}$$

$$\text{know, } S_n=\left\{\frac{n-1}{2}d+a\right\}n.$$

Subtracting, we get, $S_{2n}-2S_n=n^2d$, from which Hypsicles' formula follows at once. As Hypsicles lived nearly six centuries before Aryabhata, it is absurd to suggest that the former derived his formula from that of the latter; at the same time, the derivation of Aryabhata's formula from that of Hypsicles', is contrary to the logical order of things. Aryabhata's formula cannot even be called a direct generalisation of Hypsicles' formula.

In verse 20 of the same book, Aryabhata gives the following formula,

$$n=\frac{1}{2}\left\{\frac{\sqrt{8s+(2a-d)^2}-2}{d}+1\right\}$$

which is of course obtained by solving for n the quadratic equation $s=\frac{1}{2}n\{2a+(n-1)d\}$. A particular case, when a = 1, of this formula is given by Diophantus in his Section on Polygonal Numbers in the form

$$8ds+(d-2)^2=\{d(2n-1)+2\}^2.$$

Alkarkhi, who flourished in the 10th Century gives a number of solutions which are manifestly based on the more general formula of Aryabhata and not on the

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particular one of Diophantus, for, he does not restrict his first term of the series to the value unity; *e.g.*, he gives, $3+5+7\ldots=255$, $n=15$; $10+15+20+\ldots=325$, $n=10$.

These few instances will suffice for our present purpose. Such hasty and mistaken theories as that Hindus had never an independent school of mathematics are the inevitable result of a morbid habit of pressing small and partial analogies which as often as not exist only in the imagination of the writer.

It may not be out of place to quote here the following words of Dr. David Eugene Smith, Professor of Mathematics in the Teachers' College, Columbia University, New York. Dr. Smith's wide and comprehensive knowledge of the History of Mathematics both in the West and in the East places him in a position to speak with authority on the subject. Says Dr. Smith :—

"As to the relation between the East and the West, we should now be in a position to say rather definitely that there is no evidence of any considerable influence of Greek Algebra upon that of India. The two subjects were radically different. It is true thal Diophantus lived about two centuries before the 1st Aryabhata, that the paths of trade were open from the West to the East, and that the itinerant scholar undoubtedly carried learning from place to place. But the spirit of Diophantus, showing itself in a dawning symbolism and in a peculiar type of equations, is not seen at all in the works of the East. None of his problems, not a trace of his symbolism, and not a bit of his phraseology appear in the works of any Indian writer of Algebra. On the contrary, the Hindu works have a style and a range of topics peculiarly their own. The problems lack the cold, clear, geometric precision of the West ; they are clothed in that poetic language which distinguishes the East, and they relate to subjects that find no place in the scientific books of the Greeks.****** It, therefore, seems only fair to say that, although some knowledge of the scientific work of any one

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nation would, even in those remote times, naturally have been carried to other peoples by some wandering savant, we have nothing in the writings of the Hindu Algebraists to show any direct influence of the West upon their problems or their theories."

And again :

"Rather than assert that the Oriental Algebra was influenced by the Occidental, we should say that the reverse was the case. Bagdad, subjected to the influence of both the East and the West, transmitted more to Europe than it did to India. Leonardo Fibonacci, for example, shows much more of Oriental influence than Bhaskara, who was practically his contemporary, shows of the Occidental."

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Gurukula in Vacation.

It is now over one month since the college and school were closed for summer vacation. And it may be interesting to know how the Gurukula looks in these two months. The portion of the colony most affected is the family quarters. These blocks of buildings forming a clean little village bear the look of a small place of Hindu pilgrimage in the days when there are no pilgrims or only very few. For though some of the houses are still occupied mostly by *Adhyapak Adhistitatas* who are serving their turn of one month's charge of the school classes to go on leave the next month, the scantiness of population, like the permanent residents of Tiraths, only confirms the first impression that a general oxodus has taken place. As regards the school and college, well they fare no better than similar places do in the outside world. A passerby may now and then see a peon going up and down seeing how the roofs have fared in the last rainfall or a curious school boy haunting the big mansion like a ghost and indulging the pleasant, but impertinent fun of now playing the dreadful headmaster by strutting the school hall like a Turkey Cock and waving the cane over the empty seats and then mimicing the poor drill and gymnastics teacher whose strict military command given with the full consciousness and dignity of a commander were, even before the vacation, so fruitful a source of enjoyment to his bolder and more playful companions. With the Ashram the case is quite different. The *raunaq* of the *Ashrams*, especially of the bigger one, does not seem to have been much affected. Makhan, gardener, is now the great teacher and working on their flower beds is the occupation of younger Brahmcharis. There have been no trips.

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Sri Krishna Birthday Meeting.

The birthday of the great national hero fell upon the 1st of September this year. In the morning most of the Brahmcharies were occupied in celebrating the anniversary of the *Sahtya Sanjivani Sabha* of which the *Sahitya Chandraka*—within its limits a beautifuly illustrated and excellently got up monthly Magazine brought out by the 9th and 10th classes combined,—is a fitting organ. The evening was devoted to the memory of *Sri Krishna*.

The proceedings began, as usual, with the singing of songs to the accompaniment of sweet stringed music. Thereafter Mahatmaji chanted some Vedmantras and then speakers for the occasion began to rise up one by one. A great many good things were said about *Sri Krishna*. It was pointed out that the day and the moment of birth of the great sage is a very auspicious one according to Hindu astronomers and astrologers, and that his Gita was the very essence of the Upnishedas. Master Ram Sarnji said that the Arya Samajists regarded *Sri Krishna* to be a great man and honoured and respected him as such while most of the orthodox Hindus worshipped him as an Avtar of Vishnu. He quoted some verses from the *Granth Sahib* to show that the Gurus also denied that *Sri Krishna* was an Avtar. Pundit Veda Bratta Shastri delivered an enthusiastic speech and a stirring one. He gave an estimate of the great worth of the hero by relating how Arjan liked to have *Sri Krishna* alone rather than to have his great army without him. The lesson to be learnt from his life was for all men and especially the Brahmcharies, to try to acquire excellence in some special department of arts and education, to form a noble character, to love all, to faithfully discharge one's duty and to avoid supplication and uttering begging, humbling words before others. Again a Brahmchari gave a bird's eye view of the life of *Sri Krishna* and told the audience that hero worship was not so much the worship of the men as of the noble qualities which they possessed. Sanatak Brahmanand briefly pointed out that *Sri Krishna* was the great man to whom chiefly was due the great victory, in that age, of the cause of truth represented by the Pandavas over that of falsehood represented by the other party.

Mahatmaji said: "In these days our nation is in great need of rightly interpreting, and taking a lesson from the life and character of the great and popular national heroes like *Sri Krishna*, Sri Ram Chandra and Vashisht, etc. Hitherto these beaconlights for all time to come have been under a thick veil of clouds. Now, therefore, let us see them in their true light.

"The Muhammadans and Christians of this country belong also to the same great Hindu race. We all sadly lack the energy and stimulant necessary for work. In the

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days of South African Passive Resistance when money was being raised for the help of our afflicted brethren there, a rich man of the old type, when asked to contribute something, is known to have said, "But why had they left their country and gone out for oversea settlements?" Thus our men do not understand their duty. *Sri Krishna* teaches us "By the right and faithful discharge of your duty you will attain to salvation."

"There is a great difference between the ancient Indian and modern Western method, and use of study. Addison seems to possess something of the former. That celebrated American scientist when asked if he could invent a new instrument of destruction is said to have answered in the following strain. 'Yes, I can invent, but you know, I have never yet used my scientific knowledge for any sinister purpose; and never will I do so in future unless called upon to defend my country, and then too for defence only."

"*Sri Krishna* enjoined upon Arjuna to fight because it was his duty and not for any reward of his actions. Yet how often do we forsake our duty and get entangled into the petty vile snares of the world? Gita is the essence of the Upnishadas and the latter of the holy Veda itself. Let us, therefore, derive as much benefit as we can, from the beaconlight of *Sri Krishna*'s character and teachings. May the Lord help us in this."

After Shanti Path the meeting came to an end.

The First-term Examinations Results.

We give below the results of the senior classes in the examination which was held near the end of Shravan last. Though some of the classes have shown good results in some subjects, yet generally the result is by no means very satisfactory. Perhaps the heat of the season and the shortness of the term had an adverse effect upon the study of the Brahmcharis.

NOTE.—The numerator of the fractions denotes the number of passes and the denominator the total number of candidates.

Name of subject ...	14th	13th	12th	11th
Vedic Literature...	8/8	9/10	11/11	19/22
Sanskrit Literature	8/8	10/10	11/11	16/16
English ...	7/7	8/10	8/10	18/22

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Name of subject ...	14th	13th	12th	11th
History ...	1 1	2 2	2 2	4 4
Chemistry ...	... 1	0 4	4 4	5 5
Philosophy ...	1 3	...	2 2	2 2
Botany and Agriculture ...	3 1	...	...	6 6
Mathematics ...	1 2	2 2	2 2	2 6
Carpentry ...	...	...	...	6 3
Vedic Theology ...	2 2	2 2	...	4
Vedas ...	...	...	1 1	...

The Sahitya Sanjivani Sabha.

We have already made a passing mention of the anniversary of the above Association, but it seems to deserve much more. The celebration was divided into three successful functions, *viz.*, the anniversary meeting, the anniversary dinner and the anniversary sports entertainment. The last function in which almost all here were present, was held on the evening of the 2nd September.

The circumstances favoured the performance. The sky was clear, the time very opportune, and the place chosen for it—the school courtyard—was the very best available in the Kula. We must put in a word for the place which while it was a very spacious one afforded a very beautiful background for the performance and the audience must need have been charmed with the view of the noble arches, the half-lit corridors, etc., and the dark blue evening sky above. It would be good if, in future, all meetings of the kind were held at this place. The performance which consisted of fencing, gymastics, ordinary school drill and fancy groups, etc., pleased the spectators over much. The performance reflects great credit upon the popular drill and gymnastics teacher, the junior students, especially those of them who managed the whole affair.

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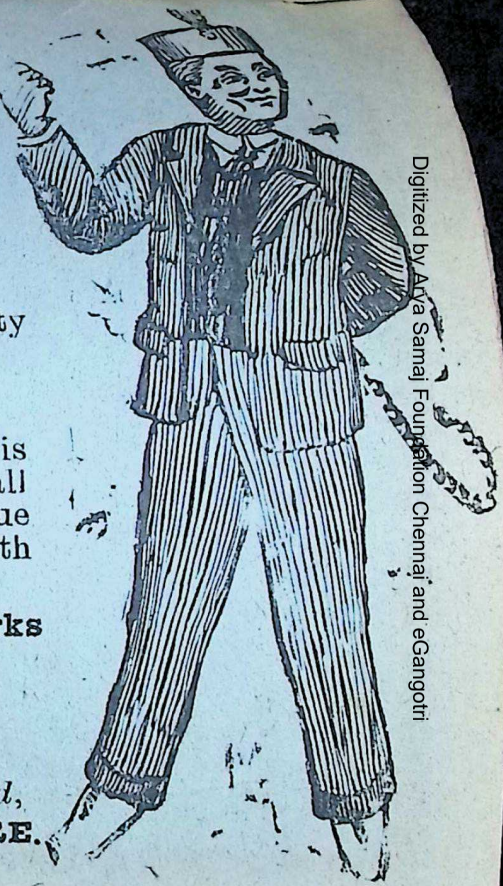

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Vol. IX. No. 5. WHOLE No. 101.

THE VEDIC MAGAZINE AND Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

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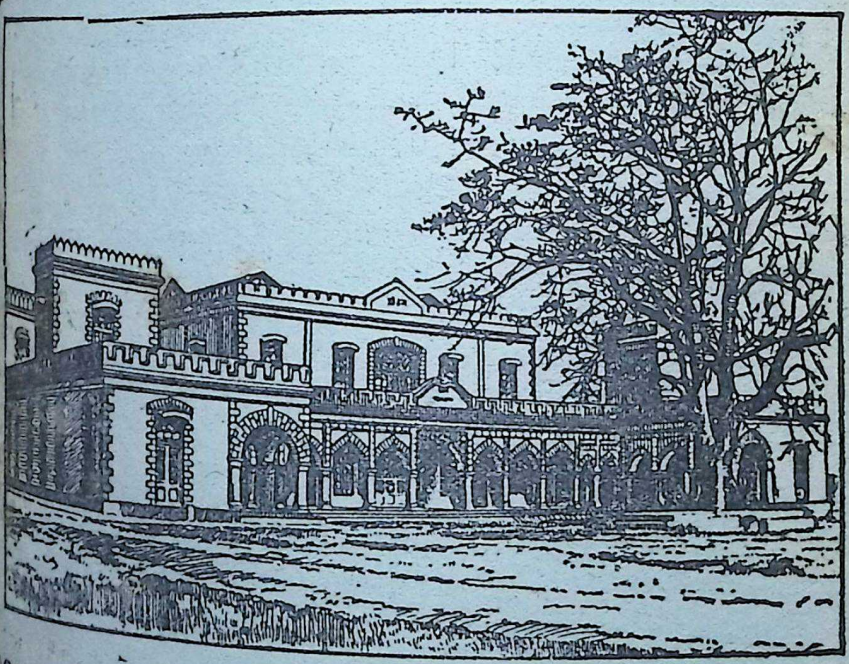
OCTOBER & NOVEMBER 1915.



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THOUGHT FOR THE MONTH.

HELPFUL THOUGHTS.

[*Extract from "The Mission of Sorrow" by Princess Karadja.*]

No one can fail to notice in these days of universal mourning the different effect produced upon various people by the same kind of loss and sorrow

Some mourn "as those who have no hope"; others display sublime calm and fortitude. Why this immense difference in the faculty of enduring sorrow ?

It depends exclusively upon the state of spiritual evolution of the mourners; namely, of their more or less clear conception of Life in the Beyond. *The terror of d[illegible] lies not in death itself but in our opinion concerning i[illegible]* It is our own mental attitude which makes sorrow [illegible]durable or non-endurable.

A bereavement is an objective fact which nothing in [illegible] world can alter, but the pain caused through this [illegible]voidable blow is a subjective fact which can be greatly [illegible]ified and alleviated.

Everything depends upon our angle of vision: the same [illegible]ndscape looks utterly different viewed from the bottom of the valley or from the mountain-top. It is the mission of sorrow to lead us up to the solitary heights, from which we perceive vaster horizons. Few of us would have the [illegible]ourage to tear ourselves away from the smiling plains [illegible]nless those we love most were taken from our side and [illegible]had vanished into the night.

In our utter desolation and loneliness we then begin to meditate upon the great problems of life, which before had escaped our attention : our thoughts are directed to the mysterious "Beyond". We begin to examine carefully our common inheritance of religious creeds and scientific hypotheses and gather from them what consolation we can.

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It is too often scant doubts arise and assail us. Ideas which seemed plausible enough when they were merely theoretical conceptions, void of special interest to us personally, melt away into empty nothing when they are called upon to serve as a solid basis for our future existence. If earth suddenly fails us, and all that made life worth living is taken away, then we feel miserably poor if all that is left to us is vague belief in some sort of future existence of which we definitely know nothing at all.

At the side of an open grave we need something more than a shadowy hope of eventual re-union in distant aeons of time. We need CERTITUDE! Certitude that "there is no death", only various phases of life, manifesting in forms of ever-growing perfection. Certitude that our dear ones are as living as ever, though we fail to perceive them on the higher plane of lif to which they have been translated. What treasure has earth got equal in value to this certitude? It is the "pearl of great price," precious beyond all other possessions.

The caterpillar fails to realise how glorious it is to be a butterfly.....THAT is the great tragedy!

Bereaved mothers, who sob over the discarded garments of flesh that you once tenderly wove for your hero-boys, THEY smile at you, clad in garbs of glory! YOUR sorrow is the only cloud upon their sky. Do not mourn that they have obtained promotion. They have been transferred to fresh fields of activity where heroic spirits have greater and wider powers than here on earth.

The essence of true love is desire to GIVE. It is the cessation of the privilege of "giving" which seems so intolerable. You mourn because you are no longer able to bestow upon your boy all the good things of this earth. Yet, you are still able to give him something that is infinitely better, namely, the joy of being in his turn a donor! You surrounded his childhood with tender care; now it is his turn to guard and protect you. You planned

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for him successes on Earth; he plans for you triumphs in Heaven. You watched him grow and felt happy and proud; remember that he now watches your spiritual growth and feels proud when you evolve.

You have not even a grave over which you can mourn. What does it matter? Behold he is arisen! Henceforth, do no seek the living among the dead. Sumptuous monuments and costly flowers can give no pleasure to liberated spirits. Erect a shrine in your own heart to the sacred memory of your beloved and bring to it offerings of immortal blooms. Place daily upon the altar a glorious sheaf of kind words and noble deeds, done in his name. Then you will no more feel alone for your dear one will be there to recieve your gift and you will feel that he is very, very near! Then at last you will exclaim: "Oh death, where is thy sting?"

Nothing in Heaven, Earth or Hell, can separate those who are ONE in spirit. Death is merely a terribly painful illusion from which humanity will finally be cured. There is no separation possible between those who truly love each other. *They never cease to be together but merely cease temporarily to be aware of this fact.* The only separations existing in the Spirit-realm are caused through differences of thought, feeling and will. We are dimly conscious of this even in our material life. It often occurs that we feel people sitting by our side to be hopelessly far away, while others who may be at the opposite end of the earth are ever present to our souls.

Outer circumstances such as physical distance or death are powerless to sever spiritual links: *we are not separated from our dear ones when they die—only when they are forgotten.*

The distance between the Earth and the Sun is not augmented when passing clouds hide its shining face from our sight. When Earth turns away from the Sun, night enshrouds us; the hours of darkness would seem terribly long if we did not possess the absolute certainty that a new day will soon gladden our eye.

DOUBT, HOPE and CERTITUDE, these three states of the mind correspond to dim twilight, rosy dawn and radiant sunshine.

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NOTES.

The White Cross Union.

Our beloved and revered sister, Her Excellency Princess Mary Karadja whose inspiring and beautiful articles have so many times appeared in the *Vedic Magazine*, has, with the help of influential ladies and gentlemen, organised a White Cross Union the aim of which "is to create links between those who are anxious to be of service and those who need help" in the present titanic European War which symbolises the breakdown of modern "civilization". This league will alleviate the sufferings of those whom spiritual healing can benefit and who are the victims of a materialistic civilization in its last throes and death pangs. We need make no apology for quoting almost *in extenso* from the appeal for help issued by the Hony. Secretary.

"The desire to alleviate physical suffering gave birth to that magnificent institution called "the Red Cross", which is known and respected in every country. Eager and capable hands are everywhere stretched out to succour shattered frames; it is surely no less important to heal the invisible wounds of those who are brokenhearted and mentally crushed!

The White Cross represents Samaritarian work for suffering Souls.

The Red Cross and the White Cross complete each other: their aim is to restore physical and spiritual health. Both are equally needed in these terrible times when there is mourning and anguish and distress in almost every home. We are confronted every day by an infinite variety of sorrow: illness and bereavement, poverty and sin, regret and remorse—the whole scale of human woes. Everywhere, from the palace to the hovel, there are suffering souls. What an immense field of work for those who crave to bring comfort to a world in tears!

No matter what our position in life may be, we are all able to be of service to others. If we are poor in this world's goods, we nevertheless can help our friends spiritually by sending out serene and beautiful thoughts —thoughts that comfort, soothe and strengthen.

To relieve bodily pain is good—but to transmute sorrow into blessing is better! In the world's history this is a unique opportunity for spiritual evolution and moral

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progress. It must not be lost! Now is the time to sow living seeds in the bleeding furrows.

Will YOU help us to do this?

We are taking steps to supply free to hospitals, convalescent homes and prisoners abroad, literature that is spiritually uplifting. It is true that a great many books are given away daily by the general public—but they are not always of the right kind. Food for heart and mind is wanted in these terrible days and not merely shallow trash to "kill time".

We specially wish to supply camp-libraries with standard works by the best and noblest authors, so that young souls which may soon be suddenly flung into eternity may be well prepared for transition by being acquainted with the luminous thoughts of men such as Sir Oliver Lodge, Archdeacon Wilberforce, Rev. R. T. Campbell, etc. We are anxious to distribute freely such spiritual gems as Cardinal Newman's "The Dream of Gerontius", Rev. A. Chamber's "After Death," Trine's "In tune with the Infinite", and Wilmshurst's "Contemplations", etc. Suggestions of other suitable works will be gratefully received.

We also intend to publish various booklets and pamphlets likely to give comfort to those who have suffered bereavements. We will send them free, if a stamped and addressed envelope accompanies the request.

Those who will kindly aid us in the task of spreading "Helpful Thoughts" can obtain these booklets at the nominal cost of 6 *d*. per 15 copies.

Further information concerning our activities can be obtained from the Hon. Sec. White Cross League, 40 Onslow Gardens, London, S. W.

Donations enabling us to carry out our scheme will be gratefully accepted if forwarded to Lady Lamb, 7 Langford Palace St. John's Wood, London, N. W."

The Duty of the Arya Samaj.

In this matter the duty of the Arya Samaj is clear. The Samaj is a World-Church. Besides thousands of Indians have gone to the front to fight for their king and empire. The Arya Samaj is the premier indigenous religious organisation in India. It is its sacred duty to minister to the spiritual needs of suffering Indians and

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other soldiers. Princess Karadya in a private letter addressed to the editor of this *Magazine* says :—

"We shall be only too glad to extend our activities to Indian soldiers and wounded, &c., and include literature for them in the parcels sent out. If you have something suitable in that line, it can be forwarded to this address Your readers who wish special individuals to receive parcels can send us clear indications of names and addresses and we will do our best. Would not this be a brilliant opportunity for disseminating in the West better knowledge of the Vedas? Could you not print short four pages tracts including the texts which might be most likely to bring consolation and upliftment? We will gladly undertake to distribute them then as we have workers who go round to the hospitals and speak to the men.....We intend to work on lines that are strictly non-denominational."

We think it would be best to send a few thousand Arya Bhasha and Urdu tracts embodying expositions of Veda Mantras and Shastric texts and Shastric rules of conduct for the spiritual and moral upliftment of Indian soldiers and reprints of "Fountain Head of Religion," Pandit Gurudatta's papers on "Pecuniomania," "Grihast" and his translations of the Upnishads and Professor Ramadeva's paper on "The Arya Samaj," for English soldiers. All this will not cost less than 1,000 rupees. Surely the cause is worth this small amount. We must not let go this opportunity to spread the gospel among our suffering brethren and to provide spiritual comfort for them when they need it most. The healing virtues of Divine Vedic teachings will operate and bring spiritual relief to thousands if only we, who are the accredited custodians of Divine Teachings, do our duty right manfully at this crisis in the fortunes of civilized humanity. All donations will be thankfully received and acknowledged in the press. We have every hope that our appeal for a cause which is at once noble and ennobling, uplifting, healing, elevating, inspiring, philanthropic and genuinely propagandist, will not fall on deaf ears. All remittances to be sent to the Editor, The *Vedic Magazine*, The Gurukula Kangri, P. O. Shampur, Dist Bijnor.

Were Buddha and Chandragupta Persians.

At another place in this issue will be found some extracts from the lecture of Dr. Spooner, in which he has given the first fruits of the excavations carried on at Pataliputra, the capital of Chandragupta of the Maurya Dynasty. The conclusions of the doctor are so strange and unsuspected that the public has been almost staggered and while they are put forth with all the force of a strong and established truth, the evidence supporting them, if it can be said to warrant such far-fetched conclusions, cannot but be pronounced slender, flimsy and most inadequate for the stupendous airy

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The details of corruption are supplied by the *Indianapolis News*, a local paper, quoted in the Digest, It says :—

"Recent elections in Indianapolis have seen many of the rotten practises that finally brought Terre Haute to the verge of anarchy. Terre Haute repeaters have been brought to Indianapolis to teach how primaries could be controlled. More votes have been cast at times for machine candidates in some precincts than the total number of the party's voters, living or dead, in the precinct. In some precincts nearly every vote cast has been counted for the favoured candidate, notwithstanding it was known that other candidates had been voted for. The rotten conditions have existed so long that a feeling was growing up here that everything, or anything, to win was permissible. It had come to be such a matter of course that many men did not realize that they were committing crimes. Nothing but a land-slide could defeat the machine. To correct such a condition and to save the city from utter political degeneracy was the problem..... ....."

What do the above extracts show? That with all their vaunted civilization and polish the Western people as regards their morality and general character, are no better, are even worse than the Indians whom they call half-civilized and unmannerly. Let us hope that hereafter the right-minded Western will have the good sense to cease to urge that Indian are unfit for Self-Government because they are not civilized. For if the so-called civilization has anything to do with Self-Government and national autonomy, its absence among Indians is certainly a greater qualification for those insititutions than its presence among the Western people.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

HINDU MATHEMATICS. II

ALGEBRA.*

By Professor Nalin Bihari Mitra, M.A.

The credit of creating algebraical analysis belongs to Aryabhata. (Born 476 A. D.) According to Hankel, "the Hindus are the real inventors of Algebra if we define Algebra as the application of arithmetical operations to both rational aud irrational numbers or magnitudes." It is true that if we except the Ahmes papyrus (which is one of the papyri in the Rhind Collection in the British Museum and which was deciphered by Eisenlohr in 1877 and whose date is believed by Egyptologists to be over 1000 B. C.) the first suggestions of algebraic notation are found in the *Arithmetica* of Diophantus (middle or beginning of the 4th century A.D.). But it is also true that the few symbols used by Diophantus are mere abbreviations for words and Diophantus reasons out his proofs, writing these abbreviations in the middle of the text. He adds inflexions to the symbols as if they were words. Nowhere does he use symbols alone and in some places he ignores these altogether by describing an operation in words where the symbols would have answered just as well. Cajori suspects (see his Hist. of Mathematics, p. 86) that Diophantus got the 1st glimpses of algebraic knowledge from India. Heath also says:—"in this (symbolic form of Algebra), they (the Europeans) were anticipated by Indians." De Morgan says:—Even supposing Diophantus to have been an original inventor, which we greatly doubt, his work is hardly algebraical in any sense in which that term can be applied to the science of India." And again, "While granting to the first European algebraist full credit for the superior completeness of his mode of exposition, every comparison confirms us more and more in the impres-

*This acticle appeared in the Modern Review for July.

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sion that the Hindu was his teacher : whether we consider the probable area of the older Indian algebraists or the contents of the book itself, it is difficult to come to any other conclusion."

The idea of an absolutely negative quantity was a discovery of the Indians. Diophantus, it is true, is known to be the first to state that a "negative number multiplied by a negative number gives a positive number." But with Diophantus this is only a rule of operation to be applied in the case of multiplication of differences such as (x—a)(y—b), where Diophantus, always takes care to choose x, y, a, b in such a way as to make both x—a & y—b positive. "Of a negative quantity *per se*, *i. e.* without some positive quantity to subtract it from, Diophantus had apparently no conception. (Heath). E. g., in Prob. IV. 27; in the Arithmetica, he says he cannot take 3 from $\frac{2}{5}$. Similarly in IV 39. Equations which lead to negative solutions are described by him as absurd. (See *Arithmetica* IV. 27. V, 2.). The contrast between positive and negative quantities was illustrated by the Indians by attaching the ideas of "possession" and of "debts" to the two respectively. Positive and negative quantities were also interpreted to denote opposite directions on a line. E.g., in the 1st verse of the 2nd Chapter of Munjala's Laghumanasa, it is given that the *koti* (base) is positive in the 1st quadrant, negative in the 2nd, negative in the 3rd and positive in the 4th. (Laghumanasa was composed in Saka year 854, *i. e.*, in 932 A.D.)

The first exposition of the complete solution of the quadratic equation was the work of the Indians. Brahmagupta (598—660 A.D.) gives the rule for the solution of such an equation. (Ball in his History of Mathematics, p. 147, erroneously attributes the credit to Aryabhata). Diophantus also solved quadratic equations; but, with the exception of six, all the quadratic equations solved by him

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in his Arithmetica are of the form $x^2 = a^2$ or $x^2 = bx$, where b is a positive rational quantity. In five of these six, Diophantus gives one value of x (the one corresponding to the positive sign before the radical) without giving any working or any indication as to how he arrived at the result and in the sixth he merely says that x is rational. These are therefore of no value as evidence to show that he was acquainted with a general method of solving adfected quadratic equations. It is as likely as not that Diophantus got the results empirically, by trial. That he was not above using empirical methods will be evident from porblems IV. 18; V.29; VI. 17 and others. That he was acquainted with a general method of approximating to the root of a mixed quadratic equation is inferred from problem V.30, where from the inequalities $5x < x^2 - 60 < 8x$, he concludes $x < 11$ & > 12. Now the actual limits in this case are $x > 10.6394...$ & $x < 12.7177.....$ As Diophantus did not always seek for integral solutions, it is not clear why he should have chosen limits wider than the actual ones, unless it is that he obtained the limits by trial. That his limits are not always accurate even on the supposition that his object was to find integral limits is evident from V. 10 where from the inequalities $19x^2 + 19 > 72x > 17x^2 + 17$, he concludes $x > \frac{67}{17}$ and $> \frac{66}{19}$ This last limit could be made $\frac{67}{19}$ for the actual limits in this case are $x > \frac{67 \cdot 73..}{17}$ and $> \frac{67 \cdot 577...}{19}$. Again from another pair of inequalities used in V.30, namely, $24x > 7x^2 + 60 > 22x$, he concludes that $x > 19$ but < 21. Now in this case if we take the positive sign before the radical we arrive at the limits $21.16... > x > 18.81...$, and if we take the negative sign, the limits are found to be $3.18... > x > 2.83...$ Diophantus takes $x = 20$. but he could as well have taken $x = 3$ which *integral* value would also have satisfied the necessary canditions. (See Loria. *Le scienze esatte dell' antica Grecia*, V, p.129). This example will throw considerable doubt as to whether Diophantus knew of the existence of two real roots of a quadratic

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equation, unless we fall back on the hypothesis (propounded by Enestrom in Bibliotheca Mathomatica IX_3 1908-9, pp. 71-2) that Diophantus chose, for reasons best known to himself, to use the 1st inequality for finding an upper limit *only* and the 2nd one for finding a lower limit *only*. But there are indications in VI. 6, IV. 39, V. 10, and VI. 22 which would warrant the inference that Diophantus possessed a scientific method of solution, though it may be only one (corresponding to the postive sign before the radical and not the complete) solution of the mixed quadratic in cases where the result would be rational in Diophantus' sense, *i. e.*, rational and positive in the modern sense. But whether Diophantus was or was not aware of a general method of solving mixed quadratic equations, he had evidently a great dislike for them. For instance, in solving indeterminate equations of the 2nd or higher degrees, where he assumes for one of the unknown quantities a function of the other, the form of the function is always so chosen, if he can help it, even at the sacrifice of generality, as to make the resulting equation either a simple or a pure qurdratic one. E. g., II.20, 21, 22,33; III. 15; IV. 6,8,9,23,23,32,39; V. 1, 27, 28; VI. 6,8,22. It is certain, however, that though Diophantus may have known of a method of finding a root of a mixed quadratic equation, nowhere in the Arithmetica does he take account of more than one root, even where both roots are positive and rational. The credit of discovering the existence of two roots of a quadratic belongs therefore to the Indians.

The Hindus were the first to discover rules for finding permutations and combinations, which were unknown to the Greeks. These rules are given for the first time by Bhaskaracharya (Born, 1114 A. D.) in the Lilavati.

The subject of indeterminate equations was one to which the Hindu mind showed a happy adaptation. "The glory of having invented *general* methods

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in this most subtle branch of Mathematics belongs to the Indians. The Hindoo indeterminate analysis differs from the Greek not only in method but also in aim. The object of the former was to find all possible integral solutions: Greek analysis, on the other hand, demanded not necessarily integral, but simply rational answers. Diophantus was content with a single solution: the Hindoos endeavoured to find all solutions possible." (Cajori—History of Mathematics,) Aryabhata, Brahmagupta, Bhaskaracharya, all give a general rule, designated the Kuttaka, for solving in integers indeterminate equations of the form $ax+by=c$, a, b, c being integers. A solution in integers of the general linear indeterminate equation in two unknowns was unknown in Europe until Bachet de Meziriac (1581-1638) rediscovered it nearly 1100 years after Aryabhata. The Indian solution is essentially the same as the one of Euler (1767-1783) with the aid of continued frcations. De Morgan, (1806-1871) one of the greatest mathematicians of the last century, writes :—"The Hindus give no use of continued fractions except in this rule, though it is obvious, from the skill with which they manage the reduction of fractions to nearly equal fractions of more simple terms, that they must have applied continued fractions, directly or indirectly, probably by means of this very rule. We do not mean to say that they had continued fraction, but only the processes involved in the use of them, and power of attaining their results." About this rule of Kuttaka as given by Aryabhata we read in J. A. S. B., Vol, IV, N. S., 1908, p. 137,"we do find that the Greeks carried the treatment of indeterminate equations much further than did Aryabhata and there is no doubt that they were able to manipulate indeterminates of the first degree in the manner indicated in the rule of Aryabhata." The first part of this statement is quite untrue at least as far as indeterminate

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architecture raised upon it. It is a great misfortune of our country that it lacks its own "firm, well informed and persevering champions." The vast fields of research have been partially but most inadequately explored by some western scholars, who, for want of a true insight into the institutions of the country and in the absence of true native guides, have been frequently lost and bewildered in the vast forests of ruins, and in their efforts to reach the clear and solid ground of truth, have been led to conclusions which have startled the native scholars of the country. Take the Vedas as interpreted by the Westerners: the growing indigenous scholarship is now sure that, though not without some good points in it, the method is radically wrong. So it must be with regard to the other departments. Verily India does not know whether to be more thankful or otherwise for these labours, bestowed upon her antiquity. It is certain, however that if ever the work of Indian research is taken up by Indian scholars and in the right Indian spirit, the task before them will be doubly arduous and difficult on account of the labours of the Western workers whose conclusions they will have first to rebut and destroy or materially modify before it is rendered possible for them to construct new theories more in harmony with the spirit of truth than those of their predecessors.

For do but remark the result of Dr. Spooner's labours: Did any one in India notice in the literature, history, tradition or fables of the country anything which even remotely suggested the Persian origin of the Mauryas or of Buddha? Did the Buddhists themselves ever dream that the great sage and founder of their religion was sprung of Persian stock and was in his younger days a follower of Zoroastrianism? And yet this is said to be established by facts and inferences which it is alleged are difficult to question.

Mr. Ramchandra Venayak Patvardhan has strongly criticised the arguments of Dr. Spooner from the Indian point of view. We make the following extracts from his articles which appeared in the *Mahratta*:—

"Dr. Spooner who appears to have only echoed the expressions of Mr. Vincent A. Smith and others has simply reiterated the unverified dogma that the architecture of Patalipu ra is purely Persian. It would be highly delightful if their *exact form* could now be restored in a drawing. The existing buildings at Persepolis (in Iran) occupy a position on an elevated platform 40 ft. above the level of the adjoining country and approached by a grand flight of steps, each being 22 feet long. Having ascended these the visitor would pass through two grand gateways with

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portions more or less perfect of four columns 45 feet high. "*Nothing further has been discovered*," says Dr. Cleghorn, "*which would throw light on the general plan of the building*." We have *only fragments* of these buildings *with no history or tradition to guide us as to their perfect forms*. It is most significant, however, that no histotrian or antiquarian has ever suggested that the ancient Persians themselves *could invent* and develop the style peculiar to their architecture. A well-informed historian of Persia says, "We cannot avoid inferring that it was from the Medes that the Persians derived with the rest of their civilisation the art of the architecture also." The sculpture of Persepolis is obviously derived from the Magian religion which prevailed among the Medes whose civilization, through their religion extended to the East as far as the borders of India.

"In order to show that Chandragupta was a Persian and Zoroastrian, Dr. Spooner has made the most futile and ridiculous attempt of reading into the appellation Maurya (the matronynic name of the Guptas) traces of Persian origin. As regards the identification of Indian words with those of Persian origin, Dr. Spooner's attempt is open to most serious objections on acknowledged phonetic and philological grounds. The liberties taken in identifying Maya with Mazda, and Maurya with Murghab are so indefeasible as to border on the ludicrous. It reminds one of Mr. Wilferd, or Mr. Pockoke whose burlesque efforts to philologically connect Argolis with Agrawalla, or Attica with Attoc or Hercules with Harikulacan hardly suppress the reader's ripples of laughter. If we took the same liberties as Dr. Spooner has done, we could connect Sushan in Persia with Suakin in Africa, or the Medes of Iran with the Mossa-Medes of Angola, thus exhibiting the early Persians as identical in race and religion with the Negroes of Ethiopia. Even supposing for argument's sake that the mother of Chandragupta was a Persian beauty just as one of his own wives was a Greek princess he cannot be called a Persian king for his father king Nanda was an Indian Kshatriya. The celebrated Behistun inscription of Darius makes no mention of India, among the countries conquered by Darius. Darius himself never included the name of India among the Satrapies of Persia.

"If it should be conceded that there is a resemblance between the ancient architecture of Pataliputra and that exhibited by the restored ruins of Persepolis the resemblance may be accidental or suggestive of the influence of one country over the other. But there is therefore no question of India having been influenced by the architecture of Persia, for Persia herself was a borrower from Bactria, the district much nearer to India than Persepolis. Is it then conceivable that India had no architecture of her own? Ramayana and the works of Panini establish beyond doubt the fact that many centuries before the rise of Persians under the Achaemenians, India had developed a wonderful style of architecture and sculpture. The fabulous monsters, *e. g.*, the griffins often engraved in ancient sculpures have been declared by connoisseurs to be purely of Indian origin [*vide* Heeren's Researches]. Mr. Edward Meyer has clearly pointed

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out that in the inscriptions on his tomb, Kind Darius calls himself with pride not only a Persian but also an 'Aryan of Aryan race." He boasts that he was the first to draw up Aryan inscription and to send them into all countries. No doubt the word Aryan has been used in the "Avesta" as "Airya," but when King Darius calls himself not only Persian son of a Persian but also Aryan son of an Aryan we must interpret the word Persian to mean the Parsis and the word Aryan to mean the Indo-Aryans of India. We cannot therefore help affirming that it was to Araina or to India that the Persians of those days looked with proud veneration for example and guidance, and were in no small degree benefitted by our civilisation and culture.

"Dr. Spooner believes that the *Mahabharat* actually describes the edifices of Pataliputra and regards them as the handiwork of Asura Maya. But we beg to point out that the *Mahabharat* contains no reference at all to Pataliputra, to the Nandas or to Chandragupta either. In this instance there has evidently been a confusion of ideas. The magnificent palace constructed by Maya was situated at Hastinapura near Delhi and not at Patna. The palace was built not for any foreign people but for the assembly convened by Yudhisthira, and it would be an inexcusable anchronism to connect it in any way with Chandragupta whose reign was separeatd by more than a thousand years from that of Yudhishthira.

"The Brahmi alphabet in which some of Asoka's inscriptions are engraved, has been connected by Dr. Spooner with the Phœnician syllabary. But a careful comparison of the Syriac or Phœnician characters with the Brahmi of the Indian inscription reveals no such resemblance as should warrant the affirmation of connection between the two. Even if a similarity in kind were to be assumed, it ought to never justify the conclusion that the Brahmi was descended from the Phœnician. Both the Egyptian and the Hittie script are hieroglyphic in kind, but Prof. Sayce who carefully studied the two, came to the conclusion that the Hittie hieroglyphics are "a thing utterly apart" and that the script of the Hitties might have an altogether independent origin. Why then should not a similar conclusion be drawn from a comparison of the Phoenician and the Brahmi alphabets? The writer has compared the Rummindei inscription with the Phœnician inscriptions on the Moabite stone and Tamassus slab, and found that there is a world of difference between the two sets. The Brahmi is written from left to right; while with all of the Semetic alphabets the reverse is the case. But the point of the utmost importance is the formation in the Brahmi of conjunct consonants and the combination of vowels and consonants to form complete letters. This may be regarded as a fact of vital and radical difference which must dispose of once for all the allegation of a connection between the Phœnician and Brahmi alphabets. The Greeks themselves admit that they adopted the Phœnician alphabet and modified it to suit their purpose. But not even the versatile intellect of the Hellenes could mould the Semetic script in such a way as to attain the scientific precision which the Brahmi had

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achieved in uniting the vowels and consonants to form letters. Indeed no alphabet which has had a Semetic basis could attain that perfection. It seems therefore most unscientific and unnatural to assign to the Brahmi a Phœnician pedigree."

The Hindi Literary Conference.

Judged by the great and earnest preparations that are being made by the Reception Committee, the coming session of the Hindi Literary Conference to be held at Lahore promises to be a great success. The President has not yet been elected and it is said that much of the success of the Conference will depend upon the personality of the President. But are we to rest satisfied with such successes alone——the successes which consist only in demonstrations, in the delivering of fine and eloquent speeches, the passing of a large number of strong resolutions, the clapping of hands and nothing more practical. Already the stopping of a number of Hindi newspapers and periodicals has cast a partial gloom over some enthusiastic minds. Would it not be better, therefore, to adopt a plan which would gradually work itself into great and enduring results. Doubtless such a plan is most urgently needed. As to the lines upon which such a scheme should be based we beg to make the following few suggestions for the consideration of the Conference.

The study of Hindi suffers greatly on account of the increased importance of English, the vernaculars and the court languages in the different provinces. In a word, the official influence works against it. There are great inducements for learning the court vernacular and the king's language, provision for the study of which is made everywhere nigh at hand. Indeed, every one, to be of some use in the world, must possess an adequate knowledge of these two. The study of Hindi must perforce come afterwards. There is but little worldly use of it at the present day; there is some religious use by exploiting which we can expect to neutralise the official influence working against it. A wave of enthusiasm has passed over the country and the people feel deeply and sincerely the need for an Indian *lingua franca* to unite as in a common knot the different portions of this vast country. How can the knowlege of Hindi be made widespread? As for boys, only a very few can take to a study of it while in the school. Grown up persons may take to it rather seriously; but with what result? The forming of Devnagri characters is easily learnt and efforts are made to intersperse conversation with Hindi words and phrases. The progress is here arrested by an unforeseen obstacle. The zealous student abruptly finds in him no inclination to burden his

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memory with the Hindi Technical terms. He knows his subject in English and Urdu and feels no immediate need for worrying himself with other things which cannot, in all probability, add much to the sum total of his knowledge. In 90 cases out of 100, the zealous advocates of Hindi know very little beyond the characters. Reading of Hindi literature which cannot be carried on without much effort, is distasteful and cumbersome ; writing is out of the question. If a man can understand Hindi speeches and this has been found consistent with inability to talk fluently in it, he may take himself to be a scholar of Hindi.

Thus the advocates of Hindi should know that their propaganda cannot be really and effectually successful, so long as Hindi continues to receive the third-rate importance that it now receives and so long as it continues to be studied at a later age. Childhood is the right time for really learning a new language; in those days there is time available and sufficient inducements, for the purpose, while the attention is undistracted with the press of business which must come in with the advance of age. Let us, therefore, somehow reverse the order and position of Urdu, English and Hindi. Government help cannot be depended upon. Indeed it is hardly to, be expected that the Government would make a provision for it in the schools. Let each Hindu parent, therefore, send his son to the *Dharamsala* before he sends him to *school*. These former places are the relics of the primitive forms of schools and continue to do their useful work at remote places, teaching according to the requirements—mostly religious—of the people, Gurmukhi, Hindi or other vernaculars. In a short time the *Panda* will teach him the rudiments of Hindi and introduce him to several books. But there should be a goal of this study. For this purpose there should be in Hindi a text book of such surpassing religious value and deep sanctity—we would suggest the *Satyarath Prakash*—the introduction to and indeed the free reading of which should be the goal of the child's earliest study. And here we can not but eulogize the very keenest foresight of the great modern sage—Rishi Dayanand—who, though his mother language was a different dialect, employed Hindi to deliver his sacred message to India and the whole world. We see now why the Rishi was unwilling to have his books translated into the other vernaculars of the country. So the child should learn sufficient Hindi to enable him to peruse, without much difficulty the religious books which should be in Hindi. To keep his study afresh the boy should feel it to be his bounden duty—such should be the sanctity of the books,—to read them every morning before he leaves for school, and the adult before he commences his day's work. Such a course will develop in them piety and love and enthusiasm for religion, while it will keep anew and even promote the

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advantages of their earliest study. We hope, the system would prove wonderfully effective; and could the different sects settle their differences and embody their united faith in the true Vedic Religion and recognise one single book for the purpose, the Hindu nation would regain its primitive glory and would once more begin its race afresh and run abreast of the youngest and the most active of the nations of the world.

A Gleam of Light in the still Benighted Presidency.

It is about a month since we received a copy of Mr. V. S. Srinivasa Shastri's pamphlet named 'A conscience clause for Indians in the Indian Education Codes and we have little hesitation in making the confession that we set it down as one embodying a measure typical of the society which tries to serve India by working on the lines of least resistance; as one too which did not require our special and immediate attention. But things do not certainly move in the same way in the Madras Presidency as they do in the other parts of India and even in the whole world. For did we not—and here we make another confession—hold a similar view of the late Post Puberty Marriage Bill and could there be a piece of permissive legislation less effective in its aims, and yet the whole of India knows what a storm of opposition, abuse and criticism did it excite in that Presidency—opposition, abuse and criticism, indeed, which overwhelmed it like a mountain falling upon a newly-fledged sparrow. A fiercer opposition, a louder torrent of abuse and a more malicious and jealousy-provoked criticism—coming mainly from the Christian quarter—seems to be determining a similar fate for Mr. Sastri's new measure. Verily, verily, Madras is still a benighted Presidency and one which—or at least the Hindu section of which—is steeped in utter darkness. The feeble gleams of light emerging now and then from the Servants of India Society quarters serve only to make visible the great overhanging gloom. The following facts confirm our first impression.

Who in India does not know that, whatever their means—and they are many and various—the aim of all Christian missionaries is proselytisation. And yet that does not seem to have been at all realized in the Southern India. Sometime back a Madrassee Hindu youngman who seemed to be very keen about social reform and uplift movement stayed with us for a few days. On being asked what were his lines of work, he immediately replied as follows, "Well," said he, "I will co-operate with the Christian missionaries in giving

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moral lessons to the people in the villages and in raising their social status." "Co-operate with the Cristians?" answered the astonished writer, "you might as well say that you would co-operate with them for facilitating their work of conversion. For what else could such co-operation mean." We do not attach much weight to what this young men said to us about the Presidency, but the truth of his statement, in this case seems to be borne out by other independent facts. For did not the Hindus of the Presidency, the other day, pass resolutions thanking the Christians for their so kindly giving the advantage of education to their boys and girls and, they might very well have added for thus depriving Hinduism of some of its dear children by converting them to Christianity and for indoctrinating the rest with their dogmas. All whose enterprise fails at other places find a very congenial ground for them in India and more especially in Madras. Here the Christian missionary finds it easy to set up as an advocate of social reform among the Hindus. Here again has the occult cult of Mrs. Besant, after being threatened with extinction at another place, found a very fertile soil at Adyar. And so on.

And how are the Hindus of this Presidency trying to ameliorate their condition! Let their apparent mouthpiece—the *Hindu*—come up with a reply. And here let us remark that for the last one year and more we have been turning the pages of this otherwise excellent paper, some times eighteen and sometimes twenty, but never, never have we been fortunate enough to light upon, in its editorial columns a single paragraph vigorously advocating Hindu rights and defending Hindu interests. As to the people themselves the following lines taken from an article in a Madras weekly are significant. Says the writer.

> "We have come down to such a level of degradation that if we want a hospital for our sick, we expect a Christian missionary to open one; if we want an orphanage for our starving orphans we again expect a missionary to open one."

The Conscience Clause.

For these people especially it is that Mr. Sastri seeks a conscience clause to be introduced in the Indian education codes. The yoke of the missionary is the heaviest in Madras, and even Mr. Sastri has begun to feel it but now. We fear, however, that, if the proposal comes for a discussion before the people of the southern Presidency, they will decry it, more or less in the same manner, as they did

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his Post Puberty Marriage Bill. It ought really to prove a boon to the people of India, especially the Hindus whose ranks are being daily thinned by the work of the missionaries. The Punjab as also some other parts of the Northern India will not lose, will on the whole certainly gain if the introduction of the Conscience Clause can make the missionaries stop their work here. But that will not be. The Christians may still further slacken their educational activity—they are by no means very enthusiastic about it now—but they will certainly not shut up all their schools and colleges after the introduction of the Conscience Clause. At present, there is in the Punjab at least one missionary girls' school the workers of which have voluntarily given up the teaching of Bible to the school classes. This precedent, we venture to think, should remove most of the doubts of Mr. Sastri's antagonists in this case, about the possible cessation of missionary educational work, which even if it were to come about would, in the long run, not be so much for our harm as for our immense ultimate good.

Alas, why should we think that missionaries are indispensable for us in so many ways? Does it not imply a deplorable want of self-respect which Mr. Sastri wants to being back to us? And does the average leader of our nation realise how is his cry for self-government likely to interpreted by the average Britisher when he reads his claims in the light of the facts of such abject dependence and servility as ours?

So much for the expediency upon which so many of the opposers of Mr. Sastri's proposal have based their arguments. As for the Christian papers who have criticised Mr. Sastri for holding out such 'distorted views' the less said the better. Misguided as they are by a blind zeal for Christianity, they would not see at truth in its own light. One of them, to wit, The Social Reform Advocate, conveniently develops an argument criticising Mr. Sastri's measure as denominational in aim and spirit and as one which though flawless in theory, is calculated to hit hard the missionary propaganda—which is certainly true. But why should it, as the paper recommends, be withheld therefore, is it that the Christians who have so long been teaching Bible in their schools have, out of long practice, created for themselves a right to continue the same in the future. That seems really to be the basis of the argument of the Christian paper and it ought to serve to show to the Hindus that the sooner they learn to do without the help of the missionary the better. Our fears indeed are that even after the Conscience Clause has been granted, as we hope it will be, the missionaries will only be too willing to render us their help. The justice of the Consience Clause

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is now admitted all over the civilized world. The Secretary of State for India himself when last confronted with the question, did not grant it because he found no demand for it, or as Mr. Sastri tells us "because the people of India made no great fuss about it, at any rate not so great fuss as to justify a rebuff to the Missionary Council of the day." There is no doubt that the Conscience Clause is needed, and if we make the necessary amount of fuss about it, it will be possible for us to gain our object inspite of the unmeaning criticism of the Christians.

Rights and Responsibilities.

The progress of Western Civilization has been the gradual discovery of the Individual—of his rights far more than his responsibilities. The old old question, 'Am I my brother's keeper' was never answered with greater precision than at present. The newest question, what are my rights is the keynote of the modern world. The freedom of women was late to be recognised, so also their rights, which will have to be granted in full sooner or later. For the civilization will make its way through thick and thin. Women's suffrage was the burning question of the day before the war began, and it is expected once more to engage the world's greatest attention as soon as a peace is concluded. We have seen how increasingly indifferent are the educated women becoming to the performance of their natural duties, the reason evidently being that they are now giving far more attention to the acquirement of their fancied and unnatural rights. Here is a fresh example which is not a little humorous. The forum for August has the following parrgraph on

More Hyphens.

"An admirable idea has been given renewed prominence by some of the more enterprising champions of the sex that has so long been unfairly compelled to accept the reputation of weakness. The demand is that fathers shall no longer enjoy a monopoly in supplying surnames for their children. The child is a joint product and should carry a double label to indicate its origin. In the name of liberty and equality, why should the maternal cognomen be submerged? Women no longer surrender their rights (and privileges) to the life companions whom they select. Why should they surrender their perfectly good names? The claim is just and hyphens are convenient. When Miss Smith marries Mr. Jones their children should obviously be Smith—Joneses or Jones—Smiths. And when Miss Smith—Jones in due course marries Mr. Brown—Robinson, it is still quite clear that the little Smith—Jones—Brown—Robinsons or Brown—Robinsons—Jones—Smiths will be provided with names that

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will stand a good deal of wear and tear, and incidentally add charm to the directory and the telephone book. But when the eldest or the youngest or the intermediate Brown-Robinson—Jones—Smith reaches maturity and is united to Miss Cholondeley—Marjoribanks—Crespigney—Farquhar, the blended names of the offspring will send thrills through any drawing-room and bring a moment's nervousness to the most accomplished announcer. Further generations need not here be passed in review; they may be left to their own exhilarating surplusage. But there is certainly a great deal in the idea—since merely six degrees of matrimony will aclieve sixty three hyphens, while eight would revel in two hundred and fifty five. Some of these unfortunately will have to be thrown into the discard. To prevent a serious disaster to the feminist movement a suggestion for securing simplicity may be given here: let the first and the last names be perpetuated. So the offsping of Smith—Jones—Brown—Robinson marriage will be Smith—Robinsons and similarly for all entanglements, the girls thus contributing an unquenchable Smith to the matrimonial alliance of names, while boys would have a permanent Robinson to depend upon whatever might be its temporary hyphenated companion.

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

Translated from Sanskrit by Pt. Ghasi Ram, M.A., LL.B.

(CONTINUED FROM PAGE 246).

On the name of Veda.

The name Veda is applicable to the Samhita or the mantra portion only. It cannot be admitted to apply to the Brahmanas even though Katyayana says that Veda is the name of both the mantra and the Brahmana portions. The Brahmanas do not deserve to be called by the name Veda because they have been given the names of Purana and Itihasa. They are Vedic glosses and are not the words of God but merely the works of rishis and the products of human intellect; also, because other rishis except Katyayana have refused to call them by the name Veda. The Brahmanas contain narratives of the events of human history and mention men (who took part in them) by their names. The mantra portion contains no such narratives. Some one might here object that the names of rishis are seen occurring in the Yajurveda (III 62*) &c., and so far as the narration of historical events goes the Vedas are at a par with the Brahmanas and there seems no reason why the name Veda should not be applied to them also. Such an objection is erroneous, for, the words Jamadagni and Kashyapa in the above mantra are not the names of men in flesh and blood. The Shatapatha VIII † says 'Verily the rishi Jamadagni is the eye, for, with it the world sees and thinks, therefore, the rishi Jamadagni is the eye ! Hence Jamadagni means the eye. Again, in VII 5‡ the Shatapatha says that Kashyapa

* त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्। यद्देवेषु त्र्यायुषं तन्नोऽस्तु त्र्यायुषम्॥ यजु०, अ० ३ मं० २

† चक्षुर्वैजमदग्निर्ऋषिर्यदनेन जगत्पश्यत्यथा मनुते तस्माच्चक्षुर्जमदग्निर्ऋषिः। श० कां ८ अ० १

‡ कश्यपो वै कूर्म्मः प्राणो वै। श० क० ७ अ० ५

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is Kurma and, Kurma is Prana. Kashyapa and Kurma are, therefore, the names of *Prana* (vital breath). It is called Kurma (tortoise) because its seat in the navel of the body is of a tortoise-like shape. The above mantra contains only the following prayer to God. "O Lord of the universe, may our eyes called Jamadgni and our *Prana* called Kurma last for three terms of life, *i. e.*, for three hundred years. May our life be full of the powers and influences of learning like the life of the learned and may its term be prolonged three times. [The eye is here used as a generic term for the senses and the prana for the mind, &c. The word *deva* according to the Shatapatha III. 7* 'The learned are doubtless the devas' means a learned man]. May we retain the vigour of our senses and mind unimpaired and remain happy throughout our trebled lives so that we may be able to enjoy them! The mantra inculcates another lesson also and it is that by obeying the good rules of Brahmacharya, &c., men can prolong their lives three times. It is, therefore, evident that in the Vedas the words Jamadagni, &c., are mere connotative terms. There is not the slightest trace of history in the mantra portion. Consequently, Sayanacharya is in error whenever he interprets a mantra as referring to historcal events in his commentary the Vedaprakasha.

Now we proceed to show that Itihasa, Purana, &c., are the names of the Brahmanas only and not of such books as the Shrimad Bhagvata and the Brahmavai Varta, &c. It is true that in the Brahmanas, and the books composed in Sutras (aphorisms) we come across such words as Brahmanas, Itihasas, Puranas, Gathas, Kalpas, Narashansis, in connection with the procedure prescribed for the Brahmayajna and although these words occur in the Atharva-

* विद्वा ँसोहि देवा श० कां० अ० ७

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veda XV 30 1-4* they cannot be taken as the names which might be applied to other books than the Brahmanas such as the Bhagavata, &c. The Brahmanas cantain Itihasa (historical tradition) &c. For example. 'There was a war between the Devas and Asuras.'† Those portions of the Brahmanas which describe the state existing prior to the creation of the world are called Purana, *e.g.*, 'In the beginning, my dear, there was that only which is, one only, without a second.' Chhandogyopanishad VI 2-1- ‡ 'Verily, in the beginning there was Atma one only. There was nothing else blinking (living) whatsoever.' Aitareyaranyakopanishad II 1-1-1 § Verily in the beginning this (universe) was Apah, was Salila only. Shatapatha XI 1-6-1 ‖ In the beginning this (universe) was no-thing. Shatapatha ¶ Those portions of the Brahmanas are called Kalpa which explain the power or utility of a Vedic verse, *e.g.*, in the first mantra of the Yajurveda 'Ishe tvorje tva, &c , the words Ishe tva are pronounced for rain and the words Urje tva, for the (food) essence, which springs from rain. Shatapatha I. 7-1-28 Savitri, indeed, is the prasavitri (impeller) of the

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* स बृहतीं दिशमनुव्यचलत् । तामतिहासश्च पुराणं च गाथाश्च नाराशंसी श्चानुव्यचलन् । इतिहासस्य च वै स पुराणस्य च गथानांच नाराशंसीनां च प्रियं धाम भवति य एवं वेद ॥ अथर्व० कां० १५ प्रपा० ३० अनु० १ मं० ४

† देवाऽसुराः संयत्ता आसन् ॥ शतपथ

‡ सदेव सोम्येदमग्र आसीदेक मेवाद्वितीयम् ॥ छान्दो० प्रपा० ६ खं० २ मं० १

§ आत्मा वा इदमेकमेवाऽग्रे आसीन्नान्यत्किं चनमिषत् ॥ ऐतरेयारण्यकोपनि

‖ आपो हुवा इदमग्रे सलिलमेवास । श० कां० १३ खं० १ ब्रा० ६ कं० १

¶ इदं वा अग्रे नैव किं चिदास । श०

* इषेत्वोर्जेत्वेति वृष्ट्यै तदाह यदाहेषेत्वेत्वूर्जे त्वेति यो वृष्टा ह्यन्नसो जायते तस्मै तदाह ॥ श० कां० १ खं० ७ ब्रा० १ कं० २

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devas. Shatapatha I. 7-1-4.* The Gathas are the dialogues such as the one between Yajnavalkya and Janaka or the dialogues in the form of questions and answers as the one between Gargi and Maitreyi in the Shatapatha Brahmana. According to the Acharya Yaska a Narashansi is that story which contains a eulogy on or by men. Nirukta VIII 6.† The word Narashansi should be applied to such stories only as are contained in the Brahmanas, the Nirukta, &c., and to no other. In the above quotation, the Brahmanas are the things named and the words Itihasa, &c, are only their names, *e. g.* It is said; Know the Brahamanas only as Itihasas, Puranas, Kalpas, Gathas and Narashansis ‡ The gloss on the Niyayadarshana II. 2. 60§ is also our authority, Vatsayayana in his comment on this aphorism says: 'Oral testimony also is of probative value, because in ordinary parlance and in the Brahmanas three divisions of propositions are recognised.' The meaning of this is that the words used in the Brahmanas are not Vedic, but only Loukika (in ordinary use). Their three divisions are described as follows. They are used as mandatory rules, or as explanatory remarks or as supplementary repetitions. II. 2. 61. ‖ The gloss explains this to mean that the propositions of the Brahmanas either lay down mandatory rules or contain explanatory remarks or supplementary repetitions. A mandatory rule commands the doing of a thing II. 2. 62.* The gloss says that a mandatory rule is that which commands or impels, *e.g.*,

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* सविता वै देवानां प्रसवितृणां सावितृ प्रसूताः । श० कां० १ खं० ७ ब्रा० १ कं०

† नराशंस यज्ञ इति काथक्यो नराऽस्मिन्नासीनाः संसन्त्यग्निरिति शाकपूणिर्नरैः प्रशस्यो भवति । नि० अ० ८ खं ६

‡ ब्राह्मणान्येवेतिहासान् जानीयात् पुराणानि कल्पवान् गाथा नाराशंसीश्चेति।

§ वाक्य विभागस्य चार्थग्रहणात् । न्या० अ० २ आ० २ सू० ६०

‖ विध्यर्थवादानुवाद वचन विनियोगात् । न्या० अ० २ आ० २ सू० ६१

* विधिर्विधायकः । न्या० अ० २ आ० २ सू० ६२

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the following proposition (of the Brahmanas) is a command or an injunction. A man who desires Svarga (happiness) ought to perform the Agnihotra. An explanatory remark (Arthavada) is either commendatory (stuti) or dissuasive (ninda) or lays down two different ways of doing a thing (parakriti) or shows the way of doing it by referring to historical examples (Purakalpa) II. 2. 63.* The gloss on this says that a commendatory remark (stuti) points out the good results that flow from obeying a mandatory rule. Its object is the creation of faith in the doer so that he may have faith in that which is commended and by hearing its results man be moved to act in accordance with it, *e. g.*, the proposition that the learned by performing the Yajna conquered all and obtained every thing; consequently, he who performs the Yajna conquers all and obtains everything. A dissuasive remark (ninda) sets forth the bad results of violating a command. Its object is to serve as a deterrent so that men may not do that which is censured. Its example is the following proposition. The Jyotishtoma is the first of the Yajnas. He, who performs another Yajna without performing it first, falls into a pit or his Yajna becomes useless. Parakriti describes the different ways of carrying out a command, *e. g.*, it is laid down that one should perform the stoma of ghee drops (Prishadajya) which are the vital breath of fire. Now, some perform it by dipping the ladle in water, but the Charakadhvaryas let the ghee drops fall into the water from the ladle. Purakalpa, *i. e.*, historical illustration is to illustrate a mandatory rule by means of a historical example, *e. g.*, "The Brahmanas praised the Smastoma Yajna, consequently we also should extend it." The *parakriti* and purakalpa come under the category of Arthavada (explanatory remark) because they also describe the good and bad results of an action and also because they are sometimes helpful in explaining the meaning of a mandatory rule.

* स्तुतिर्निन्दापरकृति पुराकल्प इत्यर्थवादः । न्या० अ० २ आ० २ ष० ६३

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"Anuvada, *i. e.*, explanatory repetition is the repetition of a mandatory rule". Nyaya II. 2. 64.* According to Vatsyayana it is of two kinds, *viz.*, (1) repetition of the words and (2) repetition of the sense. "The proofs (pramans) are not four only because historical tradition, necessary implication, possibility, and non-existence also are proofs". Nyaya II. 2. 1. § Vatsyayana's gloss on this aphorism says: "These four are not the only proofs, for, historical tradition, necessary implication, possibility and non-existence also are proofs. Historical tradition is that whose author is unknown, but which has come down to us in the same form from former times.

These quotations also are an authority for the view that by the word Itihasa, &c., we should understand the Brahmanas alone and no other books.

Again, the Brahmanas are only the commentaries on the Vedas and not the Vedas themselves. This is shown by the fact that Brahmanas first quote the Vedic verses Ishetvorje, &c., and then proceed to explain them, *vide* Shatapatha I. 7.

There is again the following passage in the Mahabhashya: "Of what words? Of the Vedic words and of the words used in common speech. The examples of the words used in common speech are, cow, horse, man, elephant, parrot, deer, and Brahmanas, etc. The examples of Vedic words are Shanno devirabhishtaye (Atharvaveda) Ishetvorje tva, &c, (Yajurveda) agnim Ide purohitam, &c., (Rigveda) and Agna áyáhi vitaye (Samaveda)'†

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* विधिर्विहितस्यानुवादः । न्याय अ० २ आ० सू० ६४

† न चतुष्ट्वमैतिह्यार्थापत्ति सम्भवाभाव प्रामाण्यात् । न्याय० अ० २ आ० २ सू० १

† In quoting the opening verses of the four Vedas by way of examples of the Vedic words Patanjali quotes शन्नोदेवी रभिष्टये as the first verse of the Atharvaveda. That Veda now begins with the verse ये त्रिषताः परियन्ति &c. This shows that the arrangement of the verses has undergone some change since the time of the author of the Mahabhashya, शन्नोदेवी, &c., now appears as the first verses of the 6th Sukta of the first Kanda.

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If the author had intended to include Brahmanas among the Vedas he would have surely given examples from them also. As the author of the Mahabhashya believed that the Mantra portion only was the Veda, he quoted portions of the first verses of the four Vedas by way of examples of the Vedic words. On the other hand, the examples which he has given of the words used in common speech are applicable to the Brahmanas because such words are found to have been used in them.

In the following aphorisms the Acharya Panini has treated the Vedas and the Brahmanas as different from one another. "The object of the verb 'div' having the sense of dealing or gambling takes the second case affix in Brahmana literature." Ashtadhayayi II. 3. 60, In the chhandas sixth case is use diversely with the force of the fourth case affix. "*Ibid* II. 3. 62." The affix णिनो comes in the sense of 'enounced by him' after a word in the third case in construction, when it denotes a Brahmana or Kalpa work enounced by ancient sages." *Ibid* IV. 3. 105.*

The last aphorism quoted above shows that the Brahmanas and Kalpas which are the works of the ancient sages Brahma, &c., are Vedic glosses only. And for this reason they have been given the names Purana and Itihasa. If in these aphorisms the intention had been to call the chhandas and the Brahmanas by the name Veda the use of the word chhandas in the above mentioned aphorism would be meaningless, because the term Brahmana (which in that case would include the term chhandas) had been already used in the first aphorism quoted above. It is, therefore, evident that Veda is not the name of the Brahmanas.

Again, the terms Brahma is synoymous with Brahmana; *vide* Shatapatha XIII. 1 where Brahman is used as a

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* द्वितीया ब्राह्मणे । अष्टा० अ० २ पा० ३ सू० ६०
चतुर्थ्यर्थे बहुल छन्दसि । अष्टा० अ० पा० ३ सू० ६२
पुराण प्रोक्तेषु ब्राह्मण कल्पेषु । अष्टा० अ० ४ पा० ३ सू० १०५

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synonym of Brahmana* See also the Grammatical commentary, the Mahabhashya V 1.1: where it is said that the words Brahma and Brahmana have the same meaning. †

The Brahmanas are the Vedic glosses composed by the Brahman seers who were learned in the four Vedas.

It is not correct to say that Katyayana gives the name to the Brahmanas on account of their having a constant connection with the Vedas. For, Katyayana has not said so himself and the other seers do not treat the Brahmanas as Vedas. In this way also, the Brahmanas cannot be called Vedas. We have thus proved by quoting numerous authorities that Veda is the name of the mantra (portion) only.

As to the question whether the Brahmanas are or are not of equal authority to the Vedas, we say that they are not entitled to have the same authority as the Vedas, for not being the word of God, they are of authority only in so far as they are consistent with the Vedas. They, however, possess a secondary or derivative authority.

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* ब्रह्म वै ब्राह्मणः क्षत्रं राजान्यः । शत० कां० ३ अ० १

† समानार्थौ वेतौ ब्रह्मन्शब्दो ब्राह्मणशब्दश्च । महाभा० अ०५ पा०१ अ०१

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THE GREAT WAR—AND AFTER?

A Plea for the Spiritual Basis of Life.

By Mrs. J. Stannard.

As these lines are penned Europe is still in the throes of the most pitiless, and fratricidal war in human history. All is still in the crucible, and the fact has to be faced that this calamitous and demoralising strife revealing more extremes between ignominy and heroism than perhaps ever before recorded, shows how little human nature changes even under long surface coverings of high civilisation. The fact has to be acknowledged that this titanic struggle for power is waged among Christian nations of the first order. It is a "white man's" war—and provides an object lesson to the world in the abject collapse of all that religion, morals or science should have power to maintain and impose.

Ruefully have we of the too often proclaimed "Superior races" in the west to acknowledge the downfall of pious sentiments and complacent satisfaction, also of arrogant self-assertion in western moral and material values. Surely God's estimation of man cannot be the usual one man ever tries to place on his own worth and superiority. A better approximation of what the human will is capable is revealed when we meet the wonders of self-sacrifice, heroism and love for until man is in death grips with the mighty forces of life when life and death play their final joust, then alone does the individual seem to touch the hem of the divine robe of Being or the heart of the **One** beat in unison with a more Godlike man. There are times when the petty differences of race, creed, caste, colour, all the lesser barriers mankind so loves to honor, shrivel back into the nothing they spiritually are and life rises to the dignity of its own essential comradeship and beauty. That a universal era of better understanding between peoples based on a true and abiding mutual

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respect must eventually work out is undoubted but that such a desired end could ever materialise without the great and radical changes in views and sentiments such immense wars provide may be doubted. All existent values, moral and ethical, come under the fierce light of public scrutiny and criticism and out of this in due time will emerge, one hopes, a permanent public conscience of higher order enabling saner and juster international laws to be estblished. This in itself, will be as great a gain in experience as any other and worth some sacrifice to achieve. We have seen for almost the first time in history, the great west call to the great east for its warriors and they went as comrades with their help and cheer in the hour of need, and as men stood shoulder to shoulder in mud ditches for a common cause, very little would be felt of those external differences of color and religion which form so many causes for misunderstandings in times of peace. The hidden mystery of life, its grand solidarity, its permanent compensations in soul values, these will ever rise above the limitations of intellectual categories and inevitably some when and where establish affinities in the higher realms of heart.

It is probable that wars in the days of the great Greek and Assyrian invasions, when the fierce hordes of a Nimrod or Sennacharib, swept their devastating ways through smaller States, much as has been done to day on a larger scale in Belgium and also when the numerically inferior Jews ruled before incendiary armies that gave no quarter on puntive expeditons, quite similar acts and brutalities prevailed. Western races had, one feels, no real warranty for concluding (as many complacently did) that ancient war barbarities were no longer possible in a 20th century campaign. Since our modern social Christian order has not yet succeeded in evolving a human moral standard of diviner mould, how can there be any guarantee that the deep-seated animal and primitive fighting spirit, inherent in a human struggle, for supremacy will not emerge? That

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the one European nation which has persistently claimed to possess a more concentrated essence of religious and secular knowledge than any other should have revealed deep baseness of instinct in all its methods shows us to what length the mere outward intellectualism can deceive obscure realities of soul. The main difference between Teutonic barbarities or cunning and that of ancient times is only of death-dealing methods and mechanical appliances not in aim or ferocity of purpose. In our day it is the writer, the historian or the scientist who raises the voice on questions of national failings, broken honor or racial shortcomings, while in ancient days the public voice was heard from the priests, seers or prophets. Sometimes when notable reformers of spiritual type like Isiah, Jeramiah or Daniel arose to denounce the immoralities of their epoch, they suffered obliquy or imprisoment for *lese majeste* at the hands of rulers and Governors. A point worth noticing, and one betokening that the religious leaders were more truly benefactors to humanity than partisan politicians of to-day is that these teachers did not only warn of evils to come, nor uniformly denounce only the sins of the enemy invaders, they quite as often harangued their own people as deserving invasion and punishment for the many spiritual laws broken and moral enormities committed. The Almighty, they declared, would "purge them utterly in the fires of affliction." His flaming sword would be felt throughout the land and would indicate the channels through which His wrath, would be directed.

Many such were the figures of speech employed to convey the material horrors of war for conquest.

The enemy hosts were compared to beasts of prey who after all acted within the law of their being much as a jackal or tiger would do when insufficiently guarded booty would be seized and a weaker object devoured. The fault lay often with the attacked, they had fallen "from

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grace" and the living protection of Jehovah. They had become sunk in self-indulgnce preaching complacent platitudes, or they were idol worshippers and generally unprogressive. To the Eastern religious teacher progress and the progressive spirit can be of one order only, it must make for higher spirituality and greater virtue and if this did *not* show then men went from real progress and did but in reality retrograde. When an ancient religion expounder declared that outraged Deity would "visit" the earth with dire afflictions he drew on the great natural phenomena such as earthquakes, epidemics and other material catastrophies to depict something of the upheavals that might be looked for as divine punitive expressions. In our day such sentiments would be considered too primitive to affect intellectually developed minds yet we have seen very many happennigs of disastrous nature in recent years that would parallel a few past prophetic warnings and would fulfil literally some of the biblical descriptions. It is useless to pretend that in any one Christian nation the ideal Christian spirit of righteousness and equity, love and justice prevailed, otherwise the terrible scenes of woe and slaughter between millions could not have taken place—nor causes therefor exist. Ancient historians in recording prophecies of the pitiless contagion of destruction which would devastate whole nations in "the last days" foretold the European blaze as the great day of *Armageddon* and that they should be literally as well as mystically fulfilled. It was believed by Jews and some Christians that the war which would seem like the end of all things would take its final stand on the plain of that name in the Holy Land of Palestine. The end of a cycle or world era when marked by violent events or convulsions was considered as typifying the "judgment day" when a general break up must take place before the new age or resurrection would be established. The world history indubitably shows us that upheavals of a cataclysmic order have taken place on earth at long intervals of time, and great cities and races have disappeared with them, many are real-

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ising to-day that a recurrence of some cyclic law is now in operation and proceeding with the prescribed work of purification, change and renewal necessary and the further development of life and thought. Out of spiritual sickness and obscurity the soul of man emerges to start again on a sounder basis and in a better if humbler frame of mind. Were these destructive and drastic changes to be wholly without utility one supposes that long ago would man have either fought himself out of existence or drifted back into mere animal savagery. Thoughtfully considered, however, we find that on the contrary combative effort is the cause of all change and a biological law of life resembling ebb and flow of a phenomenal universe. The point to be noticed is the one of *motive* forming the incentive to effort and struggle for desire and stimulating equally to good and bad. There is one kind of effort directed primarily towards predatory and egotistic ends of a ruthless kind and which is the perversion of an immutable law of evolution it is also an inversion of altruism which struggles with nobler instinct for advance and development. Only by incessant change and unfoldment does man grow in mind and soul and in eternal progression towards divine rights and powers When the understanding fails to realise how this invincible power to effort can become degraded and play the traitor to its spiritual instincts, then cataclysms and wars affecting the very foundations of society come as a natural result of cause and effect. The effort which should have tended to draw man up to higher divinor things, to the combat of sin, disease and ignorance have been directed downwards towards earth and earthly elements that enslave and destroy soul. When man unambitious of spiritual knowledge busily engages only in material acquisitions and carnal pleasures, he clings to past thoughts and old creeds for these help him, but since his destiny lies upward and forwards it no longer becomes allowable or possible to impose outworn dogmas, ancient traditions, useless habits and customs on an overgrowing expanding

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human conciousness. The tendency so recurrently noticeable in mankind to cling unduly to the past in his endeavour to mould future calculations on past values is tantamount to forcing swaddling cloths on a growing youth.

The past can and should have but a limited right over the future, and that right can be governed only by the results of practical experience and need not through theory or mere tradition.

The biblical writings upon the break up of an old order and the preparation for a new imply the need for such events in order that the new seeds, of creative mind, could germinate and push up to the spring time of renewed life; only thus could the higher wisdom penetrate and the divine sun of truth play upon the hearts of men. It is useful to our better judgment, if now and then we cast thoughts and imaginations backand compare a little the present with an almost immediate past. If one would attain a truer perspective of how the western world stood in development only one hundred years or more ago we shall have to study events and changes of so far-reaching a character, such an expansion of our intellectual horizons and material powers that we are yet unable to measure the future results.

Wars also in continuous succession, and earthquakes of considerable magnitude have been upon us, in fact unique history of every kind has filled one brief century equalling a thousand of previous times. Should we review recorded history upon ways of life, conduct and morals, learning and science again we are startled to see how narrow and mean were the limitations from which we have emerged. Perhaps our greatest blindness lay in an often utterly ignorant intolerant religious and social outlook. These were times when the term "athiest" or "agnostic" levelled at an individual was sufficient to call down floods of vituperation or unctious reprovals on unfortunate leaders of independent thinking. It was but a few years back that a campaign of exceptional bitterness and scandalous venom waged round the living

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minister of that famous city Temple of London because he had sufficient courage to publicly proclaim independent religious and liberal views. Life has moved too rapidly for any but those of old school to enable it to be grasped fully how greatly the human conscience has altered in Europe and with it ensues the demand for greater liberties. It is beside the mark to try to explain all the facts presented by a thoroughly changed modern world on the basis of mere material cause and effect.

Matters of such stupendous moment affecting the evolution of man are above the scientific or simple explanations of one or many professors. A spiritual and therefore conscious universe obeys its own laws of change and growth, its own hidden mysteries governing time and place, and these would appear subject to periodic manifestations of subtle causes known only to the Godlike laws affecting man's destiny.

In a lecture delivered by the late Professor Cramb, formerly of Queen's College, London, the following noble piece of oratory illustrative of the larger vision was uttered :—"Forces which govern action of states approximate more closely to the operation of causes in the natural world. They can be more readily grouped under laws. A science of politics thus becomes possible; a philosophy of history a pursuit. Religion is the very essence of both, history becomes religion, religion history, for ultimately the supreme actor in history and in politics is God. Time's drama world rising above world universe behind universe is His drama, its theatre this far-outspanned fabric of star drift and suns of fire clouds and sunk systems blackening in ether; and here on this planet great nations, cities, empires are the brief embodiments or the transient realisations of His desires. Thus the nearer man's portraiture of God approaches to reality the nearer will his philosophy of history approach to a complete harmony between semblance and substance that is towards truth." It is just this

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truth or the Realities of Being that humanity so persistently tends to obscure and often deliberately deforms in its love for material superficialities that are illusive and misleading. As the human races slowly "slough off" old skins of effete and selfish thinking, they wake to realise some of the perils by which their very existence was threatened. It has frequently required some deep upheaval or tragic happening to force great masses of populations out of the dead lock they themselves create in the path of progress and knowledge, then when nature has wreaked her vengeance they think once more to search for light and turn to the great teachings that down the ages wait man's practical approval and deeper attention. On all planes from the material to the metaphysical spiritual light is required, and this light can not be attained until man attempts with all sincerity his real search for truth. Out of an era that promised much and while contentedly expressing many self-congratulatory sentiments on the exceeding excellence of modern civilisation we have witnessed a complete reversion back to the old Judaic tribal God in the human idea of Divinity. In times of national stress many Christian races still feel it consistent* with piety to call down blessings on their killing and stealing.

Some of the Teuton intellectuals would appear and feel *no incongruity* in plotting and scheming for the material wealth of others while making frantic appeals to Heaven to witness the justice of their cause. Spiritual leaders have spoken as materialists and known rationalists have borrowed the terminology of spiritualists in expressing political opinions; traitors in any case to their outward professions. The human mind ever tends to juggle terms and cant phrases with facility when the obscuration

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*We learn on the authority of eyewitnesses that Germans carried out their dastardly work of incendiarisim and looting in Belgium wearing belts on which the legend "Gott mit uns "(God with us) was inscribed! Blasphemy could hardly go further.

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of truth is required and the insincere thinker becomes as expert as a conjuror with balls ! The western world is passing through the cleansing fires of fierce sorrows and when all is over, many are the views and methods of life that will radically alter. Before the west (Europe and America) lies a vast field of reconstruction to be achieved in many directions, for on certain altered concepts depends the future sane development of races. At present but one vital question stands to be asked—when all is over how are we going to set about it? How are we going to carry out the new work? Is it to be a pitiful repatching process, a mending up of old material in thought to look like new ? Or shall we make a strong straight bid for better truer designs ? There is little fear but that some deep, social and moral blots will be removed and a heightening of the moral conscience emerge, but there are still two main branches of thought requiring renewed attention and still badly in need of higher treatment and broader outlook. These are religion and education, for on these vital questions the welfare of all races depends; and if religion is the essence of history then education and all that is implied in the term becomes the crux and pivot of an evolving humanity. Religion has not yet, nor nearly yet, achieved what it might or should in the life practical, while its universal and comparative study is more or less unknown to the generality of people. If we consider education and certain questions involved, sincere thinkers will surely endorse the statement that it yet waits to be truly and logically applied in Europe and India. Its art, psychology, and religious aspect belong to certain imperative sides in the work of character-building involving methods of mind-forming order, all of which are barely past the beginning stages. We have but begun to mount the first rungs of a ladder that reaches from earth to heaven !

If the future educative methods develop the spiritual basis of thinking and give a better universal aspect to the term religion the evolving racial thought will inevitably realise that "Churchianity," sectarian fanaticism and bible

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literalisms as dogmas, etc., are not necessarily steps to Godly knowledge nor guarantees of piety. Neither it may be hoped will education be debased to mere theoretic instruction and provide channels for the dissemination of racial and patriotic partisanship. Humanity tending as it ever does to keep in old grooves of thought has built up her own and often futile barriers to hedge off brotherly feeling and the essential unity of races. Declaring for the superiority of this or that people stamping a superficial age which accepts and judges its standards by material views while intellect has been measured by its capacity for worldly success. Western races have spent much time and money in an ardent endeavour to impose their religious values on the East but as these teachings are generally in violent contrast with the forceful lives and egoistic actions of its votaries and the favorite theologies of sects so illogical, we need feel no surprise if in the direction of religion at least eastern races remain obviously un-impressed ! Older races learn by inherent intuition and acquired experience through longer cycles of time the true underlying realities of a spiritual universe and they can be depended on to preserve greater homogenity of soul and race-consciousness than our younger ones. The west has fought and battled itself out of ignorance and developed its energies in a marvellous degree on the side of science and material work. Its virile energy has been put forward in directions that make for incessant activity and physical welfare but its genius has yet to blend its thinking and doing on higher lines of soul.

There is an ever-expanding future for the ruling countries who have the insight to perceive errors, moral and material, and try to correct them, there can never be but ultimate disaster for those who persist in materialism and force a religion of ugliness on others. The day comes when a spiritually ordered universe will cast out all that impedes progress to its natural expression ruthlessly and surely. Most religions teach that God is a manifesting

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cause in and through creation and that therefore to halt or degrade a fellow being or a nation is tantamount to hating and insulting the Creator and oneself. Science can prove that this is no sentimental truism! We might ask them whether advanced nations have made any real working belief of this principle. Or does it stand for a postulate without reasonable relation to life and thought? It would seem so and in that case the future of education has still a long and useful road to travel on lines of human solidarity. Mind as it expands has to acknowledge more and more generously its spiritual obligations, we should hear more on the grandeur of religion and its unique historical value and less than ever of its sects, rituals, and doctrinal claims. If the belief is held that a Supreme Father, Creator or Unity abides as a central Fact and Eternal truth, then must every individual, concious entity in that Unity, have the inalienable right (and should have unlimited opportunity) to acquire cognisance of this truth, so that he may adjust himself to the great law. He should in truth and deed have all intellectual permissions to go by any paths his soul intuitively apprehends as suitable to his needs and to this end education should direct his steps.

When sensitive souls shrink from the effort to tread an independent path of spiritual adventure then they need but turn to the immortal pictures presented by the world's supermen, its Prophets, Messengers, Messiahs, Saviours all to humanity in their time and place. Let us study their lives and teachings those who through the ages have come as the sun from the Eastern heavens, a shining cohort, who point the way of Truth and Joy, one and all they beckon us and show how man should live and pray, act and desire if he would know God!

Is it not pitiable to feel that we must ever grope through sin and suffering towards the spiritual light when the world stands so richly dowered with heroic souls forming an unbroken chain of grand life history? Only through His

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manifestations can we know God" Bahaullah the Persian and the last great heroic figure in the world's religious history and other inspired ones live to show man how the God-like attributes are attained. What one age listens to unheeding another will mentally absorb and grow upon, therefore we shall find the teaching of true prophets capable of a dual mode of interpretation; their writngs have an outer and an inner sense, a particular and a universal application. Whether Vedic, Zoroastrian or Chinese the wisdom-teachings were uniformly directed for the upliftment of humanity and the moral life, for by the rightly ordered life only could man ever hope to approach understanding his great Source of Life. Mankind stands now at the gateway of a new era. Has the new design the outlines upon which the future work must unfold its direction and aims been presented? Has the eternal yet ever-new spirit of revelation dawned once more on human horizons? Strange as it may seem to us who only view chaos and an apparent set back to religion there are signs innumerable impressing on us the belief that great Light *has* penetrated to the soul of man. Its stirrings have wrought their work and play even now in and through the great conflict of worldly aims perverted instincts or noble sacrifices! The wine press of God drawing out the precious, and redeeming the good, crushing and rejecting for ever what is useless and bad! But the new wine of spirit fit for future consumption will hardly suit again the "old bottles" of effete ideas and narrow religious outlook; it has come through the lees of suffering and brings a new life and renewed vitality wherewith to nourish future generations. Soon will the work of rebuilding and reconsturction commence and much old material. mental and physical will be definitely discarded.

If this renewal of all things be undertaken in patience, reverence and love God's kingdom foretold of old, will after all not be so far off and its coming hastened by many a generation on earth! A reformed and purified west will

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offer a heartier and deeper hand of fellowship to the East for through the struggle a keener insight has been born and "the things that matter" have been realised.

If our prescience is true and the spirit of a higher revelation floods the globe as a future heritage to be worked out, then surely has the Great Architect once more inspired the plans and revealed the means for the rebuilding of the new Temple of man in which the Glory of God shall be manifested. A nobler and diviner humanity must emerge united, peaceful and fraternal developing in harmony the beauty and joy of life.

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SIN AGAINST THE HOLY GHOST.

(By Her Excellency Princess M. Karadja, Author of "King Solomon").

Many generations of Christians have pondered in vain upon the mysterious words of Our Lord, recorded in the three Synoptic Gospels: (Math. XII, 31-32; Mark III, 29 and Luke XII, 10.)

"All manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Why this incomprehensible distinction?

Why is a sin against the THIRD Person of Holy Trinity more unpardonable than a sin against the SECOND Person?

It is impossible to arrive at a satisfactory solution of this riddle unless we rectify our Christological notions. Their imperfection has at various periods in the world's history produced schisms, strife and regrettable disputes. The main cause of the ancient and bitter feud between Christians and Non-Christians and of the divergence of opinion actually existing between Trinitarians and Unitarians is the crude conception of absolute identity between the "Son of Man" and the Godhead.

UNION is one thing; IDENTITY is something quite different! Jesus said: I and the Father are ONE" (St John X: 30). But he added: "My Father is greater than I" St. John XIV: 28.) Never did He claim equality between Himself and Supreme Deity.

There is unity between the SUN and the SUNBEAM. They are "ONE", but they are not "IDENTICAL". A sunbeam can penetrate into my lowly dwelling, but there

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would be no room in it for the great orb of Heaven. The sunbeam partakes of the radiant nature of the great living Unit from which it emanated ; it is a Divine Messenger revealing to this dark planet the luminous nature of Higher Spheres, *but the Sunbeam is not the Sun !* If we failed to realise that there is a distinction between these two, then our conceptions concerning the heavenly Globe would be ludicrously inaccurate. The mistake in absolutely identifying Jesus of Nazareth with the Logos is hardly less glaring.

God is perfect good. Jesus was perfectly good. The "Son of Man" was an adorable and to us comprehensible manifestation of the still more adorable but to us utterly incomprehensible "Father in Heaven". In QUALITY Jesus was "God", but not in QUANTITY.

The entire Logos could not possibly incarnate in a human frame and be submitted to the limitations of time and space. The third part of ever-present Trinity could not have been absent from the rest of the Universe during the 33 years that Jesus dwelt on this tiny planet. Such a supposition is absurd and it is not surprising that it has been rejected by millions of thinkers, who might have nestled at the feet of Our Lord if injudicious claims had not been advanced on His behalf by well-meaning but misguided followers.

First of all we desire to strongly accentuate the fact that the *LOGOS, CHRIST, JESUS AND MESSIAH ARE NOT SYNONYMOUS TERMS.* If names intended to convey a delicate gradation of thought are used as interchangeable expressions, then mental confusion becomes unavoidable.

The Sacred Names enumerated denote the gradual manifestation of the ever Invisible Godhead, the descent from Transcendence into Immanence, the transformation of Divine Ideas into Living Entities, the preparation of terrestrial Chalices, fit to contain the celestial Essence.

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The aim of Creation is the erection of the temple of the Holy Ghost: Supreme Deity must stand revealed upon every plane of life.

Every material edifice is the product of a spiritual conception: the ultimate origin of each building is a thought-form in the mind of the Architect. The thought traverses various stages of development until it finally is clearly and permanently made manifest. The thought ceases to be SUBJECTIVE and becomes OBJECTIVE, when it is transmitted from the brain of the Architect to the mind of the Builders.

The THOUGHT is the ever invisible *Father*. He takes form and becomes manifest in the WORD, the *Son*. The "Word" or "LOGOS" is "the Light that was in the beginning with God". (St John I:1-5.) That purely spiritual Light emanated like a living radiance from the bosom of deity before the first dawn of Creation.

The Logos, clothing Himself in a solar garb, gave birth to all the starry splendours of Heaven. Each shining globe, circling round the Life-giving Centre, is a conscious Being. Each sun is in its turn Regent over a smaller solar system and is entrusted with the task of transmitting LIFE and LIGHT unto the planets which are its offspring. To all went out the Divine Command: "Crescite et multiplicamini"! (Be fruitful) multiply radiant Images of the Lord!

All the Aeons which are direct Emanations from the great Fount of Life are luminous. They constitute the branches and twigs on the great TREE OF LIFE.

The invisible ROOT is the *Father*; the STEM is the Only Begotten *Son*, and the Sacred SAP, circulating in every part of the Tree is the *Holy Ghost*. The Trinity and their Emanations form together the Pleroma, or fulness of Divine Splendour.

Each member of the Heavenly family was endowed with the precious but dangerous gift of Free Will. Free-will implies the POSSIBILITY but not the NECESSITY of a fall.

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We learn from Revel. XII : 3 that ONE of the main branches, (mystically called "the Great Red Dragon"), misused his liberty and severed his connection with the Stem and the Root, thus depriving himself of the Sap. It is stated that in his fall he drew down the third part of the stars of Heaven.

A Branch separated from the Root is bound to wither and die. No electric lamp can continue to shine if it is suddenly disconnected from the motor.

Each Kosmos separated from God becomes a Chaos.

Parted from the ONE it becomes NOUGHT. But this "nothing" was transformed into "something" through a Divine act.

This act is what we call CREATION. God granted EXISTENCE to the fallen Emanations, who had deprived themselves of BEING. Existence implied possibilities of evolution and redemption.

The broken-off branches and twigs must again be re-grafted on to the living Stem. A stupendous task !

Through the fall of the Angels, a multitude of suns, (their physical bodies) were transformed into non-luminous planets. These bodies are spiritually "dead" for they are no longer vivified through the Divine current, which *ought* to pass from pole to pole, but which under present conditions merely sweeps over the surface.

This earth is wrongly polarised. It has turned away from God. Its present polar star is Alpha in Draconis. ("The Dragon"). The construction of the Great Pyramid proves that this fact was known to its builders. Herodotus states that the Choen or "Men of learning" in Egypt informed him that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. When the Pole became inverted, the whole Zodiac was affected. At Benderah, Capricorn is represented as the North Pole and Cancer as the South Pole.

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The book of Enoch (Chapter III) contains this remarkable statement: "And I saw that the Earth became inclined and that the moment of destruction was at hand".

In all the solar Myths of Antiquity we meet the notion of a dead god and of a sorrowing woman, the "widow".

Its signification is infinitely deeper than the current masonic interpretation. The ignorant masses were satisfied with this shallow tale of Mother Earth mourning the absence of the Sun. But in the depth of the silent Sanctuaries the Initiates were informed of the true meaning of the Legend.

The dead Solar God is the "Prince of this World," the great Planetary Spirit, who was deprived of his creative faculty when he separated himself from the source of all life.

In a great number of myths, we find this loss presented in the shape of wound in the groin, producing emasculation or loss of the power of reproduction. Both Adonis and Osiris are supposed to have been thus mutilated; Amfortas, in the Grail-Legend, as well

The Prince of this world, or Demi-urges, is after his fall *spiritually sterile*. He is only able to multiply imperfect formations on the lower planes of life; he can only clothe in matter pre-existing entities; he is unable to engender a New Soul, free from hereditary taint.

The Father came to the help of the Prodigal Son. Out of the bosom of the Logos emanated a New Ray of matchless splendour: CHRIST descended to earth. He is the Divine Spirit breathed into the nostrils of the human animal, which had slowly evolved out of the dust. Genesis II-7. At that solemn moment of the world's history the ANIMA DIVINA was added to the ANIMA BRUTA. The cosmic Christ principle or EMMANUEL (="God with us)" is "the light which lighteth every man that cometh into the world (John 1:9.)

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Isis, Osiris' ever-mourning widow, also came to the assistance of the dead Solar God. The great Spirit which once animated the moon, left her own realm and incarnated as the "HELPMEET" spoken of in Genesis.

Through the Adamic fall the Christ-ray became crucified within the four elements.* A crucified Saviour was adored in countless Temples in India, Egypt and Mexico, thousands of years before the birth of Jesus of Nazareth. The light was henceforth hidden beneath the bushel and "the world knew it not" (St John I:10)

A flaming sword now separated the higher and the lower Consciousness. †PSYCHE, the faithless Bride, was no longer worthy to freely contemplate PNEVMA, the Divine Bridegroom. A veil henceforth separated the Holy Place from the Holiest of Holies.

The immortal and perfect thought form, MAN SUCH AS HE OUGHT TO BE, remained, however, on earth unperceived of the mortal and imperfect creature MAN SUCH AS HE IS. But Emmanuel was no longer manifest: He had become AMEN, "the Hidden God."

Emmanuel is "the Angel that always beholds the face of the Father" (Math. XVIII: 10) He is the perfect model after which humanity will ultimately be reconstructed, when a fallen race ceases to squander its vitality in lawless GENERATIONS and begins to concentrate it upon REGENERATION.

Generation and re-generation are the two opposite poles.

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* Loss of the mysterious power of Kriyashakti (creation by will) is said to have taken place about the same time when the "third eye" (spiritul preception) ceased to function.

†The Egyptians believed that a Divine Spark was linked to the lower soul and watched over it. The great object to be attained was the re-union of these two. Hinduism also teaches that God is both extra-kosmic and intra-kosmic.

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Generation is the mystery through which Spirit is incarnated in matter and Deity partly subjected to the limitations of Humanity.

Regeneration is the great Sacrament through which Spirit is liberated out of matter and Humanity made to participate in the prerogatives of Deity.

Our main mission on earth is not to engender a multitude of offspring doomed to destruction. (Hosea II: 4) but to undertake the "GREAT WORK," the Magnum Opus, the creation of an everlasting Temple. We are not intended merely to procreate perishable physical garments for already existing souls; nay, it is our proud destiny ultimately to share the Divine privilege of CREATING new Beings on the Celestial plane. We are meant to become SPIRITUALLY FERTILE !

Solomon made a gigantic attempt to erect the Mystic Temple and failed. The tragic words (Ecclesiastes I : 9) "There is nothing NEW under the sun," bear witness of his despair over his defeat: He was unable to give immaculate birth to a NEW BEING, *viz.*, the glorious "Manchild," promised unto the nations. Solomon was a sterile Wine-Tree, incapable of procreating an Immortal Fruit.

A new outpouring of spiritual Grace then became Indispensable for the redemption of Humanity. A new Emanation from the Logos descended unto earth and incarnated in the person of JESUS. The second Adam was born !

Henceforth the Divine Model was no longer hidden. It stood revealed in all its glory : PERFECT MANHOOD WAS MANIFEST. "The word was made flesh and dwelt among us and we beheld His glory, the glory as of the Only Begotten of the Father, full of Grace and truth." (St John I : 14.)

The "breath of life." (PNEVMA=spirit), animating both the first and the second Adam was a direct Emana-

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tion of the Godhead, but the PSYCHE (or soul) of the first Adam had evolved out of the *dust*, *viz.*, belonged to the domain of the "Prince of this World", who has all the Kingdoms of this earth at his disposal. (Math. V : 9) This was *not* the case with the second Adam: His Soul was not the offspring of the Demi-Urges.

This fact is strongly accentuated in Scripture. Jesus said, "I am not of this world" (St. John XVII : 16) and "Before Abraham was, I am." (St. John VIII : 58). In II Tim. 1 : 9 it is spoken of "the Grace which was given in Christ-Jesus before the world began". Nowhere is the fundamental difference between Adam and Jesus expressed more clearly than in I Cor. XV : 47 : "*The first man is of the earth, earthly ; the second man is the Lord from Heaven.*"

Jesus left His own sphere and descended to the earth-plane on an errand of mercy. Humanity had through the Fall lost faculty of perceiving Emmanuel, the "Divine Light within." IN THE PERSON OF JESUS, CHRIST BECAME OBJECTIVELY MANIFEST : *The Son of God revealed Himself as Son of Man.*

Jesus could indeed truthfully say : "I am the Light of the World ; he that followeth Me shall not walk in darkness, but shall have the light of life". (St. John VIII : 12).

"To *follow* the Light" is the essential point ! No promise of life is made to those who lack GOOD WILL. *Knowledge* of the Magnum Opus is not in itself sufficient for salvation ; the *will* and the *power* to perform that which is claimed of us are indispensable factors.

The will to follow Jesus does not merely imply passive acceptance of an immense privilege, but also active co-operation in an immense task.

The goal to be reached is *cosmic re lemption;* the means to attain it *individual re-generation.*

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The command : "Be ye perfect even as your Father in Heaven is perfect" (Math. V : 48) does not imply the impossible acquisition of Divine Attributes, but simply attainment of the virtues and qualities corresponding to the highest human standard.

The twig is not intended to attain the size of the trunk or the main branches : abnormal growth is a deformity and not a perfection. No ambitious suckers are allowed to spoil the symmetry of the great tree of Life. Each individual twig is as good as it can be, when it occupies in peace and harmony its proper position and fulfils the functions for which it was intended.

The supreme task of the twig is to CARRY FRUIT. (John XV.) But it can only fulfill this sacred Mission if it is in a state of organic unity with the *Branch*, which transmits to it the lifegiving Sap, emanating from the *Root*.

That sap is the Holy Ghost.

The *power* to fill our highest missions is only granted to us when we already possess the *knowledge* and the *will* that are indispensable.

The KNOWLEDGE is the gift of the Father ; the GOOD-WILL is the gift of the Son, and the POWER is the gift of the Holy Ghost. Lack of knowledge is excusable ; lack of good-will can be remedied but misuse of spiritual power is absolutely fatal.

Sin against the Third Person of Trinity is unpardonable.

That is why we are not brought into contact with the Holy Ghost until favourable chances for growth have been secured. A seed may with impunity remain dormant for a long period and yet retain its latent vitality, but if once it is quickened and begins to germinate then it must either evolve and reach maturity or decay and perish.

No other alternative is possible.

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That is the reason why the "Comforter" (St. John XIV : 26) has hitherto been such a rare guest on earth. The Holy Dove has had to return into the Ark (Genesis VIII : 2) because "she found no rest for the sole of her foot".

On the plane of thought upon which the majority of men dwell, they are not conscious of living in close proximity to Deity. They do not realise that a Spark of God is imprisoned in their breast, that the Holy One is the everpresent witness of all their sins and that they daily pierce the sacred Heart.

This is their excuse ! As long as they fail to grasp the whole extent of the sacrifice of the Redeemer, there is still room for hope. The indwelling Christ-spirit prays every day: "Father, forgive them FOR THEY KNOW NOT what they do !"

No suffering on earth can be compared to that of the Saviour. Innumerable martyrs have heroically like Jesus of Nazareth endured physical torture and death, but He alone deserves to be called "the man of sorrows", for He was at-oned with the indwelling Christ-Spirit. He alone has in His countless members felt the entire weight of the world's sins.

Pain beyond conception.

We, sinful beings, daily torment each other through our shortcomings. This suffering is insignificant compared unto the pangs inflicted upon the Holy one through the continual sight of the impurity of His tabernacle. The greatest sacrifice of Jesus consisted not in His consenting to die, but in His consenting to be born.

The teaching concerning the "God within" has for thousands of years been kept secret. It was only revealed in the silent depths of the Temples to a few elect, when they had passed victoriously severe trials and proved themselves worthy of receiving a share in the secrets of God.

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Through this system of precaution, unripe souls were prevented from committing the greatest of all transgressions. Nobody can commit "sin against the Holy Ghost" as long as he is ignorant of the presence of our Lord within his own humble dwelling. He alone who is AWARE of this stupendous fact, yet still allows the thieves and harlots to desecrate the sacred residence of His God, commits the sin which cannot be pardoned. *He drives away Christ out of his own nature.* He cuts off the invisible chord which unites him to the Source of all Life. For such a man Christ CAN no longer pray: "Father, forgive!" That man sins *knowing what he does!* Nothing mitigates his responsibility. He who systematically says to the Inner Voice: "Be silent!" KNOWING that conscience is the voice of Deity and that he speaks to his God, he condemns himself to destruction. The Light is extinguished in his empty lamp....He sinks down to the realm of shadows, to the realm of non-existence. He is deprived of the PRESENT and the FUTURE. Nothing is left to him but the PAST in all its stony horror.

The time is now at hand for this immense secret to be openly proclaimed unto the nations. "The eleventh hour" during which access to: "Vineyard" was still open to "those who were standing idle" (Math. XX : 6) is rapidly approaching its close. The solemn hour of TWELVE will soon toll! †

This Aeon of time is terminating. Each one of us will be compelled ere long to make a definite choice—either cling in burning love to the Redeemer or fling away the loving hand which has remained outstretched for countless ages.

It is not Jesus of Nazareth, who will have to be accepted or rejected; it is the Christ-principle in our own nature.

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† The proximity of Armageddon was revealed to the Author in 1904.

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It is not compulsory faith in a certain historical personality, however grand and glorious he may be, that shall save the world, but the radiant consciousness of the Redeemer's presence within our own breast.

This is the everlasting Gospel, which was to be preached unto all nations: (Rev. XIV: 6) "*Christ lives within the Jew and the Gentile—but they know Him not!*"

The Millenium will dawn when men no longer content themselves with seeking God in churches and chapels one day a week, but realise that their God lives amongst them *every day*—and *every night*....

"Neither in Jerusalem nor on this Mountain" is the Omnipresent one to be adored. His praise must ring forth from myriads of living Temples, erected by re-generated wills and pure hands.

The stars of Heaven announce for ever His glory. The speck of dust must join in the music of the Spheres. Each grain of sand flung upon the shores of time must conquer immortality and fill its proper place in the endless chain of being.

God must re-become All-in-All, manifested with equal perfection in the immensely great and in the infinitely small, in the Macrokosmos and in the Microkosmos.

The Mystic Marriage between God and Man must be universally consummated: Heaven and Earth meet in eternal Communion. From the At-one-meant of the Height and the Depth will leap forth a new being, unto whom the Sun, the Moon and the Stars will make obeisance. MESSIAH "THE SON OF WOMAN," will soon stand manifest!

He is the immortal seed promised unto Eve.

The mystic "Fig-Tree," planted in the Vineyard of the Lord (Luke XIII: 6) will not for ever remain withered and barren.

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When the Mourning "Widow" is purified and has evolved in the "Virgin," then the curse on Eve is lifted away. (Genesis III: 16). When Eve is free from desire, she will no longer be subjected to an alien ruler and her joy will be greatly multiplied.

Through Immaculate womanhood spiritual sterility will depart from earth.

When in past ages the vine carried fruit, "it was not yet time for figs." (Mark XI : 13).

Now the Second Advent is near.

"Behold the Fig-Tree is shooting forth and summer is nigh at hand? (Luke XXI : 35).

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MAHARANA KUMBHA.

By Har Bilas Sarda.

Continued from page 185, Vol. IX.

About this time, the Haras of Bundi, Bhanda and Sanda, took possession of Amargarh and gave some trouble to the Rajputs of Mandalgarh. The Maharana, therefore, attacked and took Amargarh, where a large number of the Haras including Toghji were killed, and laid seige to Bundi. Bhanda and Sanda thereupon came to the Maharana, sued for pardon and begged him to spare Bundi. The magnanimous Maharana granted their prayers, and after receiving *Fauj Kharach* and a fine, returned to Chitor.[1]

The Deoras of Sirohi had thrown off the yoke of the Maharana and taken possession of Abu in A.D. 1458. The Maharana therefore sent an expedition against them under Narsingh Dodiya, son of Rao Shalji, who subjugated them and who under the orders of the Maharana, built a palace and a lake at Abu.[2]

In S. 1524 (A.D. 1467) reports reached the Maharana that the Mussalmans had begun to kill cows in Nagor. He therefore started with fifty thousand horsemen to attack Nagor. After putting thousands of the enemy to the sword he captured the fort and carried away a number of elephants, horses and valuables as spoils of war. The governor of Nagor fled to the Court of the Sultan of Ahmedabad who came towards Sirohi with a large army and, after plundering that part of the country, turned towards Kumbhalmer. The Maharana also advanced with his Rajputs and defeated the Sultan who turned towards Malwa and, through that country, returned to his capital.[3]

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(1) The Kumbhalgarh inscription, verse 265, states that the Maharana vanquished the Haras and received a tribute from them. The Maharana lived for 8 years after the date of the inscription.

(2) डोडे राव सिरोही दुजडा दलसजडा पर हंस दिया।
आबु गिरवर शिखर ऊपरा कुंभे सरवर महल किया॥

(3) Ferishta does not mention this expedition.

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It is said that an astrologer had told Kumbha that he would die by the hand of a *Charan*,[1] whereupon the Maharana expelled the whole community from Mewar and confiscated their lands. Prince Rai Mal, befriended them and was involved in their disgrace. He, too, was banished. A few days before his death, however, the Maharana granted the Charans permission to return to Mewar.

In A.D. 1468, while Kumbha was one day seated on the edge of a masonry tank near the temple of Kumbhaswami which he had built ten years before, his eldest son Udai Karan, stole upto him and treacherously stabbed him to death.

The motive for this wicked deed might be the fear that Rai Mal, might be restored to favour and thus block the miscreant's way to the throne ; or, that Kumba's enemies unable to overcome him by force put up his son to do the wicked deed promising him assistance to get the throne as was done in the case of Maharaja Ajit Singh of Marwar in the 18th century. UdaiKaran is known in history as " Udo the *Hatiaro*."

Thus, after a reign of 35 years a reign full of glory and splendour—Kumbha departed from this world leaving behind him a name which is honoured in history, and remembered upto this day as that of one of the greatest sovereigns who ever ruled in India. His military achievements,of which any sovereign might be proud have not often been surpassed in India. His high moral culture prevented him from emulating the deeds of a Timur or an Alla-ud-din Khilji and carrying fire and sword from one end of the country to the other. His genius was equal to achieving

(1) A community whose members write verses, remain in attendance on Rajputs and sing their glorions deeds.

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far greater feats of military glory than what he accomplished, but his heart, susceptible to finer feelings of humanity, abhorred all unnecessary bloodshed, ruin and destruction, and he undertook only such military operations as were absolutely necessary for the protection of his country or as duty enjoined. Fortune constantly smiled on him : he was ever victorious in war. Inscriptions found in Chitor, Kumbhalgarh, Ranpur and Abu show that he defeated all his enemies, reduced some to be his vassals and incorporated portions of the territories of others with his own. He captured Bundi, (1)Bamoda (2)and conquered Haravati. (3). He captured and incorporated with Mewar,Mandalgarh. (1) Sinhapur (2) Chatsoo (1) the whole of the district of Toda (1), Ajmer (1), the Sapaladlakush (4) country including Sambhar, and imposed a tax on the salt (4) produced there. He conquered Nardiyanagar (2) (Narwar), (2) Yagnapur (Jahazpur), (2) (Malpura),Kotra (2) and Dungerpur (2) driving out Rao Gopal (2): conquered Sarangpur (2) and captured Turk women (2), reducing to submission the governor of the place, Mallarangapur Muhammad,(2) who had slain his master and become chief, of that place. He conquered Hamirpur and married the daughter of its king, Ranbir(2); captured the hilly country of Vardhaman (2)(Badnor ?) from the Mers; took Amrdachal (?) conquered Jankachal (2) hill on the border of Malwa and built a fort on it ; conquered and occupied the territory of the Sultan of Delhi,(1) took Abu (3) and made the Deora chief his vassal ; conquered Gagron (1) (in Kotah), Visalpur and Dhanyanagar ; conquered the famous fortress of Rantham

(1) Ranpur inscription : Archæological Survey of India, Annual Report for 1907-8, pp. 214-15.

(2) Kumbhalgarh inscription (unpublished) in the Udaipur Museum.

(3) Kaviraj Shyamaldas, *Vir Vinod*.

(4) Chitorgarh inscription, a part of which is given in Cunningham's A. S. Reports, Vol. XXIII.

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bhore (1); humbled the pride of Mudaffar (4) (Muzaffar); captured Amber (1) and Mandor(2); conquered Nagore (Marwar) (2) and plundered Jangludesa (4)(country west of Ajmer) and incorporated Godwar (3) with his dominions. He repeatedly defeated the kings of Malwa and Gujrat singly and combined and was called the "Hindu Suratran (5) (Sultan)," and was presented the umbrella of royalty (2) by the kings of Delhi and Gujrat (5) whose territories he had conquered. He was known to the world as *Rajguru* (5), *Danguru*, *Chapguru* (Master of Archery) and *Shailguru*, Master of Mountains).

Kumbha was a great commander and a great king. He not only greatly extended the boundaries of Mewar but immensely strengthened its defences and adorned it with works of art. As Colonel Todd says:"He triumphed over the enemies of his race, fortified his country with strongholds, embellished it with temples, and with the superstructure of her fame laid the foundations of his own " (6) "Of the 84 fortresses for the defence of Mewar, 32 were erected by Kumbha. He fortified the passes between the Western frontier of Mewar and Abu erected the fort Vasunti and founded the city of Vasantgarh with 7 tanks near the present Sarohi ; built the forts of Machan to defend the Sher Nulla and Devagarh against the Mers of Aravalli. He rebuilt the fort of Ahore (in Mewar) which had been first built by his ancestor Karan Singh and named it Kalash Meru. He built various other forts to overawe the Bhumia Bhil of Jarole and Panora, and defined the boundaries of Mewar and Marwar.(9)'

He constructed in 1452 A.D. (S. 1509, Magh Sudi 15th) a citadel on a peak of Mount Abu since well known as Achalgarh (7) within the fortress of the ancient Parmar

(1) Kumbhalgarh inscription. (2) Ranpur inscription. (3) Vir Vinod (4) Chitargarh inscription. (5) Gita Govind, p. 63 and 73 (Nirnaya Sagar Press, Bombay.)

(6)Annals and Antiquities of Rajasthan, Vol. I., p. 290.

(7) Eklinga Mahatama, Sl. 64, and the Chitorgarh, Inscription Plate XXI, Cunningham's A.S.R., Vol. XXIII.

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Kings of this country, where he often resided. Its magazine and alarm tower still bear Kumbha's name, and in a temple the bronze effigies of Kumbha and his father still receive divine honours. At Abu he built the temple of Kumbha Swami (which still stands) and a large tank named Ramakund in front of it. He excavated four other tanks there. He remitted the pilgrim tax levied at Abu. At Chitorgarh he resuscitated the Kukudeshwara tank and repaired the steep and hilly path of the fort. The 4 gates and the surrounding wall of the fort were constructed by him. He erected the fort of Kolana near Amba Bhawani and the fort of Virat near Badnor.

Though the temple of Kumbha Swami at Chitorgarh is a noteworthy one, yet of all the temples erected or resuscitated in his time, the temple of Ranpur is the most important. It was erected in the Sadri Pass leading from the western descent of the highlands of Mewar and is dedicated to Rishabnath or Reshabdeva, the first of the Jaina *tirthankaras*. Its foundations were laid in A.D. 1438 by the Rana's favourite architect, Dharnak (1). It consists of three stories and is supported by numerous columns of granite upwards of forty feet in height. The interior is inlaid with mosaics of cornelian and agate. "It is one of the largest edifices existing and cost upwards of a million sterling towards which Kumbha contributed eighty thousand pounds 2." Mr. Fergusson in his History of Indian and Eastern Architecture, pp. 241—4, says: "The internal effect of this forest of columns may be gathered from the view (woodcut 143) taken across one of its courts; but it is impossible that any view can reproduce the endless variety of perspective and the play of light and shade which results from the disposition of the

(1) Archæological Survey of India: Annual Report for 1907-8, p. 217.

(2) Tod's Rajasthan, Vol. I, p. 289.

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pillars and of the domes, and from the mode in which the light is introduced. A wonderful effect also results from the number of cells, most of them containing images of Tirthankars, which everywhere meet the view. Besides the twelve in the central Sikhars, there are eighty six cells of very varied form and size surrounding the interior, and all their facades more or less adorned with sculpture.....Indeed, I know of no other building in India of the same class that leaves so pleasing an impression or affords so many hints for the graceful arrangement of columns in an interior."

Kumabha renovated the famous temple of Eklingji and constructed the high dome over it and the surrounding wall. He bestowed on the temple four villages, named Nagda, Kathdawan, Amalkhera and Bhiman (Bhuvana).

The highest monument of Kumbha's military and constructive genius, however, is the wonderful fortress of Kumbhalgarh or Kumbhalmeru, second to none in strategical importance or historical renown. It was to this impregnable fortress that the Maharanas turned their eyes when Udaipur became unsafe and Chitor untenable. It is to Kumbhalmer, that every Maharana from Udai Singh to Raj Singh sent the royal household when the entire might of the Moghal Empire was directed to the destruction of their country. It defied the ambitions of Akbar, the vain glory of Jahangir, and the craft and cunning of Aurangzeb. Whether the hosts of Akbar led by the greatest of his generals, the renowned Raja Maun of Amber, and supported by the armies of the Rathor, Chauhan and other Rajput Chiefs invaded the country of the immortal Pratap; or the "king of the world" (Shah Jahan) with all the resources that the empire could command, supported by the Emperor Jahangir at the base of operations—Ajmer, "the heart of Rajputana"—overran the country of Pratap's noble son, Amra; or that destroyer of the Moghul Empire, the Great Aurangzeb, collecting the Imperial Armies from all parts of the Empire, vainly

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launched his legions against the chivalrous Rana Raj Singh in an attempt to deprive this sacred soil of its ancient independence, this stronghold, the ever memorable Kumbhalgarh, provided shelter to those who were dear to the noble defenders of their fatherland. This fortress which has played a part in history, seldom rivalled and never surpassed, was the bulwark of Mewar throughout the Moghul rule in India.

Kumbhalgarh and the *Kiriti Stambha* at Chitor are the two pillars on which the fame of Kumbha as a great commander and a great sovereign stands. Kumbhalgarh, situated in 25°.9′N and 73°.35′E, about 40 miles north of Udaipur, stands on a high peak of the most westerly range of the Aravalli hills on the site of an ancient stronghold, which, according to tradition, was built by the famous Jain King, Sampriti, who flourished in the second century of the Christian era. The construction began in S.1500 (1443 A.D.) and it was completed in Chaitra-darkhalf of S.1515(1) (A.D.1458) The palace built by Kumbha and rebuilt by the present Maharana stands 3568 feet above sea level and commands an extensive and fine view of the wild and rugged scenery of the Aravallis and the sandy plains of Marwar. Below this peak on every side and enclosed within a high battlemented wall several feet thick the uneven ground is situtated with numerous old temples and reservoirs, barracks for the garrison, grain stores and other domed buildings. There are seven gates leading upto the fort. The principal (exterior) one, called the Hanuman Pol from the image of the God which with the gates, were brought by Kumbha from Nagor and set up there, faces the south at the head of a road which winds gradually up through the gorge from the town of Kailwara at its base, a place of great historical interest. Between Kailwara and the Hanuman Pol, there are 2 gates, the

(1) Chitorgarh inscription. Cunningham's Arch. S. Reports, Vol. XXIII, plate 21.

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first being Aret Pol or barrier thrown across, the first narrow ascent about a mile from Kailwara. The second is called the Hulla Pol; third is the Hanuman Pol, between which and the summit there are four more gates, *viz.*, the gate of victory, the sanguinary gate, the gate of Rama and the Chaugan Pol. Colonel James Todd says: "It would be vain to attempt describing the intricacies of approach to this far famed abode, whose exterior is delineated by the pencil. A massive wall, with numerous towers and pierced battlements having a strong resemblance to the Etruscan, encloses a space of some miles extent below which the pinnacles or Sikra rise like the Crown of the Hindu Cybele, tier above tier of battlements, to the summit,(1) which is crowned with the Badal Mahal or "Cloud Palace" of the Rana. Thence the eye ranges over the sandy deserts and the chaotic mass of mountains which are on all sides, covered with the cactus, which luxuriates amidst the rocks of the Aravalli.

Just inside the Hanuman Pol on the ridge below the palace is situated the Bedi, or the place where the *Yajna* in consecration of the work, was performed by Kumbha when the fort was completed. It is a beautiful three storied building of great architectural merit; each tier was decorated with numerous massive low columns, resting on a sculptured panelled parapet and sustaining the roof of each storey, which being very low, admitted but a broken light to break the pervading gloom.

A memorable structure built by Rana Kumbha in A. D. 1458 A. D. in the gorge below the fort on the brow of the mountain overlooking the pass is the Mamadeva temple. The court of the temple was formed by a strong wall enclosing a large area. The interior of this wall was covered with immense slabs of black marble on which was inscribed the history of of Mewar from the time of Gohil the

(1) Tod's Annals and Antiquities of Rajasthan (original edition) Vol. I; p. 669.

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founder of the royal family, to Rana Kumbha (1). Near this temple, he built a large *kunda* (reservoir of water) at the edge of which Kumbha was saying his prayers when he was treacherously stabbed by his son, Uda the *hatiaro* (parricide).

Kumbha's *Jaya Stambha*, (Tower of Victory), also called the *Kirti Stambha* (Tower of Fame)in Chitorgarh is another monument of his genius and an ornament to that far famed fortress. It was erected in A.D. 1448 to commemorate his victory over Sultan Mahmud Khilji of Malwa. And before it was completed in 1458 A. D. (2) Kumbha had triumphed over the combined armies of the Kings of Gujrat and Malwa. Describing it, Mr. Fergusson says:—"A pillar of victory like that of Trajan at Rome, but in infinitely better taste as an architectural object," (3)

Colonel James Tod (4) thus describes it: "The only thing in India to compare with this is the Kootab Minar at Delhi; but though much higher, it is of a very inferior character. This column is one hundred and twenty feet in height, the breadth of each face at the base is thirty-five feet, and at the summit, immediately under the cupola, seventeen feet and a half. It stands on an ample terrace, forty two feet square. It has nine distinct stories, with openings at every face of each story, and all these doors have colonaded porticos; but it is impossible to describe it; and therefore a rough outline, which will shew Ghassi's (5) notions of perspective, must suffice. It is built chiefly of compact lime-stone and the

(1) Three of these slabs have since been removed to the Victoria Hall, Udaipur.

(2) The Chitorgarh inscription (A. S. R. Vol XIII, plate 21) gives the date as Thursday, the 10th of Magh, Pushiya Nakhshtra, S 1505.

(3) History of Indian and Eastern Architecture, p. 253.

(4) Annals and Antiquities of Rajasthan. Vol. I, p. 761.

(5) The draughtsman with Colonel Tod.

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quartz rock on which it stands, which takes the highest polish : indeed there are portions possessing the hardness, and exhibiting the fracture, of Jasper. It is one mass of sculpture ; of which a better idea cannot be conveyed than in the remark of those who dwell about it, that it contains every object known to their mythology. The ninth khand, or 'story' ; which, as I have stated, is seventeen feet and a half square, has numerous columns supporting a vault in which is sculptured Kanaya in the Rasmandala (celesial sphere), surrounded by the *gopis*, or muses, each holding a musical instrument, and in a dancing attitude. Beneath this is a richly carved scroll fringed with the *sarus*, the phenicopetros of ornithology. Around this chamber had been arranged, on black marble tablets, the whole genealogy of the Ranas of Chitor ; but the Goths have broken or defaced all, save one slab, containing the following slocas :

Sloca 172 : " Shaking the earth, the Lords of Goojur-Khand (Gujrat) and Malwa, both the Sultans, with armies overwhelming as the ocean, invaded Medpat. Koomb Kurn reflected lustre on the land : to what point can we exalt his renown ? In the midst of the armies of his foe, Khoombo was as a tiger, or as a flame in a dry forest."

Sloca 183 : While the sun continues to warm the earth, so long may the fame of Khoombo Rana endure. While the icy mountains (Himagir) of the north rest upon their base, or so long as Himachil is stationary, while the ocean continues to form a garland round the neck of Awini (the earth) so long may Kumbha's glory be perpetuated ? May the varied history of his sway and the splendour of his dominion last for ever ? Seven years had elapsed beyond fifteen hundred (S. 1507, A.D. 1450) when Rana Kumbha placed this ringlet (Vishekha) on the forehead of Chitor. Sparkling like the rays of the rising sun is the *torun*, rising like the bridegroom of the land."

Colonel Tod further says :—" The view from this elevated spot was superb, extending far into the plains of Malwa. The lightning struck and

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injured the dome some years ago, but generally there is no semblance of decay, though some shoots of *Peepul* have rooted themselves where the bolt of Indra fell. It is said to have cost ninety lakhs of rupees or near a million sterling, and this is only one of the many magnificent works of Rana Kumbha within Chitor, the temples to Krishna, the lake called Cooram Sagar, the temple and fountain to Kookereoo Kukresar Mahadeva having been erected by him."

Kumbha strengthened the defences of Chitor[1] and seven of its gates—the Rampol after Rama the great hero of the solar dynasty; the Hanumanpol, called after the temples of this god; the Bhairavapol called after Bhairavadas Solankhi, who fought bravely and was killed at that spot in the battle against Bahadur Shah of Gujrat in A.D. 1435-36, and Lakshmipol, Chamundapol, Tarapol and Rajpol. Kumbha built at Chitor the magnificent temple of Kumbhaswami, "which was like the crown of the world[2]." By its side he built the temple of Adivaraha. Rana Kumbha also built the present road up the hill, by which carriages can go up to the fort. Before his time, there was only a foot path.

Great as Kumbha was as a sovereign and a commander he was also great as a scholar and a poet. It is marvellous how, while constantly engaged in warfare, defending his empire against his foes, conquering new territories and adding them to Mewar, building forts, strengthening the defences of the country, embellishing it with works of art continually moving from one part of the country to another, the Maharana could find opportunities to develop his literary abilities and time to write poetry, compose dramas, annotate old poems and write treatises on the Science of Music.

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(1) The Chitorgarh inscription. The last four Pols are now known by other names.

(2) Commentary on Gita Govind, Sloka 63.

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He was an accomplished musician and possessed a knowledge of the Science unequalled in his time. He was regarded as the highest authority in music; and because of this, the title of *Abhinava Bharatacharya* (new Bharatacharya, as distinguished from the old Bharatacharya, the authority on Natya Satra in ancient India was conferred on him.

His works on Music, *Sangitaraj*, (1) *Sangit Mimansa* (1) and *Rasik Priya* (commentary on the celebrated lyric *Gita Govind*) and his commentary on *Sangita Ratnakar* are evidence of his mastery of the science.

Other works known to have been written by him are, four dramas and a commentary on *Chandi Shatak*. The important contemporary work *Eklinga Mahatamya* shows that Rana Kumbha knew the Vedas and was well versed in the *Smrities* (law), *Mimansa* (philosophy), *Natya Shastra* (includes drama, music, dancing,&c.), *Rajniti* (polity),Ganita (mathematics) ; Vyakaran (Grammar), *Upnishads* and *Tark* (logic). He knew the Karnataki, Maharashtri and other languages. The commentaries on Gita Govind named *Rasik Priya* and the last part of *Eklinga Mahatamya*. which was written by Kumbha himself show that he was a great Sanskrit scholar and that he wrote good poetry with as much ease as prose. The former work contains quotations from numerous Sanskrit works and shows that Kumbha was a deeply read man. The last part of Eklinga Mahatamya is a lyric, and it poetry is sweet and musical, and full of grace and beauty. The *Eklinga Mahatamya* (Sloka 74) mentions four dramas written by him. This would show that he was a scholar of *Prakrita* like the famous Chauhan Emperor, Visaldeva ; but, as none of his plays has so far been discovered, it is not possible to speak of his proficiency in the Parakrita, nor to assign him a place due to him amongst the dramatists of India.

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(1) Catalogue of Mss. existing in the Central Provinces by F. Keilhorn, Nagpur, 1874 A. D.

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Himself a great scholar, Rana Kumbha always valued men of learning, and showed them respect and appreciation. He took great interest in architecture, as is clear from the magnificent buildings and works of art constructed during his time in Mewar—at Chitor, Abu, Kumbhalgarh, Ranpur and other places. A number of books on this noble art were written under his auspices, some of which have come to light. The following eight books on architecture and sculpture were written by Rana Kumbha's Architect Mandan (See Abfrecht's Catalogus Catalogou m, part I., pp. 730— 1.)

(१) देवतामूर्त्तिप्रकरण ।
(२) प्रासादमंडन ।
(३) राजवल्लभ ।
(४) रूपमंडन ।
(५) वास्तुमंडन ।
(६) वास्तुशास्त्र ।
(७) वास्तुसार ।
(८) रूपावतार ।

Three other works,

उद्धारधोरणी , कलानिधि । द्वार दीपका ।

by Mandan's son, Govind, and one Vastumanjari by Mandan's brother, Natha, are in existence at Udaipur and were seen with Champalal, a descendant of Mandan by Prof. S. R. Bhandarkar as mentioned by him in his "Report of a second tour in search of Sanskrit Manuscripts in Rajputana and Central India in 1904—6 A.D."

Rana Kumbha had a work on the subject of *Kirti Stambha* (Towers of fame) written by some one, and had it engraved on stone tablets. A part of the first tablet found at Chitor by R. B. Pandit Gauri Shankar and since deposited in the Udaipur Museum says that the work was written under the order of Maharana Kumbha.

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THE HINDU IDEAL OF SOVEREIGNTY.

I do not propose in this article to discuss the Austinian theory of sovereignty to distinguish between sovereignty *de jure* and sovereignty *de facto*, and to examine whether there is any thing corresponding to these in the Hindu system; but it will be my aim to depict here in brief the king of our *Shastras* and of our poets. The Hindu mind, in accordance with the injunction in the *Bhagavat-Gita*, associates divinity with every thing great and so it is no wonder that the king, or the foremost leader in war and peace, is considered as an avatar of Vishnu. But it is stated with equal emphasis that the deity in him deserts him, once he begins to abuse his position.

The simple word in Sanskrit for king is राजा, from the root रञ्ज to please. Kalidasa in his *Raghuvansa* thus derives the word :

यथा प्रह्लादनात् चन्द्रः प्रतापात् तपनो यथा ।
तथैव सोभूदन्वर्थो राजा प्रकृतिरञ्जनात् ॥

"As the moon is called *Chandra* because it gives pleasure, the sun *Thapana* from its heat, so the king is called *Raja* from his nature of pleasing his subjects.

From this it is clear that the king must be, above all, the idol of the people, and when once he loses the affection of the governed, he is no true Raja. Our literature tells us that our ancients realized to a very great extent that kingship is associated more with responsibilities than with rights, and that it is but bare truth that "Uneasy lies the head that wears the crown." In *Sakuntala* it is said of Dushyantha :

स्वसुखनिरभिलाषः खिद्यस लोकहेतोः
प्रतिदिनमथवा ते वृत्तिरेवंविधैव ।
अनुभवति हि मूर्ध्ना पादपस्तीव्रमुष्णं ।
शमयति परितापं छायया संश्रितानाम् ॥

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"As a tree receives all the sun's heat on its head and gives shade to the people who resort to it, so also, not caring for your comforts, you are taking so much trouble for the sake of the world. Indeed, to act thus every day has become a part of your very nature."

It was held to be characteristic of kings that they cannot bear to hear any kind of plaintive voice, for the latter is considered a signal token of misrule. They were regarded as the parents of orphans and the children of the childless. In the same drama, *Sakuntala*, it is said that Dushyantha proclaimed by tom-tom that he was to be considered the father, son, husband and brother of his people except in so far as these positions do not conflict with *Dharma*. In all the actions of a sovereign it is assumed that self has been submerged, and that his central idea is the happiness of others. One king is reported to have said :

जन्मप्रभृति परार्थमेव सर्वं मया परिकल्प्यते ।

"From my birth all my actions have been for others' good." Such was the teaching imparted to kings in their youth by the great *rishis*, and they proved themselves worthy *sishyas* of noble *gurus*.

Prowess is another feature in the Hindu ideal of sovereignty. He is no true Kshatriya who shows his back in the field of battle. A king when starting for battle said :

युद्धेषु भाग्यचपलेषु न मे प्रतिज्ञा
दैवं नियच्छति जयं च पराजयं च ।
एषैव मे रणगतस्य सदा प्रतिज्ञा
पश्यन्ति यन्न रिपवो जघनं हयानाम् ॥

"With fickle fortune in battle we cannot be sure we shall have victory or defeat; that is in God's hands. But this much I can confidently affirm, that my enemies shall not see the back of my horses."

This brings strongly to mind the saying of the Spartan mother, when sending her son to the battle-field :

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"My son, come back either with your shield or upon it." That is the true Kshatriya spirit, as is well known to readers of Indian History. To take another instance: after Rama was crowned king, when he wanted to perform the *Aswamedha* sacrifice, his horse was let loose to roam all over the earth and the accompanying heralds proclaimed thus:

योयमश्वः पताकेयं अथवा वीरघोषणा ।
सप्तलोकैकवीरस्य दशकण्ठकुलाद्वेषः ॥

"Do you know what kind of horse this is? It is the flag or the proclaimer of the heroism of the lord of the seven worlds and the destroyer of the family of Ravana." The young sons of Rama, Kusa and Lava, six or seven years of age, who were being brought up in the forest by the sage, Valmiki, not knowing whose horse it was, and feeling their martial ardour stirred by the heralds' cry exclaimed :भोः भोः अक्षत्रिया पृथ्वी यदेवं उद्घुष्यते—"Has the world become void of Kshatriyas that you proclaim thus?" and forthwith began the battle. That they would earn the bubble reputation even at the cannon's mouth, can very aptly be said of them.

How utterly our kings disdained to flinch in times of distress and difficulty, even when they were reduced to the narrowest straits, is well examplified by the conduct of Harischandra, who, after having given up his kingdom and sold his wife and child to keep his promise, said, when he was guarding the graveyard of the *chandala*:

सज्जो मौलिरयं पतन्तु विपदः तासां कृतं स्वागतम

"My head is ready; come on, Difficulties! I welcome you.!'

Visvamitra is a typical instance of the Hindu ideal of a king, whose earnestness of purpose is so profound that it scorns all obstacles, and never rests satisfied till the goal

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is reached. When he found all his boasted prowess useless against the single *kusadanda* of Vasishta, he said:

धिग् बलं क्षत्रियबलम् ।

ब्रह्मतेजोबलं बलम् ॥

"I hate this mere physical strength of a Kshatriya; the true valour is that of the *Brahmathejas*." And he would not leave a stone unturned, till acknowledged by his inveterate foe Vasishta as a *Brahma-rishi*.

These great minds, with all their strength of will and character exhibit no less the softer emotions of reverence, obedience and tenderness. When Vasishta, foreboding some evil for Harischandra, instructed him to spend a night in sleepless prayer without telling him the reason of the injunction, the latter meekly submitted without question. He said :

"The orders of the *Guru* do not deserve even a question" —a maxim which might be followed with great profit by the younger generation to-day. This reminds us of those famous lines of Tennyson in "*The Charge of the Light Brigade*."

" Theirs not to reason why
Theirs but to do and die."

The true Hindu sovereign also realizes that to deserve obedience from others he must first learn to obey. Every young Kshatriya prince was taught in his infancy that his ideal in life must be—

तृष्णास्रोतोविभङ्गः गुरुषु च विनयः सर्वभूतानुकम्पा

"Restraint upon the current of his desires, reverence to the *Guru* and kindness to all beings." The admirable advice which the prime minister, Sukanasa, gives the prince in Bana's *Kadamari* may be taken as the type of the training given to a Rajakumara. He is told :

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिः न तु कङ्कणेन ।
विभाति कायः करुणापराणां परोपकारैर्न तु चन्दनेन ॥

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"The ear shines not by the ear-rings, but by hearing the Vedas: the hand by gift and not by wristlet; the body is beautified by kind deeds done to others and not by *chandan*."

If anything went wrong in the State, if the young died breaking the hearts of the old, it was attributed to the अनीति or unrighteousness of the king. Even the misdemeanours of the people were laid at the door of the king, for the Sanskrit expression went यथा राजा तथा प्रजा "As the king, so the people." This might appear to be an extreme view of the case, but to the mind of the Hindu, who associated kingship with divinity, this did not seem too much to expect of him.

The king was the patron of arts and literature, and some time was set apart every day for the king to preside and award prizes to the victors in learned disquisitions. In ancient times bards were the special favourites of kings, for they above all others could most effectively spread abroad their good deeds or bring about their downfall. This was so in all countries, but in India especially the poets occupied a high position and commanded great respect in the courts.

Charity was, above all else, the chief adornment of a Hindu king. He was taught:

दानं भोगो नाशः तिस्रो गतयो भवन्ति वित्तस्य ।
यो न ददाति न भुंक्ते तस्य तृतीया गतिर्भवति ॥

"Three things happen to wealth. It may be given away as charity, or enjoyed, or else it is destroyed. The third state is the lot of a man who neither gives nor enjoys." In our epic lore and in our *puranas* not a virtuous king is spoken of, who has not been famous for his deeds of gift. Consequently want and famine are said to have been unknown. In other countries poets and famous writers are generally poor, and it is told of a famous English poet that "he begged for bread but got a stone." This state of things was avoided in ancient India for the

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kings themselves are recorded to have directly patronised all men of letters. Of Sri Ramachandra, who was in all respects the exact counterpart of the Hindu ideal of a sovereign, it was thus sung:

वीरा विश्वजनप्रियः शमधनः शौर्येप्यनुत्सेकवान्
क्षात्रं धर्ममसुत्र भूरिफलदं संभावयन्नात्मनः ।
धर्मज्ञः शुचिरुज्झितानृतकथो दीनानुकम्पी पटुः
धीमानस्त्रविशारदो विजयते रामो जगन्नायकः ॥

"Let Rama, the lord of the world, the true hero, the idol of the people, whose wealth is peace, who is valorous, who protects his Kshatriya *dharma*, the virtuous, the pure, who hates falsehood and shows mercy to the deserving, who is intelligent, and who is an adept in the art of war—Let Rama prosper."

S. GOPALA IYER.

(*Christian College Magazine*).

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DIVINE WISDOM.

(By Dr. Sangat Ram).

"शन्नो मित्रः शंवरुणः, शन्नो भवत्वर्यमा, शन्न इन्द्रो बृहस्पतिः" शन्नो विष्णु रुरुक्रमः ॥

No. 2, Atmosphere Continued.

Before I begin the exposition of the word वायुः it will be useful to present a definite outline of the four planes of manifestation of *God's* (ब्रह्म) activity. Brahma is a spirit and to realise this spirit we have to pass through His outer manifestations to the more and more interior ones, till the final cause, the spirit is reached. Perhaps our understanding will be much facilitated by taking the analogous case of the working of the human spirit.

I.—The first phase is the Wakeful or Locomotive phase. And the first glimpse of Divinity (ब्रह्म) that has caught the dry scientific mind is of the most external kind, in fact, derived from the adaptation of *Rotation* and various physical *movements* to one another, in great *Order*—the regularity—precision and uniformity. In the above mantra this sense is represented by 'शन्नो विष्णु रुरुक्रमः' It means that God manifests Himself, on material plane through *Rotation* (विष्णुः) and various physical movements in great *Order* (उरुक्रमः)

II.—After the mind has familiarised itself with this, there dawns a philosophical perception of the interior designs of Nature inter-relation between the eternal Phœnetic types and Psychic Articulation. In the Sacred Mantra this sense is represented by 'शन्न इन्द्रो बृहस्पतिः' It means that God brooded over the designs of creation, through the medium of eternal Phœnetic Types and Pyschic Articulation(इन्द्रः) This is called the second dreaming or contemplation phase (बृहस्पतिः)

III.—With the perception of interior designs of Nature, the Mind soars higher, till the design itself is found to be

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the outcome of *Constitutional* Harmony and Spontaneous tendencies of the ब्रह्म called Principles. In the sublime Mantra this sense is represented by 'शन्नो मित्रः शंवरुणः It means that God exists in His Constitutional Harmony (मित्रः) and Spontaneous Activity (वरुणः) This is called the third Slumbering or Automatric Phase.

IV.—Contemplating from the platform of these *Principles*, the mind rises to the Great Fountain of all principles, the Essential Divinity, embodying all in one 'शन्नो भमत्वर्यमा' It means that in this state God is viewed as Absolute and the Unconditoned with no trace of the relative world about Him. अर्यमा = यमः यमु परमे to be Absolute and Unconditioned.

'Let us meditate upon ब्रह्म who essentially exists, an embodiment of Principles. He does design and fix the interrelation between the Eternal Phœnetic Types and the Pyschic Articulation and imparteth *Rotation* and various movements to all external nature, in Great *Order*—the regularity, Precision and Uniformity.

Atmosphere (वायुः) is an example out of His infinite Divine Principles. Let us study वायुः in the light of old Sanskrit Philology (निरुक्त)

अथातो मध्यस्थाना देवताः । तासां वायुः प्रथमगामी भवति । वायुर्वातेर्वातेर्वा रपद गति कर्मणः । एतेरिति स्थौलाष्ठीविरनर्थकोवकारः

I. वायु has been derived by Neruktakara from the root वा to move, to carry odoriferous matter वह according to मनु to communicate tremors. Hence its meaning as indicated below :—

"There is nothing which so beautifully illustrates the bounteous dispensations of Providence in Nature as the Atmosphere which surrounds our Earth to a certain Height all round. This gaseous envelope, which is elastic and at the same time so rare, is especially characterised by its lightness, which renders it amenable to the influence of disturbances even the slightest. What a wide contrast does the Atmosphere present to the solid earth. Each molecule

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of the air, on account of its lightness and elasticity so readily succumbs to all forces from without, so mechanically multiplies the impulses, as it were by its mobility, that even the slightest tremor first communicated to it sends it dashing along the Free paths of molecules in air ; until it meets a fresh encounter with another molecule. This molecule, like a waiting position, immediately stands up and proceeds on its errand. Only a few moments elapse, when a vast tract in the expansive ocean of air, is furrowed over with ripples of exquisite beauty. Just imagine how sensitive and delicate the molecule of air must be. *Tremors* are thus communicated with gigantic velocity by this mobile air. These molecular designs are only beautiful beyond description.

It is on the mobile wings of air that the fragrance of flowers, the odours of essence, and the effluvia of substances are wafted to immense distances, creating a diffusiveness that blends motion into Uniformity and Harmony. Is not then a light, Mobile, Tremor-communicating, effluvia carrying medium, a better and more exact appelltion for this masterly creation of the *Architect of Nature* than ugly, unmeaning, inexact and half-articulate word air. It is exactly the sense in the above lines which the Vedic word वायु conveys"

II.—वायु has been derived by भास्कराचार्य from वां to excite vision वी = गति व्याप्ति प्रजन कान्त्यसनखादनेषु. "The Rays of light that traverse through solar and regions, ultimately strike upon the highly rarefied layers of air high above in the skies. In passing from the solar sphere into air their rays of light deviate in this course and pursue a bent direction on account of refraction. The refraction of solar rays meeting with layers of air of different Temperature, and therefore of different densities give rise to Phenomena of *Mirage* and *Vision* in the Human eye. It is through air then that we are able to see in the directions of light. Air extends the range of our vision. Our atmosphere then besides giving rise to *Currents* वा = गति गंधनयोः extends

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the range of our vision, and 5th cause of the Phenomena of मृगतृष्णा. Hence it is that Niruktakar derives वायु from वां to excite vision.

III.—वायुः has been suggested by स्यौलाष्टी to be equivalent to आयुः the use of animate beings. वायुः also is the compound of वा and आयु. It signifies that air is the life of vegetable and animal kingdom.

Another and a very important part which the air plays in the economy of Nature is the purpose it serves of the maintenance of vegetable world. Always there is certain quantity of Co_2 present in the air, which though, however slight, is sufficient to maintain the equilibrium between the animal and the vegetable worlds. The trees and plants, the main body of which essentially consists of carbon, derive all their carbon from the air. The leaves of plants possess a kind of substance called *cholorophyl*, which in the presence of light decomposes the Co_2 present in the air. The *carbon* which results from this decomposition is assimilated by the plants and the oxygen is set free. This oxygen freed from Co_2 so to say, is what animals inspire. Animal life is maintained by the contfnuance of animal heat, which is due to the combustion of oxygen with Carbon of the animal frame, thus all animals inhale oxygen and exhale Co_2 whereas all plants absorb carbon of the Co_2. Air thus stands a common vehicle between the vegetable and the animal kingdom. Due to these causes, all plants and animal life depends upon the presence of वायु Not only is air necessary for the maintenance of plants and animals but also necessary for the maintenance of Dynamical equilibrium between these two classes of Organic Nature." आयुः=वा+आयुः

(IV) =वाहुः, वलवन् शब्दं वहतीति वा (मनुः)

Another fact worth noticing in discussing the Phenomena of Air, is that it is the vehicle of all sounds. Man has been often called a speaking animal: and no doubt, the capacity of speech distinguishes man to a very great extent from other members of the animal kingdom. Now this speech which in this sense is at the root of our advancement and civilization, essentially consists of articulated sounds, the utility of which would have been entirely marred, if there had been no air. Air then, is also a vehicle of sound, a fact which is mentioned in the last derivation,"

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MANY THOUGHTS OF MANY MINDS.

A very Remarkable Address.

A very remarkable address on social reform—remarkable especially from the Arya Samajic point of view—was delivered by Mr. A. Mahadeva Shastri, President of the last Madras Provincial Conference. After the usual preliminary remarks the writer went on to say that the work of social reform that had been done so far had touched only the outer fringe, not the vital central core of our social organism. Hinduism is a socio-religious organism which must be dealt with as such. Social reform of the Hindus as divorced from the religious basis upon which the whole system stands is entriely unthinkable ; if pursued it is sure first to de-Hinduise the people. Witness the social life of highly educated and Anglicised classes among the Hindus and you will find how their Hinduism has disappeared, all but for name, along with their old social customs. As Lala Lajpat Rai once said, they show their Hinduism only thrice in their life, *i.e.*, on the occasion of births, deaths and marriages. The central truth about Hinduism, therefore, is that it is a socio-religious system.

The learned president next went on to make a dispassionate and unprejudiced examination of Hinduism as it is. We make the following extract from this speech.

"Shastric line of Hindu Social Reform."

"Such an investigation of Hinduism constitutes the characteristic feature of what I understand by the Shastric line of reform. Our Shastras lay down rules for our society viewed as an organic whole, and we have therefore to study them and devise schemes of reform treating our social institutions as parts of an organic whole. The shastric line of reform, as the reformers generally understand it, means reform on the line of least resistance, which consists in following the existing regulations as far as possible, interpreting the shastras where possible liberally so as to bring them into line with the modern ideas of progress. But strictly interpreted, the shastric line of reforms means a thorough hauling up and reconstruction of our socio-

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religious institutions in view of their original basis as made out by a study of shastras strictly so-called, in demolishing and reconstructing all the parts of the superstructure which are not in keeping with the basis and which have only served to obscure it and even to erect a false basis. There are shastras and shastras. The shastras strictly so-called are bodies of truths and laws relating to the realms of nature,—especially to the realm of spirit, the Self. Atman,—which transcend the ordinary human experience, and which we can know only through revelation. Such truths and laws carry their own evidence of truth; they are so authoritative and compelling acquiescence and so soul-satisfying that man's reason cannot or dares not to question their validity, and they constitute the shastras proper. But the name shastra has been extended to those socio-religious regulations also which were laid down by the might personages such as Manu for the guidance of nascent communities who could not frame their own social regulations, but which have since been altered for better and worse in many ways by those communities as they have grown up and began to think for themselves. Our shastras including what we call, Vedas and Smritis comprise elements of both these classes, and the shastric line of reform consists in getting at the basic truths and laws constituing the shastra proper and remodelling the man-made regulatious as best we may in the light of the basic truths, guided by our cultivated reason and enlightened conscience."

Considering the spiritual basis of the Hindu social system, Mr. Shastri said: 'The speciality of the system is indicated by its designation "Varnashrama Dharama" which shows that our social system is an embodiment of Dharma and rests on *Dharma* or religion proper.' Regarding Dharma and Vrana his remarks ran as follows :—

DHARMA AND VARNA.

"The phrase Varnashrama Dharma as a whole means practical religion embodied in the social life, the individual's public and private life so ordered as to conduce to his true spiritual progress. To understand it fully, we will have to know the meaning, the original significance, of the terms Varna, Ashrama and Dhar-

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ma, as can be made out from the shastra proper. Dharma originally means how the universe is maintained. According to the Bhagvad-Gita, the whole universe is an embodiment of the Divine Lord, where in the material part of the universe forming His Apara-Prakriti or lower nature is ruled, controlled and maintained by the Will and intelligence constituting His Para Prakriti or superior nature. So Dharma means the Divine Will expressed in the evolution of the universe. Man's Dharma consists in shaping his conduct according to the Divine Will, or, as the first command of the Veda declares, in seeking fellowship with the Divine Lord, in co-operating with Him, in using all power and energy for the increase of the Lord's glory on earth. "Varna" litterally means "this seeking" and any man who seeks fellowship with Brahman, the Divine Lord,—who, that is to say, instead of pursuing his own personal interests, guides himself by Dharma by the law of co-operation with the Divine Will,—belongs to Varna. This first Vedic command is the basic Vedic Law, the supreme law of sacrifice, the primary Soma-Yaga, which, according to the true Vedic Religion, makes a man a true Brahmana in whatever caste or class he may be said to have been born.

"All were originally created as Brahmanas, but they have since been called by different names as Brahmanas, Kshatriyas, Vaishyas and Shudras on account of their respective profession. Thus from the standpoint of Vedic Religion and the great Rishis, the followers of different religious systems of the world though differing in external life, are one in their inner attitude towards life, and all alike are devoted to Brahman, the Infinite Spirit; and likewise there is no real religious difference among the different Varnas or castes though they are divided by their external occupations. The Varna-Dharma of a man originally meant a life of devotion to Brahman--a life in which man seeks to realise his oneness with Brahman in which he uses all his powers only to increase the Lord's glory by way of helping on the world-evolution in fulfilment of the Lord's purposes as far as lies in his power."

Ashrama and the Religious side of Varna Dharma.

"We should now try and understand how Varna Dharma has given rise to "Varna Vibhaga" and how it has come to mean, as

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it now does, the Dharma of one's caste. This we can understand if we try and comprehend the "Asharma Dharma." Let us now turn to the Kena-Upanished, where it laid down that the devotees of Brahman should 'work' at the realisation of unity with Brahman, in cultivating the following virtue—'satya' or truthfulness. 'Veda' or knowledge of spiritual truths and laws of spiritual progress, 'karma' or active life in the world, 'dama' or self-control, and 'tapas,' or pointed and ardent pursuit of spiritual life. These are the virtues to be worked at '(ashram)' in the four 'ashramas' or religious orders of life. While truthfulness is the essential condition of all spiritual life and must be developed at all stages of life the other virtues may be developed simultaneously, or one after another as in the four ashrama. In the Manu Smriti and other works of the kind, the four successive periods in man's life are allotted respectively for the development of the four different virtues one after another. Realisation of Brahman in active life is the virtue to be cultivated in the householder's life. In this portion of his life the devotee should devote all his energy and power for the realisation of his unity with Brahman, by his active civic life in the community. According to the Vedic Law, he should serve the community in the best way he can, using all his natural and acquired powers for the service of the whole community, as service to the Divine Lord. This is the religious basis of Varna-Dharma."

"Guna" "Karma" and "Subhav."

Mr. Shastri is of opinion that originally there was only one Varna, the Brahmana. It was only when the material concerns of life became all too engrossing, and spiritual interests were thrown into the background that the caste system in its present form came into existence and began to develop. He also asserts that, in modern times, we should throw open the title and privileges of Brahmnatva to all deserving people. Such a revival of the old Vedic ideals would at once demolish all barriers of caste which hamper our progress to-day. It will also afford a very real opportunity to the Shudras to ameliorate their condition. This will bring about an effective union of all castes.

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There are some who think that heredity counts for much in the determination of castes. Mr. Shastri replies to them as below :—

"The necessity for intensifying the natural tendencies of special kinds by applying the law of heredity is fast disappearing. Where the individual's will is developed, his efficiency rests more on the will than on the organism, the instrument used, and the human organism too, has, in long course of evolution, become more plastic, more docile to the controlling will than in the past when the undeveloped will of the people was more at the mercy of the organism than now."

Mr. Shastri's views seem to be entirely in agreement with the doctrines of the Arya Samaj. Every line of his address is so clearly and so truly Vedic that one feels many thrills of pleasure while going over his address. We will end our review of his address by quoting his opinion about the freedom and education of the fair sex.

Emancipation of the Hindu Women.

"The cause of the female education, happily, needs no longer any special leading. But the many disabilities imposed on the women of the higher classes by the customs of seclusion and early marriage are not very propitious to the cause. These barriers in the way of female education must be removed. The removal of seclusion, where it exists, will rather be an effect of liberal education than its antecedent. As regards the custom of early marriage among the upper classes, I can confidently say that it was in its origin a direct result of the abolition of student-life in youth which in the good olden days was as much the birthright of the Aryan woman as of the Aryan man. Our traditional Sacred Laws (Smirits) refer to the regulations of a former age which prescribed for women the same kind of student-life in early youth subject to the discipline of Brahmcharya that which has always been prescribed for men.

"When we restore to her her ancient birthright of full Vedic culture, we may also restore to her all her ancient privileges, such as choice between married life and single life, choice of her husband, and choice between re-marriage and celibacy when widowed.

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"We should introduce into the student-life of our boys and girls the discipline of the ancient system of Brahmacharya of which the essential features are (1) true spiritual culture dominating the whole course of education during student-life, (2) non-stimulant diet, and (3) a life of active service to a worthy teacher held up as an embodiment of God Himself and of all that is good in man. Residential colleges and universities of the modern type for the youth of both sexes may be developed in such a way as to afford facilities for the introduction of the essential feature of the ancient discipline of Brahmacharya adapted to the conditions of the modern society. Then the youth of both sexes will, during their studentship be placed in conditions in which they may acquire spiritual as well as mental and physical culture and learn to exercise self-control. By securing such healthy conditions of student-life for our boys and girls, it will be possible to put off marriage to the period of manhood and womanhood as contemplated in the Vedic Laws of marriage and married life."

A Startling Archaeological Discovery.

The following summary of Dr. Spooner's lecture on the *Excavations at Pataliputra* along with a surface criticism of it appeared in a recent number of the *Hindoo Patriot*. A deeper criticism of the claims of the lecturer is given in our Notes.

"Our readers are doubtless aware that Dr. D. B. Spooner, of the Archæological Survey, has been employed for more than a couple of years in carrying on excavations at the site of Pataliputra, the famous capital of Chandragupta, the founder of the Maurian dynasty which flurished nearly two thousand and three hundred years ago, and of which Megasthenes has left an interesting account. These excavations have *revealed the remains of a building which is* almost an exact copy of the hundred-pillared throneroom of Darius Hystpes at Presepolis in Persia. Nor was this all. Other sites in the vicinity were also excavated and have been found to correspond "with amazing closeness" to the corresponding portion of the Pesepolitan design. Then, again, the halls and places at Persepolis are built, not on the ordinary level of the earth but on a *high-raised platform* built by Darius. The discoveries at Pataliputra show that the palace there

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was likewise built on a platform. Lastly, the halls and porticoes in Persia are adorned *with bas reliefs* which are indicative of the nature of the room or hall where they occur. For instance, where a sculptured doorway displays the sculptured effigy of an armed guard, it may be safely assumed that the chamber in question was a guard-room. In the case of the hundred-pillared throne-room at Persepolis, the sculptures at the entrances are representations of a triple platform to support the monarch's throne, where all the separate floors are upheld on the upraised hands of a series of standing figures typifying the races which owed allegiance to the Shah of Shahs. At Pataliputra, Dr. Spooner discovered a colossal stone-head and other evidences showing that in this respect also the hall at Pataliputra closely resembled the throne-room at Persepolis. There can therefore be no doubt whatever that the former must have been built as an exact model of the latter.

Dr. Spooner claims to have found in the *Mahabharata* several passages which would have referred only to the palace at the Pataliputra and to no other building in all India. In describing one of the Sabhas or throne-rooms, the immortal bard writes:—It is not upheld on columns but by divers radiant heavenly beings of unequalled splendour." Dr. Spooner opines that this description could apply only to the throne-room at Pataliputra, built according to the Persian design. Then again, in the *Mahabharata* all buildings of a foreign type are ascribed to a spirit—Asura Maya. In Persia, such structures are said to have been raised by the spirit Ahura Mazda. Now the Asura named Maya or *Moydanab* constantly occurs in the ancient classics as an architect of super-human skill and power. Dr. Spooner submits that it would be safe to infer from this fact that the ancient Persians were very well known in India and that many of them might have settled here in epic times. Now Moy is described in the epics as building these wonderful palaces for kings of foreign nationalities. Or, in other words, the king for whom he erected the Palace at Pataliputra in imitation of the throne-room at Persepolis was a foreigner in India. Therefore Dr. Spooner conjectures that Chandragupta, the founder of the Maurian dynasty, whose capital was Pataliputra and in whose reign the palace of Persepolitan design was built there, was a Persian by race and a Zoroastrian by faith. Our explorer seeks to support this theory on the following grounds:

According to Megasthenes, who lived at Pataliputra in the time of Chandragupta, the Maurian Emperor followed Persian customs

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even in such matters as the washing of his royal hair according to the Persian calendar. In accordance with the Persian custom, he employed women as royal guards. His coins agreed in weight with the Persian coins of the period. Many of the signs and symbols occurring in the coins of Chandragupta were of Persian origin. Sir John Marshall, our distinguished Director of Archæological Survey, has already drawn attention to the fact that the oldest caves in India, namely, those cut by the Maurian Emperors in the Barabar hills near Gaya, are modelled on the rock-cut tombs of ancient Persia. Dr. Spooner observes with a note of triumph as follows:—"We now see why it is that the oldest caves in India are Maurian and why this dynasty not only introduced the use of caves but so insisted on them that according to the testimony of the Chinese pilgrims, they even went to such lengths as to build artificial mountains in Pataliputra in order to contain such caves." Now, one of the peculiarities of the ancient cult of Mithra, which subsequently became merged in Zoroastrianism, was that it attached such singular importance to caves, that where no natural cave existed, its followers built artificial ones. The Maurians therefore introduced a practice which is associated with the Mithra cult of ancient Persia, the priests of which were known as the Magi or sun-worshippers. Now our Puranas say that these Magi came down the Persian Gulf by sea to Dwarka and thence went up the Chenab river to Multan and spread themselves to other parts of India by following the courses of the rivers. Mahamohopadhyaya Satis Chundra Vidyabhusan has shown that there are grounds for the conjecture that the Princess of old Vaisah, who was married to King Bimbisar, was of Persian origin. The Ceylonese chronicle, Dipawangsa, says that King Asoka and Buddha were of the same race. Now the ancestors of Gautama followed the Magian rite of sister-marriage. Finally, the non-Indian element is very much in evidence in Buddhism, a fact which lends support to the theory that the Maurian Emperors as well as the founder of Buddhism were alike of Persian origin. It is this fact which explains why Buddha abolished caste and why Buddhism did not recognise Sanskrit as a sacred tongue and why Buddha is denounced as a heretic, an apostate from Zoroastrianism, in the ancient scriptures of the Persians. Buddha was a Persian by birth and so was Asoka who adopted Buddhism. Buddha was born a Zoroastrian in faith like the other Persians who had at that time settled in India. The influence of Hinduism upon him had produced the creed which he founded, but this cannot alter the fact

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that he was of Persian origin and born in the Zoroastrian faith and that the Maurian Emperors were also of Persian extraction, that Chandragupta followed the Zoroastrian faith and that his grandson Asoka, who adopted Buddhism, was largely influenced by Persian ideas. In fact, his famous edicts were echoes of those of Darius.

Such is the contention of Dr. Spooner and his discovery must be pronounced to be a startling one. But it may be argued against his theory that the mere fact of the palaces at Pataliputra having been built according to the Persipolitan design, does not afford conclusive evidence that a dynasty of Persian origin had ruled there. The palaces might have been built, for aught we know to the contrary, by Persian masons with instructions to reproduce, as far as possible, the Persipolitan palaces, even as the designer of Taj Mahal is supposed to have been a Florentine sculptor. In Raghuvansa, there is mentioned a victory of the Indian King over the Persians and it would not be quite a reasonable inference to draw that the Persians referred to therein were the Persian colonists settled in India. There is evidence that foreign masons were employed in connection with the Sarnath sculptures by Asoka and his ancestor might have done the same thing in connection with the building of the palaces and halls at Pataliputra according to the Persepolitan plan. It may be further advanced against Dr. Spooner's theory that if the ancient Persians had spread themselves so widely all over India, if they had given a dynasty to India and a religion to the world, then the advent of the Persian pilgrim fathers in India on the Guzarat side several centuries later, would not have been regarded in the light of a novelty as it undoubtedly was. Finally, the distinctly Mongolian features in all the effigies of Buddha, which have yet been discovered, would seem to militate against the theory of his Iranian origin, and if the Sandracottus of Megasthenes had been of Persian origin, it is not likely that the Greek ambassador and historian would have omitted to mention it. Dr. Spooner's theory will doubtless be critically examined by experts but we think that it is quite in accord with the fitness of things that these excavations, which have been carried on at the expense of Mr Ratan Tata, a Parsi multi-millionaire, should result in discoveries redounding to the glory of the race to which he belongs."

Angels on the Battlefield.

The reader is perhaps aware of the stories circulated about the "Retreat from Mons." When the allied

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armies were retiring, at a very critical position angels came to their help by interposing themselves between them and the on-coming German cavalry. As might be expected, the event has received the unquestioning assent of the masses of some of the allied nations. The event has also been made the most of in the *Occult Review* where a deal of criticism and correspondence has been appearing to utilise the stories in psychical and occult researches. "But it is passing strange" as the *Forum*, America, observes, "that some of the rumors that have been floating round recently should have been taken seriously by very serious men." The serious man here referred to is Dr. Horton, the distinguished ex-Chairman of the Congregational Union, who, in one of his sermons is said to have referred to several instances of alleged intervention in favour of men apparently doomed to suffer the final perils of the war. About the story of the retreat from Mons he said :

"There is a story repeated by so many witnesses that if anything can be established by contemporary evidence this is established—of the retreat from Mons. A section of the line was in imminent peril and it seemed as if it must inevitably be borne down and cut off. Our men saw a company of angels interposed between them and the German cavalry, and the horses of the Germans stampeded. Evidently the animals beheld what our men beheld. The German soldiers endeavoured to bring the horses back to the line but they fled. It was the salvation of our men."

Upon this the *Forum* rightly remarks as follows :

"There is no clear limit to the possibilities of human imagination, especially when the mental faculties are excited by fatigue, hunger, thirst and the weakness from wounds. The mind in such circumstances is never far removed from hallucination or even delirium. But the stories which Dr. Horton seems to credit throw a good deal of light upon the legends of ancient miracles—and some modern ones. If angels and archangels are taking active part in the War, the occurrence is sufficiently interesting to be verified upon oath by witnesses who can satisfy the rigid tests of cross-examination."

Is education a surety against superstition ?

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The Arya Samaj of India.

Another of the many Reviews of Lala Lajpat Rai's work comes from Chicago, America. It is published in *Unity* for August 19 and is authored by J. T. Sunderland, D. D., who must have made a sympathetic study of the movement in India, in the capacity of an American Christian Missionary. After a short notice of the movements in the country that make for awakening, the writer goes on to give reasons why the Arya Samaj has so long been unknown in America. The first and third relate to the small age of the movement and the want of an authoritative work on the Samaj. The second which is rather creditable to the Samaj is the following.

> "Second, it is a purely Indian movement which arose almost wholly apart from the Christian influences or any influences of the Christian or Western World. Even the languages which it employs in its oral and printed propaganda have been and still are almost wholly the ancient Sanskrit and modern native languages of India. In this it differs widely from Indian Christianity and from the Brahmo Samaj; both of which have much literary connection with Europe and America and make much use of the English language. It is not strange that a movement shut away from us by such barriers should be slow in attracting our attention."

In taking a bird's eye-view of the life and work of the founder the writer pays the following tribute to the Swami :—

> "Judged from any standpoint Swani Dayanand is to be regarded as one of the great men of modern India. Even his bitterest enemies concede this. India in her long history has produced many eminent religious reformers; among these his name now has a secure place.....
>
> "His plea was for a purification of Hinduism. To bring this about he urged that there must be a return to the religion of the earliest scriptures, the Vedas. All the evils connected with the Hinduism of to-day, he affirmed, are corruptions of that early faith. The particular evils against which he set himself most

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sternly were idolatry, caste, and the ill-treatment of women and girls especially as regard child marriage. His contention was strong and uncompromising, that none of these find any support in the Vedas, and hence must be put away as both wrong in themselves and as no part of the true historic religion of India.

.....

"Swami Dayanand has sometimes been called the Luther of India. Certainly in two respects he was like Luther. First he was a powerful protestant against what he regarded as the abuses, corruption and tyrannies of the accepted religion and the dominant ecclesiasticism of his time; and second, he took the most honoured of the people's sacred books out of the dead language in which it was entombed, and gave it to them in their own living tongue."

The educational work of the Samaj next occupies his attention. Here the writer makes several pertinent and rather suggestive remarks which deserve a close study by our brethren of the Samaj. We read :

"From the beginning the Arya Samaj has taken a strong-stand for education, education of all grades, from lowest to highest, and for both sexes. Its aim is universal and compulsory training, at least in the primary branches of the study. It early established at Lahore, the capital of the Punjab, a college for men which I believe is now the largest in northern India, as it is one of the very best. It has also a college for women, and many other institutions of higher learning of one kind or another.

"In all its education it opens its doors freely to the knowledge of the West, it takes great pains not to neglect studies which will acquaint students with their own land and civilization and keep them in sympathy with their own institutions and their own people. Much of the education introduced into India by the English Government and the Christian Missionaries has erred here. It has neglected the vernacular language and placed great stress upon English; it has neglected Indian history, literature, art, and philosophy, and taught almost exclusively the history literature and thought of the West, and thus gone far towards de-nationalising and de-Indianising the children and youth of the land. The results have been deplorable. The Arya

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Samaj has everywhere sought to resist this unwisdom and so far as possible to correct its harmful result. It has set out to train the children and youth of India for life in India and to render the most useful service to India.

"Another distinguishing characteristic of the education of the Arya Samaj is the emphasis it places upon moral and religious training. I have never seen elsewhere schools in which religion, including worship and right ordering of moral conduct are given so central a place. .....Athletics and Physical Training are regularly promoted."

About the social reform activity and political attitude of the Samaj, the remarks of the reverend gentleman are very accurate and display a keen and sympathetic study rarely to be met with in the criticisms of the Samaj by the Christian missionaries in India.

"The Ayra Samaj is active in social reforms. Its war against the evils of caste is strenuous and unremitting. It does not take the form, however, of endeavouring to do away with all caste. Rather it regards the institution as having a certain possible value as a regulator of social order. But the very terrible tyrannies and injustices which, in the course of ages have become associated with caste, it would destroy. It would do away with the idea that birth alone is the door to caste, and throw open the very highest caste to merit no matter how lowly born.

"As already intimated the Arya Samaj has for one of its distinct aims the giving of a larger and higher life to woman. It not only seeks to promote the education of girls and youngwomen, but sweeps away such evils as child marriage and the social ostracism of widows.

".....In the elevation of the so-called depressed classes the Arya Samaj is taking a very active interest..... Eight or nine years ago the Arya Samaj fell for a time under suspicions as being political in its aim and disloyal to the British Government, the suspicion even going so far as to cause the arrest and temporary deportation of Mr. Lajpat Rai. But thorough investigation on the part of the Government showed that the suspicions was without foundation and Mr. Rai was fully exonerated. The cause of distrust was really very honourable

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to the Arya Samaj. That cause was the fine spirit of vigor, self-reliance and independence which is everywhere fostered in the schools and in all religious organizations of the body. Because the Samaj was everywhere teaching its children and young people to think for themselves, to stand on their own feet, to love India, and to be loyal to her civilization, her religion and her ideals some short-sighted Government officials took alarm. But the alarm has passed by, and it is now recognised that Indians may be thoroughly loyal to India and still be loyal to the British-Indian Empire.

"Unquestionably there is a political awakening in India, a wide spread and ever deepening demand on the part of the people for the greater liberty, more of self rule and enlarged political privileges of various kinds. That demand will not slacken. The spirit of independence in the Arya Samaj no doubt tends indirectly to foster it. Indeed Mr. Rai and other prominent Aryas are active political workers. But their aim is not severance from the British Government, but local self rule like that of Canada and Australia, under the British Government."

Ancient Hindu Colony in Sumatra

is the subject of an interesting article by Mr. P. L. Narasimham in the **Theosophist** for October. The writer begins by making the following remarks about ancient India beyond the seas.

"The Hindus of ancient times were bolder and more enterprising than those of the present day, and about two thousand years ago they made long and tedious voyages on the high seas—a strong proof of their seamanship and spirit of adventure—and established colonies in countries and islands beyond the then Bharta Varsha or India. The islands of the Indian Archipelago were the settlements to which the ancient Hindus resorted for temporal and spiritual conquest. Java (or Java Dvip) was the most important and in fact the queen of this Archipelago. But the island of Sumatra (Sumatra Dvip), the earliest colony of the Hindus in the Archipelago, is the biggest island of the whole group and is no less important than Java, for it (Sumatra) was the stepping stone by which the ancient Hindus could reach and occupy the other islands, *viz.*, Java, Borneo (Bharani Dvip), Celebes (Shalabha Dvip) Madhura, Bali,

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Sambava (Sambava Dvip), etc. It behoves us, therefore, to know something about this island, in size as big as the Madras Presidency."

Sumatra possesses no records of its history under the Hindus, which, if any there were, must have been destroyed when Islam penetrated to the island, with its fire and sword. Perhaps it may yet be possible to give shape to its history by means of inscriptions and ruins of old temples, viharas, etc.; but such an enterprise must await the time when Indians, will have leisure and money sufficient to think of reconstruction of their ancient colonial history.

The First Immigrants.

"The Historians are agreed that the most probable date of the Hindu occupation, or colonisation of the island of Java is A D. 78, and that they must have occupied Sumatra much earlier than Java. And Mount Stuart Elphinstone is of opinion that Sumatra was first occupied by Hindu immigrants about 75 B.C., which may therefore be taken at almost correct. A party of Hindu immigrants headed by Sammitra (after whom the island is called Sumatra) their chief, started from Shrikakulam in the Kistna District a town at the mouth of the Krishna River at that time. This successful adventure in all probability encouraged similar ventures on the part of the Hindus on the east-coast of India. Further, the first invading Hindu immigrants having met with fierce opposition from the aboriginal tribes of the island, they would have required help from India and thus fresh immigrations became absolutely necessary. In the long run the superior, and probably well trained, arms of the invaders were generally successful against the brute force of the savage tribes of the island."

Ancient capital of Sumatra.

"The early colonists founded the town of Sumatra which became at first the capital of the province of the same name, that is, modern Achin, and gradually of the whole island. In the course of time the Hindus extended their rule over the ancient town of Poli and then over the western half of the island. In the forth century Indian Buddhists from Ghurjara (Guzerat) and from Sindhu Desha (Scind) made rapid voyages to the island of Ceylon (Simhala) and

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then to Sumatra, where they were welcomed by the Hindus. Tradition points out Dwarka in Guzerat as the place from which the Buddhists originally started in search of suitable colonies. When in power the Buddhist rulers made Pasir (or Paser) their capital."

Modern Divisions and Ancient History.

Hinduism and Buddhism lived side by side in Sumatra for a long time till they were overpowered by the invasions of Mahomedan fanatics. At present the island is divided into eleven districts, the names of some of which are derived from Sanskrit, *viz.*, Achin or Ajja (*i.e.*, ancient Sumitra and Poli), (2) Delhi, (3) Asahan, (4) Siak (or Syaka) (5) Rio or Imdragiri, (6) Jambi, (7) Palembang, (8) Lampong, (9) Bencoolen, (10) Padang, (11) Tapanuli. The ruins of the temples of Shiva, Buddha, etc., are scattered over the whole island.

"The predominance of Shiva temples in the island leads some historians to conclude that Shaivaism (and not Shaktaism) was for a long time the ruling religion there, Buddhism being but of secondary importance.

"In the north Sumatra,' says an historian, "the immigrants from India seemed completely to have assumed the lead in the State and to have created a feudal kingdom quite in the Indian style. Even when the aggressive Muhammadanism was in its zenith in the island, the people followed not the Muhammadan Law but the Kuthara Manava, an authoritative commentary on *Manu-Smriti* (Laws of Manu). Thus Hindu religion and Hindu law guided the people until Christianity supplanted them.

The writer makes the following remarks about the ancient history of the island till the time when it passed into Muhammadan hands and then into those of the Europeans who are now in possession of it. Says he:

"The ancient history of the island, like that of India, is shrouded in mystery. The influential portion of the natives of the island pride themselves in tracing their descent from the solar or lunar line of the Indian kings, or from Alexander the Great, and quarrels in regard to this are not infrequent. As already observed above

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the inscriptions that are so far unearthed are unintelligible or illegible, so that nothing can be gathered therefrom. The temples of Ramo (Rama), Sito (Sita), Hanumo (Hanuman), Sugrivo (Sugriva), Mahala, Rudra, Sivo (Siva), Mahadeva, Mahesa, Biwano (Bhavani), Durgo (Durga), etc., are all in rivers and very little historical knowledge can be obtained from them.

"The ancient province of Menang Kahan (Minan Kabhava) was formed in the southern part of the island in the fifth century. This province played a very important part in its relations with Java. Hayavardhana Maharaja (or Hayam Wurook), who was the ruler of Mojopahit province in Java, from 1359 to 1389, defeated the kings of the old provinces of Aru, Palembang and Minankabhava, in Sumatra, and ruled over them. Southern Sumatra, by its geographical portion, has always been fated to be in some degree dependent on populous and powerful Java! The history of Java has several references to this island and shows that for centuries the internal affairs of Sumatra were managed by the kings of Java. Says one historian :

"Indian civilization it would seem, had considerable influence on Menangkaban for, according to the native traditions of the Malays, it was Sri Turi Bumana, a prince of Indian desceent—according to the legend he traced his lineage to Alexander the Great—who led a part of the people over the sea to the peninsula of Malacca and in 1160 founded the centre of his power in Singapore.

"Sri Turi Buman being the corruption of the Sanskrit name Shri Tribhavana, he cannot be said to be of Japanese descent. The name of Alexander the Great (Laku-Sundaro as pronounced in the island) who did not know even the existence of this island was held very sacred by the natives of Sumatra. Singapore was a colony of Sumatra and was conquered by the king of Mojopahit in Java in 1252 when it became a Javanese province. Malacca was subsequently founded and it became the important centre of trade.

"Towards the close of the thirteenth century the state of Malacca was far more powerful than the Menangkaban and became the political and enthnological centre of Malay life.

"The ancient province of Sri Bhodja (or Shri Bhoja), which was founded between the years 850 and 960, was famous for its Sans-

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krit and Pali literature for some centuries till it was broken up by the Muhammadans after the advent of Islam in the island in the fourteenth century.

"The kingdom of Palembang was in high eminence till it was conquered in 1544 by Geding Souro (Jady Suri) of Demak in Java. Geding Souro ruled there until 1649, when he was overthrown by another Javanese power which continued up to 1824.

"The political supremacy of the Hindus in Achin was maintained till the end of the fifteenth century, when Islam with all its terrors appeared there."

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THE SCENE IN MACBETH.

By Mohd. Azmatullah Khan B. A.

" I am settled and bend up

Each corporal agent to this terrible feat. "

MACBETH, SC. VII, ACT I.

" The terminus of the psychological process in volition, the point to which the will is directly applied is always an idea. "

W. JAMES.

There are tragedies and tragedies. The one kind, perhaps the best is the one represented by Shakespeare's buskined muse. The inward out of harmony with the outward, conscience at daggers drawn with circumstance, the soul-worrying tension of hostile arrays of motives, and all the while the will hanging like the Sword of Damocles to sweep away ' at onefell swoop ' all the pretty motives that give way even by a hair's breadth—this, in a word, is a spectacle of airy nothings of the mind that the poet's pen turns to shape—inimitable and unsurpassed.

In no other play is this so strikingly bodied forth as in Macbeth, an expression of the poet's conscious mastery over his art. He has fathomed the depths of human nature. He reads volumes in the ' sightless ' vacillations of the mind, discovers sermons in the sins of will, and gives tongues to the torments of the soul. The scene, that forms the theme of this essay, shows a remarkable keenness of insight and a wonderful fidelity to the subtle workings of a soul that oscillates between Scylla and Charybdis—a bloody crown with a ' mind diseased ' and a serene conscience with strangled ambition.

Scene VII in the first Act is indeed the soul of the play. Take that away and the rest is little better than murder *sang froid.* Lay your finger on the scene as the nucleus of all and presently the preceding scenes appear sathe dramatic creation of warring motives—the ministres

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of darkness materialised in the figures of the weird sisters; and the bringers of light pleading for Duncan's 'virtues,' that shall 'blow the horrid deed in every eye.' The following four Acts, Shakespeare devotes to the assassination and the consequences that the fatal blow could not trammel up till 'bloody instructions return to plague the inventor.'

The object of the great scene is to show the settling of Macbeth—in other words, to give a vivid description of the war to the knife of reasons *pro* and *con*, in the impalpable arena of the mind, till one side or the other wins the sombre smile of will—the queen at the subtle tourneys of moral consciousness. Shakespeare alone could do it and he has done it—the true and lynk-eyed painter of human nature.

Let us examine briefly the scenes that go before as the study will add to the understanding of the scene under consideration.

The first thing to note is the fact that Macbeth's victories over the twofold danger of rebellion at home and invasion from abroad makes him confident of his own virtues as a military leader. This confidence and the honours bestowed on him by Duncan and his praises dancing on every tongue beget pride. This pride easily enkindles the desire—the vaulting abmbition to rise higher.

The evil suggestions of his mind filled with overflowing confidence and overleaping pride are first transfigured in the weird sisters. Macbeth at first startles at his own desire that suggests evil deeds through the bearded lips of the witches so revolting in their appearance.

The king's declaration regarding Malcolm touches his pride and threatens to strangle his ambition. His high desire now all of a sudden grows intimate which he had kept at a distance till then, and is now dramatically trans-

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formed into the wife of his heart. It is no longer as revolting as it was in the fascinatingly ugly form of the weird sisters.

I cannot enter into an analysis of Lady Macbeth's character. It shall require a separate paper for itself. One point is, however, noteworthy. Lady Macbeth is the embodiment of Macbeth's ambition and that part of his environment, which, given free play, cannot but lead to evil action.

One word more about the element of chance in the play. In Shakespeare as in actual life chance is ever given its proper place. The coming of Duncan to Macbeth's castle at the moment when the new-born ambition was still in its freshness and intensity is meant, I think, to be taken as chance—the occasion brought about by unknown social tendencies. Lady Macbeth herself regards it in this light when she reproaches her husband.

> "Nor time nor place
> Did then adhere; and yet you would make both.
> *They have made themselves*, and that their fitness
> now does unmake you."

Let us now turn to the scene. Enter Macbeth thinking aloud. Should he 'jump the life to come'? For nothing less is at stake. Oh! the cursed chain the never-ending chain of action and consequence. Would that with Duncan all consequent ills were hushed up for ever. Confound Heaven and Hell! Would he then care for after life, There's the rub. Alas! the end-all of Duncan would be but the beginning of evil, not its annihilation. Besides. what security is there that he would be able to dash away the poisoned 'Chalice' from his own lips? The evil-doer must himself fall victim somehow. One who puts the social body out of joint cannot escape punishment when society regains its harmony. Such is the course of social justice.

Behold the solid array of reasons against the crime. Duncan was his liege-lord, kinsman and above all his

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guest. Macbeth should protect him and not be an assassin himself—a host-assassin. Again Duncan had been meek in his high office and to crown all was really a 'virtuous man'. His murder would out. The sightless agents would proclaim it everywhere. And what had he to say in favour of the deed. 'Pooh ;

Vaulting ambition that overleaps itself
And falls on the other.'

At this moment enters Lady Macbeth. Ah ! The unhappy moment—the true psychological moment. Had she come a little later Duncan would have seen the morrow. Macbeth would not have murdered sleep and Lady Macbeth would have escaped 'The written troubles of the brain'; Alas ! That was not to be in the tragic scheme of things. She came to give voice to vaulting ambition, to lay about impeding reasons with the valour of her tongue and to dry up ' the milk of human kindness ' with her fiery breath.

'How now, what news' asks he. Do not these words imply a hope ever so faint, that somehow a change might have come over the undaunted spirit of his wife and something might have fallen out to keep them from proceeding any further in the business. Fate would not let go her victim. Rather abruptly and with subdued tone of entreaty Macbeth exhorts his wife to stop where they were. Her eyes, perhaps flashed the question 'why.' Oh the pity of it, he talks of Duncan's favours, honour and nonsense, and is afeared to state the strong reasons that frown at the deed. Is it that the very presence of his wife has re-inforced the motives on the side of evil ? His is not the moral prowess. He must take his morality from her. She wonders whether 'the hope was drunk wherein he dressed himself.' A simile or two more and then the thrust through and through ;

'Art thou afeared.
To be the same in thy act and valour
As thou art in desire'?

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And she drives home the taunt with the striking and caustic simile of 'the poor cat in the adage.' That was the heel of Achilles. 'Who dares do more than Macbeth is none' was but a poor parry that comes from wounded pride. The wife sees the poison work and bears down heavily upon him. Was he unmade by the very fitness of time and place while not long ago he was willing to make them adhere to his own advantage? She was but a woman and still she would have plucked the toothless gums of her own child from the milky nipples had she been sworn to that. Macbeth's milk of human kindness flows upward to the milky way. One last scruple—that on the score fo self love—and,' what if they should fail'?

'We fail, was the laconic and undaunted reply with a deep vein of irony worthy of a Carlylean hero. She then explained the odds and ends of the murder to him. Macbeth requested her undaunted mettle to compose nothing but males and then the tragedy, 'I am settled' Oh! where the strong reasons against the deed? Murder and all its delusive retinue fill his whole being. All moral scruples are driven to the back ground away from the footlights of consciousness. But they are there; 'the false heart doth know' the handwriting on the wall, boding destruction.

This, in short, is the scene. And who will deny that Shakespeare hundreds of years ago saw and masterly described the state of mental conflict where 'the slow dead heave of will' comes upon the scene and makes Heaven or Hell of this life.

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FROM THE SACRED RESORTS.

(By Chowdhry Hari Shankara, B. A.)

अन्धन्तमः प्रविशन्ति येऽसम्भूतिमुपासते
ततो भूयइव ते तमो य उ सम्भूत्या ँ रता ॥

Hark! What the holy scripture says. In these days of modern civilization and enlightenment when the din and clatter of material shows and sensuous displays deafens our ears and dazzles our eyes, a man requires much effort to listen to the faint but firm accents of the hoary-headed sage and silver-haired seer of the past. Damsel "materalism" with all its bewitching smiles and fascinating charms quite captivates the modernist of to-day and leaves him but little time to attend to things that pertain to spirit. With his polished boots, stylish coat and pant sending out volumes of smoke by a pipe in his mouth—the present day gentleman looks with angry scorn and half disdain at the half-naked, uncultured barbarian ascetic who, unmindful of the world and all its pomp broods over and meditates upon things spiritual and divine. What sapience of wisdom, what seeds of learning, what science and what art can this wretch of a beggar teach us. He has never gone through a University curriculum. His boots have never rung the domes of a spacious college hall. He has never listened to the elaborate dissertations of academic professors who indefatiguably harp upon Huxley, Tyndal, Mill and Spencer. Cut off from all society devoid of all rules of social etiquette and decorum, mannerless and cultureless what can this mendicant preach and teach us.

With ideas such as these our hero materialist traces his steps towards a certain Sanyasin. The noise of squeaky boats awakened the Yati from his hallowed reveries and blissful trance and with deep and faint syllables his lips quivered with something like the following "—They who

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worship the subtle form of matter in place of the Almighty Lord enter regions that are dark and realms that are gloomy and they who adore yet grosser manifestations of matter enter worlds that are darker still. Those people who hold that this world was never created and will never be terminated are in grave error. According to them the atom which we cannot see, smell, touch, taste or hear is the only true entity. God or no God, soul or no soul, they cannot vouchsafe to say. But the substratum and the backbone of all that we see, smell, touch, taste, or hear they cannot deny. This quintessence, this basic principle of matter is their God or Iswara.

"But they are sadly mistaken. No doubt there is an existence of such a refined form of matter. It is a solid entity and a stern reality. This कार्य्यरूप प्रकृति is coeval with Time itself. It cannot be destroyed or annihilated. World will be made and unmade, solar and lunar systems will come in existence and then reduced to dissolution and Time itself may roll on into bottomless depths of eternity but this first principle of matter cannot he stamped out of existence. But the blunder is this that this entity cannot take the place of an all-pervading, Omnipotent Sentient Being. Being devoid of all knowledge and bliss it cannot be the object of our worship and adoration. Man is gifted with reason and he commits a gross and serious mistake if he places before himself as his Deity inert and senselessh matter. Matter is *sat* only while the soul of man is *sat* and *chit* and it would be the height of folly and absurdity to worship an object that is inferior to and far beneats ourselves. Prakriti is a means to an end only and not the end itself. Distress and unhappiness must inevitably be the result if we take the one for the other. In order, therefore, to work out our salvation and to enjoy constant bliss, the soul must keep company with something which is nobler than and superior to itself, which is, so to say, *sat*, *chit* and *anand*. This indeed is the true Iswara, the true God who is behind beneath us and us, who is above us and

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below us. It is to Him who resides in the temple of our heart that all worship is due. The sceptic and the agnostic may deny or doubt the existence of such a self-effulgent, all-absorbing, Omnipotent Lord but to those who are given to a little self-introspection and cool-headed abstraction, this mighty Personality manifests itself in clear relief. All bliss, all happiness flow constantly from this fountain-head of all joy just like drops of honey which perpetually trickle out of a honey-comb. Woe to the unfortunate sinful mortal who wilfully shuts his eyes and abstains from quenching his thirst at this ocean of all-happiness".

Having said so much, the Sadhu closed his eyes and assumed his clairvoyance. The gentleman, who stood as if spell-bound and petrified before the sage listened with rapt attention, to this discourse. " Oh ! I was greatly mistaken, said he in his mind. , The nude, half savage, wild form which is sitting before me in this dreary wilderness is not an ordinary beggar that I took him to be. On the contrary, he appears to be a scholar of brains and merits. He handles his subject nicely. There is a honied flow a sweet music of words in his discourse which I have rarely come across. I wish he could go on further with his subject. And mark his physique. How muscular and square-built it looks. I wist not look into his countenance while he was speaking. His eyes are so full of lustre and the cheeks so full and ruddy that even with my spectacles on I could not fully gaze on them. And what is the secret of all this? I don't think in this jungle he can get even one full meal what to speak of tea, chota hazri, dinner etc. Here is absolutely no arrangement for him of elaborate plates of meat and dainty-dishes of mutton. Sparkling tumblers and dazzling below of rozeates, pick-me-ups, soda and whisky I find here none to stimulate his appetite.. How can this simplicity which closely borders on barbarity conduce to so much perfection of body, head and heart,.

While on the horns of this dilemma and perfectly lost in soliloquy, the visitor was about to return from his

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walk when the hermit again opened his eyes and set his breath in order. "My friend" said he "I am sorry you kept standing for so much time. I forgot to have asked you to take your seat on that yonder stone. Luxuries or even bare necessities of life I have here none to offer you. I am a denizen of the forest, ceremonies of hospitality you need not expect of me. Cushioned sofas, rocking chairs and bent-wood stools I cannot furnish you. If you are not in a hurry to return, pause here for a while and accommodate yourself on that flinty pile. By the way, what makes you so pensive and, thoughtful? Perhaps you were thinking of my condition.

The gentleman asked the hermit's apology for interrupting him in his yoga practices and seated himself on a stone with difficulty for his pant would ill allow him to sit with ease. "Yes" continued the Sadhu, "I was telling you something about the कार्य्यरूपप्रकृति or superfine matter. There is yet another group of men who cling with greater tenacity to the worship of even grosser manifestations of matter. To them all that is palpable and tangible, all that they can see and enjoy are the only actual realities. Objects of sense and their enjoyment is their sole aim and object. Spiritual God or material Lord are to them non-entities. They don't want to bother themselves about them. Eat, drink and be merry is their life-long motto. And the first and the foremost of those men are pecunio maniacs. Mammon is their ideal God and worshipful Deity. They offer homage to nothing but wealth. From sunrise to sunset their guiding principle of life is money.

"Even in their dreams they think of gold and silver. They can be made to do anything and everything provided they get lucre. Any amount of religion, ethics, politics or for the matter of that metaphysics is all Greek to them. In the day time they go an hoarding tinkling coins and at night they wake up to watch them. When

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the whole world enjoys sound and refreshing sleep, these unhappy mortals turn their heads over sleepless pillows. Even the least alarm is sufficient to make them restless, The sneezing of a mice or the footfall of a rat is enough to make them winkless. Big iron chests, invulnerable safes and a dozen unwieldy locks, a sturdy band of servants and chowkidars to keep a vigilant watch at night, these and all other precautions fail absolutely to make them comfortable. And imagine the untold misery and inevitable distress which fall to the lot of the unhappy money-makers when in an evil hour of a lonely night the very guards and sentinels of his treasury turn upon him as thieves and robbers. They gag his mouth and on pain of death order him to surrender the keys of iron boxes and almirahs. With deep sighs and tearful sobs, the Sahukar yields up his hordes of glittering gold and silver——hordes which he had accumulated after life-long years of frugality and self-denial.

"Death itself perhaps would have been a better alternative than the agoinsing pains of such a parting of wealth. While the heart of the money-maker was thus sinking with tense grief and sorrow, a ray of hope dawned upon him and towed him up to life and activity. He recollected and murmured to himself, "I have five lacs of fixed deposits in such and such a bank, why should I give myself up to despair and despondency". At daybreak he got up from his cot and hastened with all speed to wire for some money from the said bank. In the way, however, the post peon handed him over the following telegram. "For reasons beyond control your bank failed, great misfortune indeed but no help." The Sahukar had hardly read the contents, when he fell to the ground, panted for a moment and squared his accounts then and there. Such is the fate of those who like Mahmud Ghaznavi put their heart in wealth.

"There are others, however, who are mad for women. Their sole aim and object in life is the enjoyment with

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the fair-sex. Day and night they pass in absolute dissolution and profligacy. Unbridled passion blinds them to every thing else in the world. Prostitutes and nautch girls are their ceaseless associates. Houses of ill-fame are their constant resorts. The more they are steeped in passion, the more pleasure and enjoyment they seem to derive from it. Their youth, their life-sap, their fame and honor, their health, wealth and character, all and everything they sacrifice at the altar of Cupid. Enjoyment enkindles more enjoyment just as fire increases by pouring clarified butter upon it. The debautch steeped in sensuality and immersed in sexual pleasures pursues his carnal engagements with a headlong intrepidity. His is an appetite that knows no appeasing. Poor creature indeed! he little thinks that he is drifting to the very brink of a fatal precipice and when the eventual fall takes place, moanings and groanings will not a vail. The lotus eyes, silky tresses, creamy cheeks, pearly teeth, tapering fingers, slender bust round and circular hips —nay all this symmetry of form and exquisite grace of beauty which his fairie queen possesses will one day be reduced to a handful of clay and shoveful of earth. All wholesome advice, friendly admonition, elderly threat or a parental reproof, he disregards and disrespects. And lo! one moonlit night this slave of passions was walking in his bower exchanging with his lady-love sweet embraces and gentle kisses. A serpent unnoticed crept along his feet missing him bit his mistrers. In the twinkling of an eye the concubine putting her arms round the neck of his wooer whose arms in return encircled her waist stopped short, spread full length on the lawn, closed her eyes and departed. For a moment the lover thinks that being overpowered by passion she has reclined to take a little repose. But moments fly away, and hours slip off, the night has passed its prime and the moon has almost finished her run but still the nymph does not move. Her forehead is icy cold, hands and feet are stiff, the pulse beats

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not and the breast does not heave. And on close scrutiny and search he perceived to his bewildering anxiety and deepest anguish a venomous serpent closely perched in the gown of his sweet heart. A flood of tears gushed out of his eyes, his cries and lamentations rent the skies and with dishevelled hair and distracted heart, he once more embraces the dead-body of his paramour. In a fit of frenzied grief and remorse he repeats to himself the homely couplet :—

اگر دانستم از روزے ازل داغ جدائی را — نمیکردم بدل روشن چراغ آشنائی را

If from the beginning it had been known to me that death would ultimately cause this separation, I would not have lighted up with my heart the lamp of love and attachment. "Early in the morning a pier of wood is prepared, fire is enkindled and in an instant awful flames consume to ashes what was but yesterday so much loved and admired. Pen is mute and words are lacking to describe the grief and sorrow in which the unhappy and unfortunate lover is sunk. They who wish to have a full peep into his mind may well refer to Aja Vilap in Poet Laureate Kalidasa's "Raghu Vansa."

"Similar is the case of those men who fix all their hopes and desires on children. They who are childless consider themselves most unfortunate creatures for want of issue. The world with all its charms and attractions is to them but a dull and dreary wilderness. They brood ever and anon on this and this misfortune only. On the contrary, they who are gifted with progeny have no other idea than their upbringing and upkeeping. Their constant care and anxiety centres round their children. 'My eldest son has become an I. C. S. the second is an M. A. (Cantab) Bar-at-Law, B. C. L., the third is about to become an I. M. S., D. P. H., F. R. C. S., and the fourth has exhausted the whole alphabet by winning honors and titles but the (5th fifth has turned a devil incarnae and a

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sixth in the womb appears to prove indeed a dunce and a rascal.' Thoughts such as these, supply the food on which these people live. Heaven forbid if one sweep of bubonic or for the matter of that pneumonic plague snatches away these titled and talented offspring from the justly proud old man and none but the dunce and the devil of his sons remain to cudgel out his crazy brains in his old age. His distress can better be imagined than described. Death itself is preferable to the existence he drags on.

"And so with other objects of sense. Some have a mania for eatables and drinkables only. Unless and until various spiced dishes and beverages are arrayed before them daily, their epicurean tastes cannot be satisfied. Plain and simple food and drink is to them poison. There are others, however, who are never tired of satisfying their habilimental cravings. The dress mania is always after them like a hobgoblin. In the toilet room they take hours together to dance before the looking glass. In adorning their person they are eager to excel and surpass even the weaker sex. The same is the condition of those who dedicate their brief span of life to sight-seeing, to music or to perfumery.

"It is vain to seek true pleasure in these objects. As long as they are within our reach, we seem to be happy but when they part from us we are doubly unhappy. These object of senses excite our lower propensities and take us far away from the actual goal. Even one such object is enough to mar the whole existence of its pursuer. The deer though holding the musk in his own navel perspires to death in the scorching sands of desert to find out the source of the sweet aroma and to satisfy his sense of smell. The deadly cobra yields up its liberty and surrenders its person to listen to the crude music of the snake charmer in order to pacify its sense of hearing. The elephant blinded by lust takes to be the real one the paper she-elephant which the catchers place before him to lure him to the pit. And so wit other allurements. When one of them is the source of so much misery and distress to these creatures what to sepak

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of the unhappy man whom all the five senses torment day and night. The Vedas have taught, ancient sages have sung and mighty Dayanand has repeated most emphatically the golden lesson of self-control and renunciation. The happiness which the practice of these two formulas ensures transcends all wordly enjoyments. Tranquillity and peace of mind result not by running after objects of the sense but by the subjugation of our lower nature. Just as all water drips out of a skin which has the smallest hole in it, in the same way a man who is the slave even of one passion frustrates and fritters away the end-all and the be-all of his life. Dayanand has taught the world, by combining in his person physical, intellectual and spiritual perfection, the one golden axiom that those who want true happiness should "search within." Hoarding wealth, procreation and love of children, enjoyment of Grihastha life, taste for plain and nourishing food, fine and neat clothes and the like are not sins. On the contrary they are our primary duties. They are only to be deprecated and denounced when they are taken to be the ends themselves instead of means to an end. They are reprehensible only when we make any one of them to be the aim and object of our life. We should deal with Prakirti only so long as it does not usurp the place of our Almighty Lord. Temples, mosques and churches are not needed to realize this perfect Being. You have only to cut or shorten your connections with the external world and rivet your gaze inward and inside to beheld this Sovereign Lord. Inner portals open only when you shut up the doors of external senses. Dedicate a few moments to this sight-seeing and watch the result. Physical weaknesses vanish away, mental deformities are recouped and spiritual shortcomings are overcome in this way. The face will then beam with lustre and the eyes sparkle with serenity and your whole demeanour will trumpet forth to the world that you have really partaken of the Spirit." With these words the hermit dismissed the gentleman from his presence and himself loitered away to woods and the rivulet.

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PLATO, ARISTOTLE, AND DAYANAND.

A Comparison of their Metaphysics.

(By a student of Philosophy).

Metaphysics is concerned with the twofold problem of *Becoming* and *Being*. To this is sometimes added the problem of knowledge. Thus metaphysics may be divided into Cosmology and Ontology, or into Cosmology, Ontology, and Epistomology. The problem of knowledge, however, is of minor importance. In the history of philosophy it has appeared very late. It has not engaged much attention of philosophers except of those of the English school, beginning with Locke, and of Kant. But even while studying these English philosophers it is their ontological conclusions that attract more of our attention than their epistomological reflections. Even Kant's philosophy was worked by his successor and not miscalled his completer and correcter, Hegel, into a system of Absolute Idealism. And so, though for a time Epistomology engrossed the attention of thinkers, yet that state lasted only for a time, and Ontology and Cosmology being restored by Hegel to their proper place, Metaphysics once more busied itself with its persistent problems *of how, whence* and *why* of the Universe and with its still more persistent and interesting problem of the *what* of the Universe—the problem that has engaged the attention of

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NOTE:—I have consulted the following books. Roger's History of Philosophy; Shweglar's History of Philosophy, Windleband's History of Philosophy. Erdman's History of Philosophy, Paulsen's Introduction to Philosophy, Kulpe's Introduction to Philosophy, Janet's Problems of Philosophy, Calckin's persistent Problems of Philosophy, Zeller's Plato and Aristotle, Jowett's Dialogues of Plato, Baldwin's Dictionary of Philosophy, Peter's Ethics of Aristotle, Sir A. Grant's Ethics of Aristotle, Marshall's Aristotle's Theory of Conduct, James's Pluralistic Universe, Swami Dayanand's Satyarath Prakash, Mr. Tara Chand's Life of Swami Dayanand, etc.

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philosophers from the earliest times, in the east as well as in the west. Nor is this all. Instead of Epistomology replacing Cosmology and Ontology, as it did attempt to do in the hands of Kant, it produced a sort of disgust for itself in the post-Hegelian thinkers, which disgust was tersely expressed by Lotze when he asked the question, what the use of all that carving was when there was nothing to be carved." So, then, whatever may be said regarding the source and validity of knowledge, regarding the paramount importance of sensation and the omnipotance of Understanding, regarding Induction and Deduction, *a priori* and *a posteriori* nature of judgment, or regarding *Tabula raza* and *innate ideas*, in the name of philosophy, yet it remains nonetheless true that metaplysics, primarily, was, is, and will be the study of the *four Unities*, viz, of *the World-process, the World-stuff, Soul* and *God*. True it is that the problem of knowledge has helped us, considerably, towards the solution of the problems of *Becoming* and *Being*, yet equally true it is that knowledge is important only when there is something to be known, and that the nature of that something is more important for us than the question of the nature of our knowledge of it. Besides this, it is better to trust our faculty of knowing and to believe that we have a *criterion* of truth, and to question ourselves, by applying that *criterion*, regarding the nature of the world-process and the reality of the Universe, than to question the validity of knowledge, to doubt and mistrust our own faculties of knowing, to involve ourselves in the vicious circle of passing the judgment of *'not-valid* on our understanding, by means of the same understanding and to let ourselves loose on the quicksands of scepticism at the very start of our journey. I may also state for the satisfaction of my readers that the masters, of whom I am writing, never doubted the validity of knowledge. So I shall stick to the 1st division of metaplysics, *viz.*, that into Cosmology and Ontology.

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COSMOLOGY.

Cosmology, as stated above, is a study of the *world-process*. And of this I shall treat first. And here I may mention that it is conclusions of the thinkers that will be more important for me than the consideration of the fact—how the problem arose for each one of them. For, different travellers may arrive at one and the same place by persuing different paths, even so, different thinkers may arrive at the same philosophic conclusions even though their points of start be different.

Plato was a student and the true philosophic successor of Socrates. He applied the Socratic method of defining and finding out the general in the particular, to the pre-Socratic schools. Parmenides and Zeno, before Socrates, had proved, much to their own satisfaction, that *being* was the only reality and that *becoming* was an illusion. Zeno's paradoxes, showing the impossibility of motion and multiplicity, are well-known in this regard. Heraclitus, on the other hand, had shown that all was *becoming* and that *being* was the result of the trick played upon us by our senses.

Plato was a reconciling philosopher ; and he tried to reconcile these two opposing views by means of the Socratic method. Whether he succeeded in doing this or not is not very important for us, but the important thing for us is his own cosmological views which he arrived at while trying to patch a peace between the conflicting camps.

Being influenced by the arguments of the Eleatic school, Plato, no doubt, denied the reality of *change* as found in the *phenomenal* world, and tried to establish the reality of *Ideas*. On the other hand, he had, to a certain extent, to defend the reality of multiplicity and mutation, and so he created his world of Ideas and found and re-established the reality of multiplicity and motion in the Ideal world. His æsthetic view of the Universe made

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him "translate the matter of his thought out of the abstract form of the concept into the concrete form of an Ideal vision. Ideas were concepts elevated from rules of knowledge into metaphysical principles and applied to speculations of natural philosophy concerning the essence and grounds of existence."

Plato could not dismiss the phenomenal world easily, nor the fact of *change* which is an essential feature of the phenomenal world. Though an idealist by nature and dominated too much by the poetic temperament, Plato was a philosopher of life and education; and as life is to be lived in this world, Plato was, perforce, obliged to explain the *how* of this world and to bridge the gulf between the phenomenal and the ideal worlds. This he did by means of his theory of *participation*. The phenomenal, he said, participates in the reality of the Ideal, and owes its reality to this participation. However, this theory has remained a puzzle to historians of philosophy uptil now. And Plato, because he had a sort of contempt for this world, described the cosmic processes of this world as taking place in the Ideal world. The ideal world is only this world viewed scientificaly or as a system. Aristotle, expressly, assigns this desire of scientific cognition as the motive of the Platonic theory of ideas. It is a systematic world in which Plato endeavours to find the reality of the '*many*', and thus to reconcile Eleatics and Heraclitus. Platonic world of ideas is a system and not a fortuitous concourse. All ideas are subordinate to the highest Idea, *viz.*, the Idea of the Good which Plato identifies with God. Even motion for which Plato had something of the Eleatic contempt is found in the ideal world.

System and Motion, then—the last though a reluctant concession of Plato to the facts of nature—are the two admissions important to note in connexion with his Cosmological views. Beyond this point, it is not necessary, here, to study the Ideal theory, though historically Plato's name is inseparably connected with this theory. What exactly

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the ideas are, has been a puzzle to historians of philosophy. They have been variously interpreted as thoughts of the human understanding and so have been compared to Kant's categories, as thoughts in the mind of God, and as independent substances the archetypal models of things of this world from which God copied this world. This last view has been very elearly stated by Plato in some places, and has been maintained by Aristotle to be the true Platonic doctrine. Taking this view, Aristotle has criticized the Platonic doctrine for its want of explaining motion. This point seems to have been anticipated by Plato, who, in order to explain motion, vaguely, attributes efficeincy to his ideas—specially to his highest idea, *viz.*, the Idea of the Good which he identifies with God. How far Plato could consistently attribute personality to an Idea and what exactly his conception of God was, are questions that will demand our attention during the study of the three remaining Unities—under the heading.—Ontology. Noting only the facts of system and motion we leave the Ideal theory here, which, as Jowett says, was simply a vague "ideal which floated before his mind (and which) he (Plato) was himself unable to state in precise terms."

In order to gain anything more definite regarding Plato's cosmolcgical reflections we must turn to his Physics —here Plato says God was good and so he made the world. He had ideas before him, or perhaps in his mind as some Platonic interpreters would have it, and also a "chaotic, formless, lawless, fluctuating mass." The ideas compared to the things of this world are stable. Things of this world constantly pass into their '*others.*' Their being is their non-being. In order to explain this their nature, Plato assumes his formless mass to be a principle of pure non-being, *i.e.*, some thing which has no specific quality in itself but takes on whatever form is imposed upon it. "That *in* which all things grow up, appear, and decay is space." This is the third demand before God. It is the *empty* and not the *non-beent.* Whether Plato was able consistently to

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maintain the existence of matter side by side with the existence of ideas, whether he ever attempted to reconcile the two, whether he was successful in his attempts (which he sometimes made) of deriving matter from ideas, and whether he could successfully deny all reality to the sensible have been questions of great dispute. But, true it is that Plato, in some places, in unmistakable terms, asserts the existence of matter as something eternal. And this fact of eternal existence of matter is important from point of view of his cosmology. For if the elements composing the world be eternal, it would naturally follow that the world which is a result of their interaction would also be eternal, or, at least, an eternally recurring phenomenon—making allowance for the fact of mutation. All its elements being eternal, it cannot be the work of a creation which took place once and which might come to an end once and for ever. This helps us to understand Plato's position with regard to the fundamental problem of Cosmology, *viz.*, whether the world is an eternally recurring phenomenon or whether it was created once as is believed by Semetic religions. And so far we have seen ground enough to believe that on this vital point Plato differs from semetic religious philosophers. A further study of Plato's Physics confirms this view. The details of his descriptions would not be interesting to the modern readers, and so we shall only briefly allude to them here. Out of matter and ideas, according to Plato, the Creator makes the world-soul. He divides it into the two spheres of fixed stars and planets and the latter again into seven special circles. Four elements were first made, and finally the organic world. The world-soul mediates between ideas and phenomena. Coming to man Plato asserts that the body is regulated by the soul. Each body has a soul which is eternal. "Absolute dualism is here seen in its full actuality." Plato distinguishes between two constituents of the soul, one divine and rational, the other mortal and irrational. It is between these two that courage appears as an interpreting link. The soul's longing for its house

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announces itself in Eros. Soul's transmigration similar to the Hindu theory is asserted. History of the Universe has no other import than " this perpetual transition of Psyche between lower and higher." This transition is due to moral and immoral action. Here Plato passes on from Physics to Ethics.

In some places he makes mention of the theory of floods and recreation of the world. He speaks of the freedom of the souls lasting for some thousands of years and their taking another birth—ideas which are remarkably similar to Dayanand's. Further details, as to how the various things were made, possess philosophical interest, not so much in consequence of their substantial value, "for they only expose the entire insufficiency of the natural philosophy of the period, as they do in consequence of their demonstrating the main concept that the world is the product and copy of Reason, that it is an organism of order, harmony, and beauty, that it is the self-realization of the Good."

Aristotle in his assertions is very much clearer than Plato. He was dominated by the scientific impulse as Plato was by the moral. He got his philosophic problem from Plato. It was in criticizing Plato that he formulated his own philosophic system. In fact his system is only the carrying of Platonic theory to its logical issues, though Aristotle himself puts it forth as something opposite to the Platonic system.

At the very outset he criticizes the Platonic theory of ideas and finds reality not in abstract universals, nor in substantial Ideas, exising in a transcendental world, but in particular things of this world. This position was taken up in accordance with his scientific temperament and his greater than Plato's sense of reality of the practical world. But side by side with this there existed in Aristotle another element, *viz*, his preference for the general—his inheritence from Socrates and Plato. However much he struggles to assert the reality of the particular yet he is a Platonist.

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at core. For him as for Plato the veritably *beent* is the Idea. Only the idea does not exist apart from the thing. Their relation is the same as that of form and matter. This leads us to his fourfold causation, *viz.*, *final*, *efficient*, *formal*, and *material*. Aristotle very soon identifies the 1st three as one. The form is due to the *End* and cannot be conceived apart from it, and there is no other efficiency than that of *End*. Like Plato, Aristotle holds *End* of the whole universe to be the good which he too identifies with God. The material cause of the universe for Aristotle as for Plato remains ever different from its final cause. By Plato, who was an idealist by temperament, matter was only reluctantly admitted and that also as a principle of non-being—relative non-being, of course, and not absolute. Plato was not ignorant of the fact that absolute non-being Metaphysically and Psychologically was impossible to exist. Aristotle, however, is clearer and more definite in his statement. He criticizes Plato for his holding a principle of pure non-existence to be existent, and asserts that the non-being of matter could be only relative.

Aristotle, definitely, asks the question of the creation of the world and takes the credit of having solved the dilemma of origination by reducing it to change from *potentiality* to *actuality*. *Potential* is as little non-being as being. Every existing thing of the Universe is, therefore, *a potentiality* which has attained to partial *actuality*. Form converts indeterminate matter into a '*this*.' Pure form is, what matter, in *truth*, *is*. This, does not, however exist in the world of definite things. Every *thing* is a compound of matter and form. These *things* exist, between formless matter, on the one hand, and pure form, *i. e.*, God, on the other. *Nature* is the eternal taking of *form* on the part of matter. Nor can this process cease. Aristotle expressly maintains that matter, as privation of form, can never wholly attain to *actuality*. So then the Aristotalian system also ends in an insurmountable *dualism* of matter and form, and in their eternally recurring interaction,

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Though the *form* is *becoming* to Aristotle, yet, as stated above, the *Cosmological form*, the *prime mover*, remains an eternally perfect existence. This he establishes by arguing that *actuality* alone can act on *potentiality*, and so the fact that *potentiality* is constantly converting itself into *actuality* implies that an *actuality* exists before *potentiality*. This *pure Actuality*, the *first form*, is altogether distinct from all else. This is the God of Aristotle which itself unmoved moves all else. Formless matter, says Aristotle, postulates matterless *Form*: Aristotle further calls his God—*Thought thinking upon itself*. Whether this is necessary for a first principle of movement or not, at any rate, attributing of this property to the prime-mover, on the part of Aristotle, shows that his God is personal, because self-conscious. There manifests itself here, too, the unreconciled dualism between the Divine Spirit and the incognisable '*in itself*' (potentiality) of matter.

Aristotle's cosmological ideas may be further gathered from his Physics wherein he, more clearly, asserts God to be the end of the Universe. Male-man, according to him, is the highest production of nature. Physical conditions of all natural existence are *space* and *time*. Circular motion is the best and the most perfect. In the order of creation elements appear first. Elemental action exhibits a progressive transition of elements into plants and of plants into animals. Finally we arrive at man. Here we have an account of the soul. The soul, it is said, was, according to Aristotle, *entelechi* of the body. It is further asserted that ideas of life beyond death and pre-existence were foreign to Aristotle. But, as Shweglar has, very clearly pointed out, the rational part of the soul—the *nous* is, according to Aristotle, something altogether separate from the body. It is absolutely simple, immaterial, self-subsistent. It comes from elsewhere in body, and is separable from it. Sensations meet in *common sense*. Here too we see dualism.

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After consideration of this point, Aristotle goes on to the consideration of the chief good of man, and thus from Physics he passes on to his ethics.

From the above account it must have been sufficiently clear to the reader that Aristotle's cosmology is very much similar to that of Plato. In fact it is only a more clear, and definite and scientifically expressed account of the Platonic view. Both agree in their solution of the problem of the creation. Both are against absolute creation and neither believes in infinite progress. If Aristotle speaks of evolution it is only *cyclic rhythem* and not an evolution *ad infinitum*, which would be an evolution without an end, in fact no evolution at all. They also agree as to the teleological nature of the Universe, and believe moral order to be the most intimate principle of nature. The elements, the manifestation of whose interaction the universe is, are also the same in both. In a word, they are both *dualists*, *teleologists*, believers in *cyclic rhythem*. Infinite evolution and creation are foreign to them, and though they attempt to get at monism they remain pluralists in the end.

When we compare with the views expressed above the views of the modern Indian sage, we find a remarkable similarity between them, which similarly itself is an illustration of the theory of recurrence, and goes against the doctrine of infinite progress. Dayanand's cosmological views are the same as those of the most important of Greek philosophers; only they are concreter, fuller, more definite, more exactly and scientifically expressed. In Dayanand there is no feeling the way, no taking the problem from some past thinker, no uncertainty, no hesitating between two opposite views. He is decided from the first, and is certain of his goal. Consequently his results are never vague or hazy like Plato's, nor self-conflicting like Aristotle's. In his works we easily understand what he exactly means.

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The elements forming the universe are, according to Dayanand, all eternal. They are three in number, *viz.*, God, Soul, and Matter. Time and space are the conditions of all physical existence. God, in accordance with His goodness, makes the world out of matter. In gradual succession from a pre-cosmic gas appear the globes—stars and planets. The five elements—ether, air, fire, water, and earth succeed each other in the order here described. After the earth solidifies, appear plants and animals. Lastly appears man who, according to Dayanand, too, seems to be the apex and acme of creation. In man there is a soul which corresponds to the *nous* of the Greek philosopher. In Dayanand as in Plato and Aristotle there is a natural transition from physics to ethics.

As Dayanand has expressed his views very clearly and concisely we take permission to quote some passages from the Satyarath Prakash.

"He who has created this multiform universe is the Supreme Spirit." (Rig Ved, quoted by Dayanand—Satyarath Prakash Chap. VIII).

"In the beginning the whole world was enveloped in utter darkness. Nothing was discernible. It was like a dark night. Matter was in its elementary form. It was like ether. The whole universe, completely overspread by darkness ...God, thereafter, by his Omnipotence evolved this cosmic world—the effect—out of elementary matter—the Cause" (Rig Ved ditto.)

"God is the efficient cause of his universe, but the material cause is *prakriti*, elementary matter." (Sat. Prakash).

"Q. Has not *prakriti* emanated from God?

A. No, it is beginningless.

Q. How many entities are eternal or beginningless.

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A. Three—God, the soul, and the *prakriti*." (Sat. Prakash).

"The *prakriti*, the soul, and God, all of them are uncreated. They are the cause of the whole universe" (Shweta Shwetra Upanishad—quoted in the Satyarath Prakash). "From *prakriti* emanated the principle of wisdom (*Cf.* Plato's world-soul) and from the latter proceeded the principle of individuality, from which emanated the five subtle entities, and the ten principles of sensation and action, and the *manas*, *i. e.*, the principle of attention. (*Cf.* creation of 4 elements in the Greeks, and common sense of Aristotle). .....These twenty-four.....and the *purush*.....form.....25 *nonmena*." (Sankhya quoted by Dayanand). "Of the 24 *prakriti* is uncreated and the rest are products of *prakriti*. *Purush* is neither the cause (material), nor the effect of anything." (Sat. Prak.) "The primary efficient cause is the supreme spirit..... The secondary efficient cause.....is the soul.....The material cause is the *prakriti*" (Sat. Prak.) Elsewhere Dayanand distinctly says that God has not created the *prakriti*.

Dayanand avoids the infinite regress inherent in the category of causality by positing an absolute cause. "The *first* cause having no cause is the cause of all effects." (Sat. Prak.)

"The creation of the world presupposes the existence of God, the *prakriti*, the souls, time, and space which are all uncreated and eternal." (Sat. Prak.) Dayanand sticks to the maxim *ex nihilo nihil fit*. Against fortuitous concourse Dayanand argues "the *prakriti* and atoms, until they are properly combined by God with the requisite knowledge and skill, cannot by themselves produce any thing" (Sat. Prak.) "They (things of the world) can never be eternal, because a thing which is the product of combination can never exist (eternally)." (Sat. Prak.)

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Stating the *cyclic* process of the universe, Dayanand says "It is said in the Veda "just as God created the sun, the earth, the moon, the electricity, the atmosphere in the previous *cycles* so has He done in the present, and so will He do in the future." "Just as the night follows the day and the day follows the night.....so does creation follow dissolution and dissolution follow creation.....This alternate process has been eternally going on." (Sat. Prak.)

Further physical details described by Dayanand are hardly of greater interest than those of the Greek thinkers. His speculations are based on those of the past Hindu astronomers and geologists. So far as they exactly correspond to those, they may be interesting to the student of these sciences. But they hardly deserve much notice in an article on philosophy; while where Dayanand attempts to put forth his own conjectures, *e. g.*, his assertion that men and women were created in large numbers, all at once, and all grown up youths, or that man was created in Tibet——yes, in such places we may very well hold that prophetic vision, however, great a gift it may be, is no recommendation for a student of the exact sciences. So Dayanand should have left these problems to be investigated by specialists, on sounder basis. At any rate, if he did not do so we should not follow suit. We may sum up Dayanand's cosmological views by noticing the important points, in them, which are: (*i*) eternally recurring formation of the world, (*ii*) its teleological structure, (*iii*) the fact of its being the manifestation of 3 distinct eternal entities.

After giving this summary, I think it is not necessary for me to add any note, comparing Dayanand's cosmology with Plato's and Aristotle's. So I pass on, next, to a consideration of their.

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ONTOLOGY.

Dr. Baldwin, in an article, in his dictionary of philosophy entitled "Nature and Origin", rightly points out that the problem of *origin* cannot be separated from the problem of *nature*. Even so it is. We cannot separate *becoming* from *being*. What *becomes* must *be*. And what *is*, necessarily, manifests itself, or *becomes*. In a word, cosmology is not intelligible without ontology. In fact the separation is only a matter of convenience; while understanding the one, we are, inevitably, understanding the other. Even so has it proved in the present case. So it is that while I have been trying to express the cogmological views of Plato, Aristotle, and Dayanand, I have at the same time described their ontological views. So naturally, the treatment of their ontological views, here, will be very brief.

Ontology, as said above, is a study of the three unities, *viz.*, *World-Stuff*, *Soul*, and *God*. The problem of ontology is (*i*) to determine whether these three unities are numerically reducible to one or two, or whether their least number can only be three; (*ii*) whether qualitatively they are the same or different. According as these unities are held to be so many irreducible entities, or to be mergable into one, we have the types of thinking respectively called numerical pluralism and numerical monism. According as these three are held to be qualitatively the same or different we have qualitative non-dualism or dualism.

Numerical monism and qualitative non-dualism have been the prevailing trend of philosophic speculation in modern times both in the west and the east. So it is that in the history of modern philosophy we come across materialism, panpsychism, pantheism, subjective ideal sm, sensationalism, objective idealism, pan-egoism, absolute idealism, Bergson's creative evolutionism, *Brahma-Vadism* and so on; but no such names as soul-matter school, God-soul school, God-soul matter school. In fact the trend of monism has been

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so powerful and the thirst of the mordern mind, for unity so great that Mr. Kulpe in his introduction to philosophy, asserts that dualism has, at no time, in the history of philosophy, tried to justify itself. Now, however, W. James in America, and some of the new realists in Europe, and Swami Dayanand in India, have tried to justify pluralism—the last has, very distinctly, stated his position as numerical pluralism and qualitative Dualism.

As I have not undertaken to compare the respective value of the arguments—of monism and pluralism, which task, by the by, is too long to be performed during the course of a short article, I shall close my article by subjoining a summary of the ontological conclusions of the three great thinkers, which conclusions, I take permission to state, even at this stage, are very much alike, except in minor details. More about the ontological conclusions can be gathered from the account of cosmology given above. Of course, I do not mean that all the three thinkers, at the very start of their speculation, tried to arrive at those conclusions, or that they have throughout their works consistently maintained those views. For, for ought I know Plato and Aristotle struggled hard to get over the dualism of their systems. Dayanand however is more consistent. He is a dualist from the first to the last. But even in Plato and Aristotle, in spite of all their struggles to get at monism, the only definite ontology that we have is dualistic pluralism.

A summary of their ontological views.

(*i*). All the three are humanically pluralists, and qualitatively dualists.

(*ii*) They believe in three entities—God. Soul, and matter, and also assert the existence of space and time. In Plato a fourth axistence, *viz.*, Idea, is asserted. Something on the reality of idea, has been written above. They can plausibly be interpreted as ideas in the mind of God. I may

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further mention here that in his later works the reality of the ideal world, as substantial something, grows extremely hazy, and this (the sensible) world engages more of Plato's attention. Reflections on space and time are extremely vague, in Plato. A slight doubt is thrown on the eternity of time, though on the whole his trend is in the opposite direction.

Matter

in Plato is admitted as a principle of non-being. But the non-being is not absolute.

Aristotle lays this down more distinctly. In both it is a formless stuff, the ground of all becoming, capable of taking on any form. In Aristotelian language it is *potentially without actuality*.

Dayanand's matter is equally a formless stuff. It is chaotic, incohate, before the creation of the world. Dayanand also suggests the atomic theory of matter. But he nowhere decides his position between the atomic theory of Kanada, and the *tra-guna prakriti* of Sankhya nor does he solve the problem by asserting the existence of 3 kinds of atoms.

Soul.

Plato and Aristotle speak of the parts of the soul. The mental phenomena of desire, etc., in their system would be connected with body. But besides these, they assert the existence of a purely rational *nous* which is eternal. About this nothing specific is mentioned. Plato, however, makes it reaper of fruits of actions. Free will of man is asserted. But the relation, between the concrete, living man, and the pure *nous*, is not very clear.

Dayanand says the "soul is a free agent. The soul was never created. It is beginningless like God...and matter." Attributes of the soul are: "Desire for the acquisition of things; repulsion, activity, feelings of pleasure, feelings of pain, sorrow, displeasure; consciousness, discernment, memory, and individuality."...(Sat. Prak.)

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God.

Plato in his earlier writings, is transported with joy into his Ideal world. He has no God, but Idea of the good, which, in detail, is described as the perfection of Beauty, Symmetry and Truth (Philebus). For explaining movement efficiency is attributed to it. In the Laws and other later works, however, Plato is distinctly religious. Here God becomes even the awarder of rewards and punishments. It is true that this is not reconciled with the earlier statements. But Plato's was a dynamically progressive philosophy; and his theory of idea being vague, we should take theism—his maturer—belief to be his true view.

Aristotle is said to be untheistic; and religious ideas are said to be foreign to him. He was scientific, and was the first inductive philosopher in the west. His God is pure *actuality* towards which all the universe moves. But when he calls it *Thought thinking upon itself*—personality is partly attributed to his God. In his physics God is called the *prime-mover*, and the representation, there, is more personal than impersonal. On the whole, we may conclude that both in Plato and Aristotle, God-concept hovers between the personal and the impersonal—leaning more towards the impersonal in their earlier writings, and towards the personal in their later writings.

Dayanand's statements, once more, are clearer and more self-consistent. "The great eternal spirit undergoes no modifications, requires no instruments to work with, has no equal, nor any superior. He is the supremely powerful Being, endowed with innate Omniscience, Omnipresence and Infinite activity." (Shweta Shwetra Upanishad, quoted by Dayanand). "That Supreme Being overspreads all. He is entirely Spirit, All-energy, All-powerful, Pure, Perfect, Omniscient, Inward Controller of all, Ruler of all, Eternal and Self-existent. He has from all eternity been teaching all uncreated immortal human souls, the true knowledge of things through the revelation of the Veda—His eternal knowledge."

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In a word

Plato, Aristotle, and Dayanand are all, cosmologically, *teleologists* and believers in *eternal cyclic rhythm.* The position of Plato on this point is not, very distinctly, stated by Plato himself.

Their Ontology is *numerical pluralism* and *qualitative dualism.* The only difference in their definite doctrine is that the statement is progressively clearer and concreter—being more clear in Aristotle than in Plato, and in Dayanand than in Aristotle.

Let lovers of harmony attempt to find out more points of similarity between the West and the East.

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DAYANAND AND THE ARYA SAMAJ.

(By Prof. P. K. Telang, M. A., Benares).

The greatness of every great movement depends on the soundness of the principles, for which it stands, and on the capacity of the persons, who conduct it. Principles are the essential thing, of course, but persons are needed to bring them home to the hearts and minds of people by the living examples. Persons, undoubtedly, give the necessary human touch to movements, but principles are needed to test their value and to steady and guide their actions. And behind and above both persons and principles, stands the movement itself, with its message and its mission, its particular response to the call of the Time spirit, its proper place in the plan of Ishwara for His world.

In the Arya Samaj, no personality stands so prominent as that of Swami Dayanand. He overshadows the whole movement and typifies it. The sturdy self-confidence, the courageous opposition to all that seems wrong, the firm resolve to work and not merely to talk—all these and other qualities that we love to associate with the ideal Arya Samajist are found present in Dayanand to a very remarkable degree. It seems as if his successors in the movement have derived their share of these qualities from him, through the inspiration of his life and the imitation of his ways.

Two characteristics seem to stand out with greater distinctness than others in the life and work of this great Indian. The first is his deep earnestness. He was a man terribly in earnest about his work. He did not believe in any compromise and would make no concessions. He did not believe in mere intellectual sympathy with his beliefs and practices. He wanted followers, and co-operators, not admirers and sympathisers. He was himself so full of his work both in mind and heart that he could not understand those who still could not bring themselves to

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take active part in his work. Such an earnest soul, believing that he had a mission and that the mission was great could not allow any playing with things that he held sacred. He therefore brought the great force of his will to bear upon making his followers practise what they professed and plunge head foremost into the work, instead of remaining as interested spectators on the banks, afraid to wet their feet for fear of probably dire consequences. This is the true Leader : quite sure of himself, quite confident about the cause, himself marching straight and foremost into positions which he would have those who went after him to make their own. Earnest, therefore courageous ; true, therefore fearless ; self-sacrificing, therefore triumphant.

The other characteristic comes out in the nature of his influence in the Samaj. By his followers, Dayanand is taken, it would seem, as a great teacher, one who brought new spiritual knowledge to the world or at least one who opened wide the portals of the store house of Ancient Lore. But Dayanand's triumphs were not so much in the field of knowledge as in the fields of work. He is the inspirer to work, one of the many, who have been sent to India, in these modern days, to make Indians shake off their sleep of centuries, to make them stand up and *do* things. If the greatness of the past is appealed to by him, if the intellectual achievements of our fathers are obtruded on our attention, if the great spiritual truths in our scriptures are proclaimed in trumpet-tones it is for the purpose of making us—"dwindled sons of little men"—work "work, work in the living present" and so prepare for the "golden morrow." The conquests of the intellect are to be applied in practical life, spiritual truths are to be worked out in actual experience and the value of both is for the enriching and elevating of every-day life.

As regards the principles for which the Arya Samaj stands the one which most appeals to all is their work for social regeneration. The fearlessness, the straightfor-

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wardness, the comprehensiveness with which the Samaj's programme of social reform is planned and worked are its just claims to the admiration and gratitude of Indians. Their actual beliefs, religious and philosophical, and their ideals and modes of devotion and worship, may be viewed differently by different people. There may be and are serious divergences of thought and feeling with regard to these. But no one can seriously question the value of a body which insists, as a part of its religious creed, in the main on the recognition of and devotion to the One lord of the Universe, the Ruler and Father of all; upon the recognition of human solidarity expressed both in thought and feeling and in serious work for human advancement and amelioration; and upon the necessity for individual and social purity at all and every stage of life.

And what is the message of the Arya Samaj? It is the proclamation that India has a value of her own in the process of world-evolution. The Samaj is one of the many intstruments which are making it understood to the world that the cultivation of Aryan civilization and therefore of human progress will not be reached till Indian culture is allowed to take its rightful place in the affairs of the world. The Indo-Aryans, the eldest of the branches of the mighty race, in whose hands have, for the time being, the destinies of the world been placed, possess in themselves certain qualities and in their culture certain elements, which are not only requisite, but fundamental in the full development of man. Only when these qualities are assimilated into the general character of the race and these elements interwoven into the fabric of its culture will the Aryan race reach the zenith of its glory. India does not claim to rule or even to dominate the world, but she does claim it as her duty and privilege to help world-evolution. She claims that hers is a part which none but herself can play and she insists that, therefore, she, her culture and her children should have their rightful position amongst the Aryan peoples.

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This position she does not want conferred upon her by others: she is going to win it with her own efforts or rather to re-win it, for did she not once occupy such a position with great distinction to herself and great benefit to humanity? Indeed the goal in already in sight and much of the credit of this advance is due to the work of the Arya Samaj. The statements of the Arya Samaj and of other similar movements have been the hope of India in the immediate past. Their spirit, their lives and their work have kept alive her vitality and convinced all that she, the mother of such sons, could not be dead, but only sleeping. Now the days of torpor are fast disappearing and the Arya Samaj and other cognate movements, having consciously realized their mission, will be the first fruits of India's glory in the immediate future.

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A GREAT MAN OF OUR COUNTRY,

Sir Rabindranath Tagore.

By Manmohan Rai Hakumatrai Desai, B. A.

Stagnant seemed the times. One dull, monotonous, prosaic heat of affairs seemed to occupy the age. A few names of importance in the literary world of India, during the recent ages, were being heard. Sometimes we heard of the great novelist Bankim Chandra, and then Romesh Dutt became our hero. Mrs. Sarojani Naidu became a house-hold word in all the civilised families of India and the works of Toru Dutt were appreciatively read by the advanced and the literate. The great Tukarama had been existing for years, but known only to a section. The Maharathee literature came to be enriched by the works of this great sage in a way which was quite unique. This famous poet was the hero of all the Maharathee-knowing people of the South. His songs are repeated even to-day by street-sweepers. One intellectual giant or the other, India has ever kept producing. The great man of our times, who was being formed for years together in that part of our country which is the most noted for its advancement and enlightenment, is Rabindranath Tagore. Gitanjali is translated into English and this greatest sage of our time, ever coy and reserved and always preferring solitude, seclusion and retirement, leaps immediately into fame, and justice is done to him by his being ranked among the greatest of the living authors. Gitanjali came as a sort of revelation to the Western world. It marks the period of Renaissance in our own country. Much has been said about Gitanjali—this unique and incomparable gem of immeasurable beauty—this highly philosophical, spiritual little world of a great man's heart.

But Gitanjali is not the only great work of our poet. He pours forth books after books of sublime beauty, some as good as Gitanjali, as for instance, the Gardener. Sir Tagore's poetry have a mystic charm about it which

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attracts us unconsciouly to one and all of his works owing to their "trance like beauty." As before the ray serene of some divine light, we feel entranced and enchanted by his lovely lyrics which we may justly call "flowers fresh as sunrise". Full of vision and intelligence in love, he transforms every theme he touches into mightiness and strength of love and life. Universal love pervades the whole being of Rabindranath Tagore. Love is his heart, his soul, his song. From top to toe, his whole being is love incarnate and the pure image of his soul reflects itself delicately, and tenderly in all his works. The tender softness, the heavenly purity blooms in his being, beautifully as "glow in the sky before the sunrise." There is a charm of simplicity, of purity full of divine and purified love, which chains men to his works with admiration, reverence and almost with adoration. They reveal a poet of "undeniable authority and highly spiritual influence." They appeal directly to the heart to which they are communicated as it were in a whisper, with all the simplicity and directness in his power. Fragrant as the finest flowers scattering ambrosial perfume, they are all simple and unique, full of the melody of the heart as also of music.

Take, for instance, the Crescent Moon. The *Globe* says, "His revelation of the child-mind is richer, more complete, more convincing than any of which we have had previous knowledge." The Crescent Moon has a halo round it of the greatest simplicity of love and motherhood. Wordsworth makes his children nearer to God than men. The Crescent Moon is full of many splendid pearls of the highest value and the most incomparable beauty. It reveals in a flash, as it were, the whole of child-nature. It analyses the intensest, the subtlest, and the most beautiful feelings of a mother's heart. Love is the embracing spirit of the whole work. It enables us to see our women in the best light. For, on considering the state of the civilisation of all countries and communities of the

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world we will surely find that the highest, love-ful and delicate feelings pervade the hearts of our "womanly" Hindu women and not those of the falsely civilised "unwomanly" women misguided in their conception of the meaning of life and duties of the sex. Free from the stains of a so-called civilisation and from the vanities of gaudy drapery, coquetry, egoism, pretensiousness, and show and by nature and environment endowed with the highest conception of life and its duties, and the meaning of womanhood, the Hindu women are the images of love, nobleness and self-sacrifice. The high literary excellence of Sir Tagore's expression imparts an additional charm to this as to all his works. Imagine what can be more beautiful than:—"The sweet, soft freshness that blooms on baby's limbs—Does any body know where it was hidden so long? Yes, when the mother was a young girl, it lay pervading her heart in tender and silent mystery of love—the sweet soft freshness that has bloomed on baby's limbs." What can be more subtle, more true than what is observed in these glorious lines. But the bloom on baby's limbs can only come when the mother has had it "hidden in her heart as its desire." "In all my hopes and my loves, in my life, in the life of my mother, you have lived. When in girlhood, my heart was opening its petals, you hovered as a fragrance about it. Your tender softness bloomed in my youthful limbs like a glow in the sky before the sunrise." Among the beautiful pearls and sapphires, of this fascinating book, none can be more highly praised than the Beginning, the When and Why and the Astronomer. To eliminate beauty from the beautiful is vain and absurd. The "End" is very beautiful, the loveliest poetry that one reads for many a day while the Clouds and the Waves top all the rest in the delicacy, and refinement of sentiment. Only a child can be so innocent, so refined, so angelic. And that child is the poet himself. "I shall become", says the child to its mother "a delicate draught of air and caress you; and I shall be

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ripples in the water when you bathe and kiss you and kiss you again?"

For a delicate, sensitive, spiritual atmosphere, you must wade into the world of his works. In a fresh direction, he breaks ground and Chitra comes to exist for us as for the European world. In the original, Rabindra is a voluminous writer whose delicious dainties are fondly tasted even by street-sweepers and the hard-worked labourers. In a foreign tongue as the English, he transforms his fairy palaces so as to conquer the world by their purity and simplicity. This lyrical drama is one of supreme beauty, especially the delineation of Chitra and Arjuna. The story, in short, is that one of the kings of Manipur, being childless, performed severe penances and the God Shiva being pleased granted him this boon, that each king in his line would be blessed with a male successor. But it happened, that Chitravahana, instead of having a son as promised in the boon, came to have a daughter, Chitrangada. "I am Chitra, the daughter of the kingly house of Manipur. With God-like grace, Lord Shiva promised to my royal grand sire an unbroken line of male descent. Nevertheless the divine word proved powerless to change the spark of life in my mother's womb—so invincible was my nature, woman though I be." According to the boon the king brings her up as a son. She dons the male attire, and is taught the use of the bow and all the duties of a king. She knows nothing of the feminine wiles for winning hearts and has yet never learnt Cupid's archery, the play of eyes. It is only when she first sees Arjuna, the greatest hero of her age, that she feels herself a woman and knows that a man is before her. The very sight of Arjuna makes her love-entranced and soon after she lays aside her man's attire and dons bracelets, anklets and a gown. "The unaccustomed dress hung about my shrinking shame; but I hastened on my quest and found Arjuna in the forest-temple of Shiva." And for the first time, she feels ashamed of her manlike pride. Chitra, then, in order to captivate Arjuna asks the

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love God, Madana and the Eternal youth, the Lord of Seasons, Vasanta, to make her the most beautiful woman on earth for a year at least. Beauty, however, creates not such an impression on Arjuna, as the heroic deed, the manly justice of Chitra, and in the end, as plain Chitra she offers herself to Arjuna. "The gift that I proudly bring to you is the heart of a woman. Here have all pains and joys gathered, the hopes and fears and shames of a daughter of the dust; here love springs up struggling towards immortal life. Herein lies an imperfection which yet is noble and grand If the flower-service is finished, my master, accept *this* as your servant for the days to come." And the virtues and duties of womanhood are nicely summed up in the following beautiful words "If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self. If your babe, whom I am nourishing in my womb, be born a son, I shall myself teach him to be a second Arjuna and send him to you when the time comes and then at least you will truly know me." The delineation of Chitra is the most perfect throughout. Her womanly tenderness her distracted love, her self-control, together with her manly ardour, heroic self-respect and high and sublime thoughts indicate to us the highest ideal of a woman in our greatly civilised past. She is not the woman who would nourish her despair in silence, feeding it with nightly tears and covering it with the daily patient smile, a widow from her birth. The ideal of Chitra was and is the ideal of all women of India, "It is the labour of a life-time to make one's true self known and honoured." Arjuna, it is said, had taken a vow of celibacy and chastity, for twelve long years. Chitra, the beautiful, as transformed by Madana and Vasanta, impresses Arjuna so deeply that he says. "You have dissolved my vow even as the moon dissolves the night's vow of obscurity." And here we see Chitra in her true

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light. "Oh, shame upon you! What have you seen in me that makes you false to yourself? Whom do you seek in those dark eyes, in those milk-white arms, if you are ready to pay for her, the price of probity. Not my true self, I know. Surely, this cannot be love, this is not the man's highest homage to woman? Alas, that this frail disguise, the body, should make one blind to the light of the deathless spirit!" This is Chitra, who is immortalised for us, by our great poet. The drama, a play, in one act contains some very beautiful and powerful passages-characteristic of Rabindra Nath. As usual, there is the same charm of smiplicity and directness in this play too. The lyrical intensity of it can better be felt than described. Whatever Sir Tagore touches, is illumined and becomes a living fact of undeniable influence and greatness. Chitra, an episode of centuries back, becomes memorable at the hands of the great master.

Wherein lies the claim of Sir Tagore's works? In their simplicity, and sincerity. Purity of image and of thought are the characteristic of his style. Melody is the ringing note of his works. There is an incomparable sweetness of expression all through. His words are delicately rounded and exquisitely chosen and there are everywhere indications of the highest taste and the most refined and purified environment. He never falls below his ideal, nor is he once unequal in his expression. By the simplicity and liquidity of diction, the fluidity of movement and the delicacy and silvery chime and tinkle of his words the style becomes eloquent, and sublime. He soars in the regions of the great, and may be justly declared as a master and a model of literary style and expression. His works are the very stuff of the imagination, full of gay and delicious fancy. They are the sweet morning flowers tinted with the most delicate and lovely hues, pleasing to the eyes, convincing to the mind. "Their beauty is delicate as the reflection of the

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colour of a flower." Sir Tagore has wrought a revolution in the thoughts and ideals of the modern Indians. For the Indian civilisation, "the morning will surely come, the darkness will vanish and its voice shall pour down in golden streams breaking through the sky" if only we have patience in our hearts. And into *that* heaven of pure joy will the country then find itself "Where the mind is without fear and the head is held high ; where knowledge is free ; where the world has not been broken up into fragments by narrow domestic walls ; where the words come out from the depth of truth ; where tireless striving stretches its arms towards perfection ; where the clear stream of reason has not lost its way into the dreary desert sand of dead habit, where the mind is led forward by thee into ever-widening thought and action."

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THEISM: ITS ORIGIN AND PROGRESS.

(By Anand T. M. Satchit Esq.)

Man has a natural and innate craving for the Supernatural. His thirst after a knowledge of the Spiritual and the Unseen is unquenchable. To the primitive man, the visible scene around seems to be alive; day and night have, in them, the lights and shades of thought; summer and winter appear to be pulsations of a hidden joy and grief; the rapid stream appears to be charged with some urgent errand and the gentle zephyr to whisper secrets to the forest leaves. As man gains experience and advances in knowledge and intelligence, these primitive ideas disappear to some extent; but the wonders of nature do not cease to hold him under their sway. They continue to strike him with awe and reverence. Stupendous heavenly bodies and the forces of nature continue to rivet his attention and to present the incomprehensible to him. He finds himself unable to explain them except by referring them to Spiritual agents. He therefore finds a God in the sun, a God in the fire, a God in the phenomena connected with rain, a God in the wind and so on. His conceptions of special divinities in the natural objects and forces of nature multiply and increase; and rivers, mountains, forests and such other objects of nature become peopled with nymphs, elves, etc. Some of these gods and spirits are regarded as kind and benevolent while others are regarded as mischievous, malevolent and dangerous. These poly-theistic conceptions hold man under their grip for a very long time. It is only when he attains a high degree of intelligence and sees things with an unclouded eye and without prepossessed opinions and ideas, that he finds unity in nature and finds that the rational solution of the universe is the one and only one all-mighty, all-good and all-wise God, ruling the universe and holding moral relations with mankind.

Man is thus found to be a spiritual and religious being impelled by the very constitution of his nature to find the

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super-natural in the natural. His innate and natural tendency is to be satisfied only with a spiritual interpretation of the universe. The outward froms in which his craving may manifest itself at one time, may undergo a change and may even be given up altogether at another time. They may and do vary from time to time; but the craving itself is there always and even increases in intensity as he advances in intelligence and his several faculties are developed. Notwithstanding all this, we find that his ideas on the subject are not always clear and well-defined The generality of the people do not think for themselves. They take their opinions from their ancestors and their environments and these in turn from theirs and so on till we find that the opinions held by a large number of people can be traced to a single or a few individuals, who were able to think for themselves and to influence others and gain some followers. Even when these few think for themselves, they are so much fettered by the tyranny of their pre-conceived ideas and by the age in which they live, that they very rarely find out the correct solutions of all the problems which may engage their attention. It is thus that opinions and doctrines in direct conflict with one another have come to be held by large classes of people, each class being numerically very strong. In addition to their apathy, indolence and want of moral courage which lead so many to borrow their opinions and prevent them from having their own, there is another factor which helps to bring about the same result.

The book of nature which God has given us to read fails, by our very familiarity with it, to influence us to its fullest extent, unless we read it with devoted attention and singleness of purpose to find out the truth and the truth alone. The glorions sun rises every day and runs its course with its fascinating golden rays in the morning, its noon-day splendour and its gleams of burning red in the evening. It gives us light and heat and is the source and ruler of owr lives. The moon which may justly be called the

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"Empress of the night", and which is so refreshingly beautiful that one finds delight in roaming at ease in an open plain alone or with friends bathed in her cool and silvery beams, is ever revolving round the earth, and in so doing presents her many phases which add so much to her beauty and interest. The starry heavens on a cloudless night with countless stars shining up high above like diamonds, present such a grand and sublime spectacle that it is well-nigh impossible to form a true and adequate conception of the same. Neither the imagination of philosophers nor the genius of poets can be said to have soared so high.

This world itself in which we live with its mountains and hills, its valley and forests, its rivers, lakes and seas, its animal and vegetable kingdoms and its atmospheric clothing, is a fairy land of exquisite beauty and the beneficent design to make it an enjoyable habitation for us is manifest everwhere. The mountains introduce us to their lofty and mysterious summits and to their deep valleys which are covered with leafy veils pierced through by stately trees. We are invited there to sit or roam about on a carpet of flowers, and grass and to enjoy the fresh and invigorating air filled with delicious perfume. The music of the rushing streams, the sight of the beautiful landscape, the blue haze of the distance, the morning tints and the evening glow——all these make the mountain scenery a source of delight and instruction which we can have nowhere else. We go to the mountains jaded and dispirited and we return healthy, energetic and lively. In forest scenery we have great and gigantic trees lowering up with their crowns out of sight amongst a canopy of foliage. The delightful shade, the fragrant flowers and the music of birds captivate the mind and are likely to make one poetical. What shall we say of water, the collection of which is called by different names such as rivers, lakes and seas? In the animal and vegetable world, we have an infinite variety of useful and

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beautiful objects. The symmetry of form, the variety of structure and the lavish abundance with which these animals and vegetables clothe and enliven the earth, are looked upon with admiration by all who have eyes to see, ears to hear and minds to think.

Time and space are infinite, and all this infinite space of which we can form no conception is adorned with stars, planets and other heavenly bodies all of which perform their functions in the sky without any physical support. The air we breathe and without which we cannot live for one moment, the water we drink and which is so necessary to sustain life, the light by which we perform the functions of our life ——all these and so many other things are provided for us. These ought to satisfy any one who goes to nature to read its volumes with the sole aim of knowing what it teaches, that there is the supernatural in the natural and that there is a mind behind, which controls, directs and rules the natural. To the unthinking and the indifferent, however, these do not signify much. If the stars were to appear one night in a thousand years, they would believe in, adore and preserve, for many generations, [the remembrance of the city of God which had been shown. Familiarity with nature prevents them from seeing the inner meaning. The craving for the spiritual, however remains. It is interwoven in their very conceptions. The spiritual forces itself upon them but they are not inclined to make the necessary sacrifice to decipher the language of nature nor do they possess the necessary frame of mind. In this state of things they long to have some positive evidence, which will place the matter beyond doubt, without any efforts on their part. By positive evidence they mean some occurrence out of the usual way, some deviation from the ordinary course of nature. It is thus that the hollowed memories of sacred names become associated with miraculous occurrences.

Jesus was born in a supernatural manner. He healed the sick and the diseased. The deaf and dumb were

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given the powers of speech and hearing and they spoke when he commanded them to do so. The blind were able to see and the lame to walk at his bidding. He cast out demons. He stilled a storm with a word and walked upon the sea. He raised three persons from among the dead and he himself rose from the grave after lying there for two nights. Whether these miraculous occurrences actually took place or not, it will neither be proper for me to discuss nor am I competent to do so. I may, however, observe that to those who would not and could not otherwise be convinced of the spiritual and the unseen, these miraculous occurrences would not be sufficient to carry conviction. They could not prove to them the existence of God nor could they prove to them His attributes. In order to render such occurrences probable, the existence of a Power in or beyond nature by which these occurrences could be brought about, must be assumed and the proof for the existence of that Power must be sought for elsewhere.

It is therefore incumbent upon us to shake off our apathy, indolence and prejudice and look at nature straight and to exercise our faculties properly. If we do so we will find abundant evidence of the supernatural in the natural. In fact there will be no partition wall between the two. To know and understand the one will be to know and understand the other. The craving for the spiritual will be freely saisfied and our conceptions of the spiritual will become clear and definite. We will then know our true worth and will be able to realize our greatness as children of God. Let us then try to open the inexhaustible book of nature and try to read a page or two and see what it teaches.

Let us in the first instance analyse our conceptions of matter. We think and speak as if we know well enough what matter is. We think that our knowledge in this respect is clear, certain and positive. We have the evidence of our senses for the outward world and the things that

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are in it. We see an object and seeing with us is believing. If we feel that our eyes are deceiving us, and we do not feel any doubt in this matter, we can go to the object and touch it and the sense of touch will tell us that it is a real object. Our other senses also come to our help and we are tempted to call one a fool who may say that our knowledge of the external world is delusive. A little consideration will, however, show that what we are really conscious of are not the external objects but only our own sensations and ideas. What really happens is, as you know, that, in the act of perception, certain nerve thrills of different sorts are produced in our brains. When the nerves are affected in this way, certain sensations and ideas appear, how and why we do not know. We are only conscious of these ideas and sensations. When we say, therefore, that we know the external world, we should only mean that we are conscious not of any outward object but only of certain mental phenomena, of certain ideas within ourselves. The external world is only inferred as the basis or cause for the mental phenomena in us. What the external world is or what it is like, we know absolutely nothing. If one should choose to deny that there is any external world at all, we will not be in a position to disprove his statement. All we can say is that we must trust our natural faculties, that there is an irresistible conviction and belief in us, that there is an external world and that we have therefore to believe in it. You will thus see that, at the very outset, we find mystery in nature, we find the supernatural in the natural that our very knowledge of matter which we consider to be the most positive of all our knowledge, turns out to be a knowledge of mental phenomena only, turns out to be a knowledge of the unseen and the mysterious.

Let us now pay a little attention to the world in which we live. If we go to an uninhabited island which we have never heard of and if we see therein a building with several rooms, we conclude without any hesitation

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that it was designed and constructed by human beings like ourselves though there is no other trace or evidence of any man having gone to that island before. We are conscious of intelligence in ourselves and we see intelligence displayed by human beings like ourselves. When we see therefore design, purpose and contrivance in any work, we naturally conclude that there was a designer who was the author thereof. This way of interpretation is natural to us. We see in this world of ours evidences of fitness and contrivance. These are present wherever we turn our eyes. Lung and air, sound and hearing, light and sight and male and female are admirably co-related to each other and we observe similar designs and contrivances everywhere. We therefore naturally conclude that, in these natural things, there is the super-natural, that this world is the work of an Almighty, Intelligent Being.

It was supposed till about the end of the eighteenth century that this world as a whole was created a few thousand years ago. This theory of absolute creation appears, however, to give way before the researches of modern science. Bits of pottery are found under fifty feet of Nile mud. Flint axes, spear heads and bones of extinct animals are disinterred from surprising depths. These and similar discoveries made by the naturalists, the geologists and the physiologists appear to prove that this world was in the process of formation for an infinitely long period. According to this theory we are informed that the solar system of which this world forms a part, was once an incandescent nebulous mass. This mass had a rotation and as it rotated, it flung off in succession its outer rings. These outer rings condensed in their orbits into the planetary spheres. Each in its turn solidified round its molten centre into a world, till the sun alone retained its self-luminous glow. This is how the solar system was formed. The world put on a decent crust, got the water into its hollows; and the residuary atmosphere became cool and pure. It then became fit for vegetable

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life and began with lichens, mosses and ferns. These were gradually modified and new types grew and multiplied and in course of time animal life appeared on the scene and developed into different species till man appeared at the summit; the world has thus come to be what it is, full of vegetable and animal life, with the intelligent man crowning the whole.

Now the essence of the difference between the old and the new theories lies in this: The causality which the former concentrated, the latter distributes. There has been a gradual growth from under elements to more refined combinations. Growth cannot dispense with causation. You cannot out of the tiniest cellules hatch any universe actual or possible. Adequate cause is necessary. We have to draw upon the fund of infinite resource to just the same extent whether we call for it all at a stroke, or little by little during an infinitely long period. You cannot produce this beautiful and grand universe from something which is next to zero, though you spread an eternity between. You will thus see that, in the natural, there is a forethinking wisdom and creative intellect, indicated and manifested, which has brought about the present admirable result. When we find bits of pottery under fifty feet of Nile mud, we conclude without any hesitation that these were caused by intelligent beings in the remote past, and we discredit the theory of absolute creation of a few thousand years ago. When we find in the universe, a marvellous exhibition of the adaptation of means to ends and when the cosmos discloses itself as a wonderful order, is it not plain to us that this cosmos is the work of an Almighty and All-intelligent Creative Mind? We thus see that there is the supernatural in the natural and that this unseen and supernatural mind is manifested in nature.

From this conception of the universe, as a whole, let us descend to some particulars. Let us see how the solar system is supported in the sky. This has been a standing

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wonder in all ages. Our unscientific ancestors were unable to conceive how the earth could stand unsupported by any physical body. They therefore fancied that the earth rested on the head of a great serpent, the serpent rested on an elephant, and the elephant again on a tortoise. They did not pursue the question further. Either there must be nothing to support the tortoise or there must be an infinite number of supports one lying under another. The question was perplexing and insoluble and the matter was left unsettled. We know, however, that the sun and the planets revolving round it move in the heavens unsupported by any physical object. The sun is a stupendous fiery mass one million three hundred and five thousand times larger than the earth. Round this huge body revolve the planets. The velocity with which these planets move is inconceivable.

Now, can any thing but an all-mighty, intelligent mind keep them in their places and regulate their motions so very exactly in accordance with fixed laws? The Tamil poet Thayumanavar says : " Do not crores of heavely bodies stand unsupported in the sky without swerving from their appointed places? " A devout mind like Thayumanavar's cannot but see the divine hand in the keeping of these bodies in the sky without any physical support. If a prophet should rise to-day and let fly in the air two and only two limes and could arrange to make them move round each other for some time, we shall declare that he is possessed of divine powers. We have here numerous bodies revolving, keeping their time and standing without any physical support. Nothing can be more wonderful than this. The divine hand, the unseen mind and the regulating intellect are clearly seen in the upkeep of these heavenly bodies. It may be said that these are kept in their places by gravitation and other forces. Sir Isaac Newton may find the explanation of an apple falling to the ground from the branch of a tree, in the force of gravity. But why should earth attract the

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apple? Why should not the apple fly upwards or sideways? Force of gravity is defined to be a simple attractive force between any two or all the particles or masses at every sensible distance with a strength varying inversely as the square of the distance.

What is this force? Whence does it derive its origin? And why does it so act? It involves the greatest inconceivabilities. It must be force inherent in matter and if so cannot act in empty space where matter is not. It, however, acts through vacuous space and its velocity is inconceivably instantaneous. It not only acts where there is no intervening medium, but what is most perplexing, it acts in perfect indifference to all intervening obstacles. All media appear to be perfectly transparent to the force of gravity and two points on opposite sides of the globe attract each other as if there was alsolutely nothing between them. The Sun and Neptune which are at a distance of millions of miles from each other, act and re-act upon each other instantly and perfectly indifferent to the intervening obstacles.

The matter does not rest here. The sun and all its planets act and re-act upon one another in the same way. The current idea appears to be that a single isolated particle would have no gravitative force. The moment another particle is placed in relation to it, gravitative force springs up in both the particles. When three are placed, all the three act and re-act upon one another and so on, so that if millions of particles be placed in the same way, the single particles which, when placed alone, appeared to have no force, act upon all those millions of particles with a force varying inversely with the square of the distance. How so much force was created in this single particle and how it acts in vacuous spaces where matter is not and how it acts regardless of the intervening mediums as if they did not exist, passes our comprehension. If one should choose to shut his eyes and to be blind to what

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is clearly seen, we cannot quarrel with him. But the facts stare upon us and show divinity in nature.

We sow a seed. It takes from its environments just the materials it wants and takes them just in the proportion it requires. It sprouts forth into a tender plant and grows, all along taking and absorbing the necessary materials to just the extent and in the proportion it requires from the ground underneath and from the surrounding atmosphere. We who are endowed with intelligence do not take our food so exactly as the plants do. We very often make mistakes. We sometimes starve and sometime overload our stomach and very often take the wrong things, thereby subjecting ourselves to many ailments. Have these plants intelligence? It is said that they are organic bodies without intelligence, sensation and voluntary motion. It may be so. But, do we not see intelligence working behind and guiding their growth according to fixed laws? Surely there is God in nature. There is the hand of God in what is called the natural process of a plant life. There is clearly the divine mind working out the ends that are unknown to plant life, through the pressure of their countless feelings.

We find that the external world itself, of whose existence we do not feel the slightest doubt, is only inferred by us as the necessary cause of our ideas and sensations. Its existence cannot be proved beyond doubt. When we examine matter, even as we think we know it, a little more closely, we find that there is no plurality of substances. One of the great characteristics of modern science is its doctrine of the corelation and conservation of forces. A lightning flash is found to be of the same nature as an electric discharge. The electric discharge is found to be a case of molecular motion; heat, light and sound have all likwise been found to be the various products of motion one being capable of conversion to another. When we go a step further, we find that all motion has its source in one single force. What then is this force? This force

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must be a *spiritual* force. We have certain primary convictions which cannot be proved. Nevertheless, we strongly believe in the enduring verity of those things which are revealed to us by these primary convictions. This we do only by faith which is trust in our own highest and purest self. We must believe in the veracity of our faculties, and we cannot go beyond them. They are the only means given to us for acquiring knowledge.

It is thus clear that the original source of what we call matter or the external world must be the will power of some being possessed of intelligence. It is this being that we call God. It thus appears that God is revealed in nature and that God as revealed to us in nature possesses the attributes of intelligence and infinite power. The attributes of God as apprehended by our conscience are righteousness and benevolence. He is in us, and we live, move and have our being in Him. Let us therefore look at nature with the eye of faith. Let us bow down loyally and with reverence to the Almighty, All-holy, and All-loving Being, who is revealed to us in nature, and in humanity, and let us prove ourselves worthy of the high privileges given to us by our heavenly father. Let us realize that we are made in His image and that we are His children. Let us by faithfully carrying out His will in all the concerns of our life and by a harmonious development of al our faculties, make ourselves fit subjects and children in the everlasting kingdom where, sitting at the feet of our tender and affectionate Father, we shall be privileged to make eternal progress and to enjoy everlasting happiness.

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A COURSE OF MORAL INSTRUCTION.

Some Class Notes.

(By a student.)

BRAHAMCHARYA (PURITY.)

Of late the subject of moral instruction has commanded the attention of some of the most advanced of our countrymen—both educationists and laymen. It appears that since Mr. Gould's visit to the western presidency it has been included in the programme of the most of the schools. In the interest of the scientific development of the subject, it would be well if those engaged in the sacred duty of giving instruction in this subject occasionally published their views and notes regarding it. To break the ice and to create an interest therefore I propose to reproduce class notes as taken from the lectures of an old teacher of mine, whom I heartily admired for his vast learning, deep erudition, thrilling eloquence, earnest delivery and joyful seriousness. While I write this sentence, I keenly feel that all these qualities which add a tremendous force to teaching and which cannot be separated from the persoanlity of the teacher, will be wanting in this skeleton of his lectures. But that cannot be helped.

Before beginning the subject proper, I would like to make two notes. Firstly, I wish to state that I am not here following the course as treated by the master. For my convenience I have made some changes in it. Secondly, in reproducing these notes I cannot reproduce his eliciting method of teaching. He always led us to the conclusions which appear in these notes, by a number of questions, and then supported them by short and eloquent speeches in which he gave quotations from the scientific and religious writers.

(*a*). A few charts in connection with the nervous system of man are first shown. The functions of the system are next pointed out. Sound nervous system implies long,

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vigorous and joyful life. Deranged nervous system ends in pessimism, melancholia, torturing and ling ring life or early death.

There are two chief divisions of the system:

(1). Sypathetic system has concern with the stomach, heart, lungs, &c.

(2). Cerebro-spinal system connect d with senses, organs of action and the organ of thought.

(*b*). Both systems cross in genitals and have intimate connection with the genital system. Some assert that ¾ths of the nerves of the body have direct connection with the genitals. Every injury to the genital system implies injury to almost all the nerves and hence the ruination of the body. Hence the necessity of complete purity till all the members of the body have fully developed till about the 25th year of life. Also the necessity of self-control and moderation thereafter. The necessity is physical, moral and religious.

Purity ! Purity !!, we want purity at the bayonet's point.—RAMA TIRATH.

Down in to the depths of misery sinks that country where people do not practise *Brahamcharya*.—DAYANAND.

By the force of *Brahamcharya* alone have sages conquered death—VEDA.

(*c*) Body is an organised something. All the organs sympathise with one another. The nose begins to run when one weeps. A thorn in the foot makes the whole body restless. A disturbance in the organs connected through nerves with the genitals excites the whole system and has tendency to produce morbid state.

1. Hence care should be taken to keep the sympathetic system cool and calm.

a.—STOMACH. 1. Overfilling means turgid state. The result is excitement, &c. Underfeeding implies dissatisfaction. The result would be similar.

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On the whole overfeeding is more harmful than under-feeding.

Eating is for living and praising the Lord—SAADI.

Overfeeding is a powerful cause of early concupiscence and licentiousness —GRAHAM.

Eat to live—COWAN.

2. By whipping, a horse may be made to run faster or longer than otherwise. But this breaks down the horse. Men, in order to turn out more work than they should, in order to grow suddenly learned or rich use whips to make their body work. This sustains them for sometime. But by over-exciting the stomach, it sets up an undesirable irritation in the whole nervous system.

A *Brahamchari* should not take flesh, dry food, wine, &c.—MANU.

A diet too rich in meat or otherwise too stimulating is dangerous in this regard—ALBERT MALL.

In addition to these the kind of food that children eat is pernicious. Think of tea or coffee as drinks for children, making the brain numb only to be followed by fierceness, as a wild bull who is stunned by a blow is sure to be maddened when re-action comes.—Dr. J. JACKSON.

If we will train our offspring into the *early and free use of flesh meat* and accustom them to high seasoned food and richly prepared dishes and teach them to drink tea and coffee and wine and indulge in various other stimulants.....we shall be more indebted to want of *opportunity to sin* than to any other cause for the preservation of their bodily chastity.—DR. GRAHAM.

b. LUNGS.—The fans of the body (Unani system of medicine).

A house to be kept clean should be thoroughly swept. Corners are liable to be left out. Similarly

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the extremities of lungs are liable to be spoiled more easily. To avoid this they should be each time fully and completely filled with air. Do not press on your chest. Keep your spine always erect.

Yogis and ascetics succeed in keeping under control their lower instincts because they practise deep breathing and keep their chests always outwards.

c. HEART—Its coat is made of involuntary muscles chiefly under the control of sympathetic nerves. Ever undue excitement of heart is liable to produce irritability in genital organs.

Examine yourself. You enter an examination hall. Your heart beats high. You hear the news of some sudden calamity, the same result follows. You are attached to some one ; he neglects you ; you feel constantly feverish. You commit a sin and try to hide, you go on scheming in your mind. You can at once note the restlessness and irritation in your body. All these then should be avoided.

Brahmcharis avoid speaking lies, and scheming, speaking ill of others, giving free vent to anger, greed, love, fear and sorrow.—SWAMI DAYANAND.

All extraordinary and undue excitements, however, whether caused by moral, mental or physical stimuli, increase the excitability and unhealthy activity of the nerves of organic life, and tend to bring on and establish in them, a state of diseased irritability and sensibility..... Thus passions, such as anger, fear, grief, &c., when violent, frequent or continued, irritate and debilitate the nerves of organic life.....—*Ibid*, P. 4.

II. (*a*). From the symyathetic system we pass on to the cerebro-spinal system. The first nerve that comes out of the brain is the optic. Eyes constitute the chiefest gate of our knowledge. They should be guarded most carefully. We exercise our eyes in viewing nature. That exercise does not afford much opportunity to the thieves to enter our body and rob us of chastity. But the exercise of eyes

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on books, pictures and the representation of human feelings on stage is liable to lead to undesirable results.

1. Innumerable books are being thrown upon the world every year. They are good, bad an dindifferent and their writers not always men of high character. Most men write for lucre. Therefore they write what excites lower passions and appeals to the vulgar. Read not a book that has not been approved by a man superior to you.

2. Pictures appeal to the eye more powerfully than books. Hence when dirty they can corrupt man more easily and more effectively than books.

3. More powerful than these are the theatres. They may be made the means of educating and raising public opinion. But in the modern world when competition is so keen and gold is the God of the people, they are oftener used as means of corrupting and vitiating the atmosphere. Again the neighbourhood of these is very dirty. Avoid these most carefully.

Reading of dirty stories causes the breach of the vow of Brahmacharya.—MANU.

.....Lewd books and lascivious images and corrupt companions complete the catalogue of the principal agents in this work of mischief.—GRAHAM.

Although we should give to children neither obscene nor erotic works, still we should not withhold from them every poem which deals with love.....It is altogether different as regards erotic and obscene books and pictures—SEXUAL LIFE OF CHILD.

Variety theatres, gin palaces, low music halls, and all amusements of similar kind, are simply unthinkable without the sensual.—*Ibid*, P. 84.

Now the monotony, the emptiness of life, drives innumerable crowds of townsmen to the variety theatres, which,

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are the localities in which prostitutes meet their clients; and in this way evening after evening a large number use them as the field of their activities.

b. Ears constitute the next important sense of our body. Next to eyes, our knowledge is got mostly through ears. Every word that we hear leaves an image on our brain. Exciting words leave a deeper impression on our mind than ordinary words. Music is more powerful than any other kind of speech. Music has a doubly dangerous effect. Its subject matter may be bad. The musical tone itself may unduly excite the brain centres. Plato, therefore, allowed a place in his academy to only selected tunes.

"Exactly in proportion as these things are profaned by jest and mockery is the light of the soul quenched and man degraded to the level of the beast.....I must confess that he who jests over sex relations is to me incomparably lower than the man who sustains clean but wholly illegitimate sex relations."—F. ARTHR SIBLY.

"The rythmical repetition of the same tone possesses something highly suggestive, foscinating and so gives rise to sexual attraction and charm in the most powerful menner. Here lies the origin of profound erotic influence of singing and music." (Sexual Life of our Times—Block M. W. p. 58).

"He (Brahmachari) should abstain from singing (amorous songs), playing on musical instruments and dancing in accompaniment to these songs. Gossiping should be shunned and intimate and promiscuous mixing of the opposite sexes carefully eschewed."—SWAMI DAYANAND.

c. TOUCH—The third important gate of knowledge is touch. This sense is not localised anywhere. It is spread over the whole body. It is however very much developed in hands, and certain parts of face. It has a more direct concern with man's sexual nature than even eyes and ears.

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But here the passion remains more subtle and concealed and a youngman is liable to deceive himself.

Think of a religious saint. Does he allow people to approach him very closely? He thinks that degrading.

Think of two youngmen visiting a friend. One of the visitors is tidy, another is slovenly. The cot of the guest is spread over with the bed in which he sleeps. which of two visitors would throw himself on the bed? What would you think of him?

(Promiscuous touching is a powerful agent in spreading contagious diseases).

Here is a beautiful picture presented to you by a friend. It has very bright colours. Now would you like to touch it again and again? Why not?

You have a delicate little child in your lap. It is smiling. Now press it. It smiles the more. Repeat the operation for a long time and mark the result.

A rose in a garden; how attractive it looks. Touch it again and again. What becomes of its attractiveness?

Nature tells you :—"Touch me not."

Touching, embracing constitute possions.—MANU.

The first light touch of the hair of the beloved and the final touch differ in quantity and not in quality—BLOCK.

".....The stimulation of nerves of the skin.....transmits very similar sentasions to the voluptuous sensorium." SEXUAL LIFE OF OUR TIMES, P. 30.

(*d*). TASTE—It is a sense localised in tongue. When you are feverish, what taste do you feel? Does it not clearly indicate what nature demands? Taste in its natural state decides what is healthful for the man. Abuse of taste spoils the stomach. Think of the epicures and the

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Parisians. Theirs is an extreme case of abuse. But ordinarily, men do not make proper use of this sense of theirs. With the result that the poor stomach has to do work for which it is ill-fitted. The effect of this on man's passion has been refered to above.

Wants are said to be complementary. Therefore abnormal development of taste creates other morbid tendencies in man.

"BRAHMCHARI ! Avoid things, that are very sour, very pungent, bitter or extremely alkaline"—MANU.

"Think of pepper, all spice, cinnamon, cloves, mace, for condiments for young stomachs. Of tobacco, wine, cider, rum, as stimulants to keep the powers of life at play. Think of flesh meats, of rich garvies, and stuffings, all vitiating the sense of taste, and gradually taking from it that nice instinct by which it discriminated, in a healthful condition, food which is congenial to life from that which is hurtful and as paving the way for the predominance of appetites over the checks, which the moral sense of man sets up against its wild and ruinous sway. All these varieties of food act stimulatingly. They bring them forward unduly, and force them to maturity out of season"—DR. J. JACKSON.

Avoid :—

(1) Tobacco in all its forms,

(2) All manner of alcoholic liquors,

(3) Late supper and over eating,

(4) Sweetmeats, candies, etc.

(5) Pork and all fat and salt meats, pickles, oysters, lobsters, ralo, etc., not only the food should be "stanic," but it should be well-chewed, taken in moderate quantities and at regular intervals. Eating after sunset should be altogether avoided——DR. JOHN COWAN.

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(e)—Smell—Go out for an evening walk. See the garland sellers, etc., of your native place. Amongst which people do they find the greatest number of their customers? What does that show?

Think of dandies. Their dresses are over-charged with strong odours. Is not their character in many cases doubtful?

Strong odours usually excite man in the beginning or make him look a little stronger than he is. Ultimately they weaken him. Rousseau says :— "All passions find lodgment in effiminate bodies."

Brahmacharis should not indulge in the use of strong smelling garlands, etc.—MANU.

The love of certain libertines, etc., indicates a relation between the olfactory and the sexual senses.——DR. BLOCK.

(f)—Tongue as an active organ, organ of speech. The power of speech is great. It can turn friends into foes and foes into friends. Every word spoken leaves a mark behind in the brain. Says Bacon, "Words like Tartar's arrows shoot back upon the mind of the speaker." Keep your tougue pure. An impure tongue is a most degrading thing. Speak not, in the presence of a gentleman, what you would not speak in the presence of a woman.

Dirty talk is one of the eight kinds of *maithun* (impurity).—MANU.

Arthur Sibly, quoted above, may again be referred to.

(g) ——Hands—— (i) their abuse in this connection is the worst thing possible. It is a sure and unfailing path to destruction.

(ii) Drawing dirty diagrams and writing filthy things in notebooks, walls of closets, etc., is the right expression of a wicked mind.

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(h)——Brain—— Thoughts, words and deeds form the triad of sins and virtues. Thoughts most subtle should be attended to most carefully.

Lascivious thoughts constitute mental adultery. —MANU.

In deed this unchastity of thought—the adultery of the mind—is the beginning of an immeasurable evil to the human family,—GRAHAM, p. 8.

Not only avoid bad thoughts, but do not over-work yourselves. Over excitement of brain is extremely bad. It calls blood to brain and the result is congestion, disturbance of brain centres and loss of self-control.

The disproportionate exercise of the brain is one of the factors accounting for the extensiveness of this habit (of impurity)—DR. GRAHAM.

III—Some general Observations :—

(a) Laziness——An idle mind is the Satan's workshop

Laziness is the worst enemy of the body—NITI.

Every day employment should be as much of a necessity to every man as is eating. A man who is constitutionally lazy and careless about working is nearly always a licentious man. An idle life and a chaste and contented life cannot possibly be found in the same individual—COWAN, p. 126.

(b) Physical Exercise—It invigorates the body by removing poisons. It keeps the mind cool, and the heart cheerful.

Exercise provides an outlet for superfluous energy—DUKES.

(c) Regular life ——A time for everything and everything in its time. This will enable you to form habits. Habits are a key to success. Through them you can avoid the scourge of social evils, etc.

(d). CLEANLINESS—Its place is next to godliness. Collection of dirt often results in morbid sexuality.

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The Hindu religion is very particular about this. Muhamandans perform ablutions, etc.

(*e*) ASANS (Sitting postures.) They are very helpful in controlling the self. The following may be recommended :—

(1) One ankle over the male organ, another above it. Draw in the belly, feeling that you are pulling something near the bladder, loosen the pull. Continue this for some time.

(2) Your one ankle against perimeum. Heel of another foot over the organ ; give sudden compressing jerk to the colon, hold on for a short time and loosen ; repeat.

(*f*) PARANAYAM—Deep breathing-in is also very helpful. Sit calm and composed cross-legged. Breathe in through the left nostril. Breathe full. Hold the air within and slowly let it out from the other nostril. Now begin with the right. So on alternately.

(*g*) Cultivate a firm will. The *jap* of the Hindus when done with full concentration serves this purpose very well.

This brings me to the end of one series of lectures. I shall try to write on the other subjects on some other occasion.

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REVIEWS AND NOTICES.

"The struggle between the Mahrattas and the Moghuls"—*by Mr. Mukund Wamanrao Burway, B. A., Judge, Small Causes Court, Indore. (Price Rs. 1-8-0 paper-bound; Rs. 2 cloth-bound).*

This booklet comprising in all about 150 pages takes a comprehensive survey of the struggle between the Mahrattas and the Moghuls without entering into the tedious details of the battles fought, the treaties concluded and the like. It shows how the Mahrattas who had never before in history displayed any military propensities were roused to resistance and acquired great military and territorial power on account of the unique and unbounded tyranny of Aurangzeb, which was the outcome of the emperor's great religious fanaticism and extreme religious bigotry. It describes rather briefly the charm lent to the Mahratta history by the political preachings of saints like Dnyandew, Aikanath, Tukaram and Ramdass, the last of whom "openly advised the large multitude of people who came to hear his sermons 'to fall all upon Muhammadans, drive them from this land, and spread Mahratta dominions all over the country'." The author has everywhere accused Aurangzeb of political folly and shortsightedness for having given up the conciliatory policy of his predecessors towards the Hindus. We should think, however, that Aurangzeb was wide-awake and had weighed the doubtful consequences when he enforced his policy of religious oppression. He saw that a Muhammadan empire which was mainly supported by the Hindus was in danger of being wrecked any day, and wanted to put the same on a sure and immortal footing by crushing down the Hindu Powers and converting the people to Islam at the point of sword. It was fortunate that he did not succeed as much by reason of his own methods and the imbicility of his successors as on account of the effective resistance offered by the Sikhs and the Mahrattas. An Appendix gives a full description of the battle of Panipat, 1761, and shows how it is quite wrong to

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say that "the Mahratta power was crushed, and their resources exhausted by the disaster of Panipat." In the end the author shows how the fall of the Mahratta empire was brought about by the last Peshwa's giving up friendly relations with the English. The booklet brings several new facts about the Maharatta Empire into the field of History. It is very interesting reading especially the numerous footnotes which are most informing.

K. R.

"The Emergency in China," by F. L. Hawks Pott, Esq., *published by the Christian Literature Society for India (Madras) price* 8 *annas.*

Students of History and Politics, Sociology and Religion, can gather quite a good deal of useful information concerning varied and various conditions prevailing in China nowadays. The author seems to be an expert in the art of condensing information and narrating the facts without exaggeration. The book is pleasant reading all through. The first chapter opens with an Historical Review of China's Interanational Relations, the second seems up the results of the Recent Revolution, the third traces Industrious and Commercial developments, the fourthdraws a sketch of Social Transformation, the fifth portrays the dawn of the new education and the spread of new ideas, the sixth deals with the Religious Conditions and the influence of Christianity. The book is primarily written to indicate Christian work in China, and to rouse the Christian Church to greater missionary activity in the cause of the religion of Christ. Statistics relating to the spread of Christianity in China as given by the author do really draw out unstinted admiration for the work of Christian propagandists in that land. The author writes : "In addition to one million and a half Christians who are members of the Roman Catholic Church, there were in China in 1910 connected with Protestant Churches a Christian Community of 324,890. There are 502 ordained pastors, 7,281 evangelists, 1,789 Bible-

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women, and 2,955 Congregations." There were in 1910 in China 210 Mission Hospitals and 200 Dispensaries. In addition to these we find 14 Orphanages, 16 Leper Asylums, 11 Institutions for the blind and for deaf-mutes, 5 rescue homes for fallen women, one asylum for the insane. Let Arya Smajic workers open their eyes and see !!

S. K.

Adwaitism and the religions of the East by Doctor R. V. Khedkar, M. D., F. R. C. S., D. P. H., etc., etc.

The author has written this little book to elucidate the truth of Adwaitism by contrasting its principles with those of other religions such as Jainism, Bhudhism, Zoroastrianism, Shintoism and Muhammdanism. A perusal of the book fails to convince a man of the truth of the central idea of Adwaitism. The conception of the pure and simple oneness of ultimate Reality utterly fails to bring home to the mind of a seeker after Truth the ever pinching *differences* between individual souls that constitute the basis of Ethics, Character and Social Morality. The author seems to confuse Vedantism with Vedism. The Vedas clearly point out the co-eternity of God, Matter and Soul. But for the space we would have taken a lengthy notice of this point of contention. Adwaitism fights shy of the tremendous problem of Evil, Good and Evil, Right and Wrong, it summarily dismisses as illusory. Consequently the Monist has no reason to find fault with other religions which are necessary, being the manifestations of *God-idea*. The author says "As the intelligence of people has been in various degrees of advancement, so all the modern religions are *essentially necessary* for their guide.....By reading this book I do not desire that the reader should change his religion and accept Adwaitism." Then why write the book at all? When all is right and necessary why this effort at enlightening others. We are sorry to say that the book lacks in philosophic insight and the cogent reasoning which a subject like Adwaitism requires.

S. K.

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The Problem of Free Will in Indian Philosophy by Dr. F. Otto Schrader, Ph. D.

It is Dr. Schrader's address delivered on the occasion of the 31st Anniversary of the Srinivas Mandram and Charities. Though one may differ with the author on points of Shastric authorities quoted in the address, yet it in no way lessens the value and use of the thought embodied in the address.

"S. K."

विज्ञान *(Science)*—is a very useful monthly in Arya Bhasha (Hindi) edited by L. Sita Ram, B.A., F.A.U., and Pandit Shri Dhar Pathak; and published by our energetic countryman Mr. Karam Chand Bhalla, under the auspices of the Vernacular Society, Allahabad. The first number of the first volume for April 1915 is before us. It contains twelve very instructive, and useful articles on scientific and industrial subjects, besides short notes from the editors. It is a respectable journal of 48 pages. It removes a great want in Hindi Literature and is moderately priced at Rs. 3 per annum. Can be had of the publisher at the Society's office, Allahabad, for 4 annas per copy.

M. M. S.

"*The College Ideal*"—is a tract of 22 pages from the graceful pen of Principal T. L. Vaswani late of the Dayal Singh College, Lahore. It clearly places the two-fold ideal of culture and social co-operation before Indian students, who would do well to make a careful study of this booklet.

M. M. S.

Hindi Caligraphy Books, Drawing Books and Mottos, etc.—by Pandit Gouri Shankar Bhatta, Caligraphy Teacher, Gurukula Kangri, Hardwar.

Pandit Gouri Shankar, whose name is already very familiar in most of the Hindi teaching schools in the country, is the master caligraphist who has several times been awarded medals for his unrivalled excellence in the art. His Nagri Caligraphy books have been accepted for use in the schools

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of the Central Provinces and the Punjab by the Directors of Public Instruction of those Provinces. They are used at many other places where Hindi is either the medium of instruction or is taught as a second language. There can be no comparing of his forms of the letters with those which are reprints from the metallic ones. The lead letters which are used in printing presses are formed arbitrarily and do not follow the turns and twists of the pen in the actual course of writing. A beginner, therefore, vainly tries to form his letters exactly like the falsely beautiful metallic reprints. Bhattji's letters have the advantage of being formed with the pen. Helped by his excellent hand-writing he has carefully indicated the method of forming letters, *viz.*, where to begin, where to end, and especially how to make the complex twists and loops which are so often the puzzle of the young beginner. The method of writing Hindi as given in his books is, therefore, natural, scientific and decidedly superior to the one noted above. Through six well-marked stages of developement, each embodied in a separate book, he carries the young writer to the last stage when he can write freely and beautifully. There are six parts, each of which is sold for one anna.

Drawing Books (अलेख्य पुस्तक) contain models of letters of English and Devnagri alphabets and many other figures, accompanied by blank squared pages for the use of the beginner. The models of the letters of both the above alphabets are drawn in four different ornamental ways. In the last two books an attempt has been made to introduce the student to free-hand drawing. These books are very useful and have been praised by artists themselves. A set of 5 books can be had for eleven annas. (सूक्ति सुधा) A 'Set of Mottos' contains beautiful and instructive Sanskrit aphorisms culled from the holy Shastras. The paper is bright and variously coloured and the letters are sometimes ornamental. The whole set of 32 large sheets each containing two good texts is sold for Rs. 2 only.

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ओनम पत्र or sheets containing models of Devnagri alphabet and others containing bold inked Hindi letters for the use of young children, also by the same writer, are sold for half anna per sheet, ओम् and स्वागतम् sheets fit to be put on walls for one anna per sheet.

All the above publications can be had of Pt. Gouri Shankar Bhatta Maschanpur, Kawnpur, U. P.

K. R.

The "*Nawjiwan*" is a high class illustrated monthly printed and published at Onkar Press, Allahabad. It was originally started by Pandit Keshava Dev Shastri of Benares. Under his control and guidance it enjoyed a very useful and ambitious career and gave promise of a bright future. Since the departure of the Pandit it passed into other hands which seem to be no less keen and enthusiatic about its success. The two last numbers are before us, and we can say without the least hesitation that they maintain in every way the traditions of high class monthlies. Both as regards its get up and contents the "*Nawjiwan*" compares favourably with other monthlies in Arya Bhasha. The scope of its subjects is extensive, though it is mainly devoted to Social and Religious Reform. The articles in the present numbers are all well-written and convey wide information. Pandit Keshav Deva himself has contributed several articles concerning Panama Canal Exposition. They afford interesting and instructive reading. If the future numbers of this magazine maintain the present level of excellence if the Hindi-knowing public extends a helping hand, the "*Nawjiwan*" will enjoy the same popularity amongst its circle of readers as the "*Saraswati*" enjoys nowadays. Annual subscription Rs. 3. Apply to Manager, the "*Nawjiwan*" Saraswati Sadan Camp, Indore, C. I.

S. K.

"*A Social Interpretation of Religion*"—by Principal T. L. Vaswani is a tract of 16 pages. The author examines therein some of the points essential for the reorganization of the Brahmo Samaj. Can be had of the Brotherhood, 82 Harrison Road, Calcutta.

M. M. S.

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"*Kusumalata*"—is a small love poem, with tender nature scenes as back-ground. It is 16 pages, 8-vo. and is somewhat highly priced at annas 8 or one shilling. Can be had at 14/91, Orderly Bazar (Benares Cantonment), from the author, Mr. Ram Chandra.

M. M. S.

"*Palms and Temple Bells*"—by Miss A. Christina Albers, is a handy booklet of more than 200 pages. It contains more than 80 poems and sonnets on all possible Indian subjects of interest, including some very exquisite sonnets to Swami Dayanand, Swami Ram Tirath and Swami Vivekanand. The learned and kind-hearted lady-author has been quite successful in her object which is "to interpret to the west" some of the thoughts, the ideals and the customs of India" that "must evolve on her own lines; she can never be westernised." The good lady appreciates the true worth of India and writes:—"Whatever may be her faults, there is not another nation in the world that is so animated by spiritual force as is this land of Bharatbarsha." The booklet affords delightful reading and will be profitably read by all. Can be had of the author, Indian Mirror Street, Calcutta.

M. M. S.

"*Heart Buds*,—" by C. R. D. Naidu is a book of more than 100 pages with more than 30 poems and three addresses to young India on useful subjects. Mr. Naidu seems to be a poet with a good imagination, high sentiments and fairly good command of English. The book is priced at Re. 1 and can be had of the author at Bangalore.

Pictures of Buddhist Ceylon and Other Papers—by F. L. Woodward, M. A., (Cantab), F. T. S., Member of the Pali Text Society; Principal Mahindra Buddhist College, Galle, Ceylon. Published by the Theosophical Publishing House, Adyar, Madras, India.

This booklet containing in all, six papers of varying length and covering 63 ordinary pages is one of exceeding

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interest, religious as well as literary. The writer who identifies himself with the Buddhists, seems to be endowed with a true insight into things oriental. So well has he understood the elaborate and inspiring ceremonies of the Ceylon Buddhists and so perfectly has he drawn them up in his word-portraits that the reader of these pages feels actually transported to the *Lanka Dwipa* and in the midst of the scenes where the Buddhists are passing their Sabbath, where the Bikkhus are being fed and where the magnificently clad lads are being ordained Buddhist monks. The beautiful word-pictures: how "the temple is lit up with tiny lamps, oil bowls with floating wicks, outlining the dome of the *dagoba*," how the "Brother of Mankind," like the subtle fragrance of the long-closed jar of scent," now opened, suffuses the world after so many years," and how the author sits under the mango tree "whose girth two long-armed men could not embrace and touch hands"—these and others like these enhance the value of the little book considerably. The scenes described are grand, imposing and highly impressive.

There is reason to believe that the Buddhists of Ceylon do understand the spirit and actual import of their ceremonies which are so akin to our own. The true Hindu spirit seems to run underneath every word and practice of Ceylon Buddhists. The advantage is clearly on their side because the spirit which is dead in India seems to be living and very active there. In the last paper, the author who is a Fellow of the Theosophical Society, expresses a pious desire that true "fellowship and brotherly love" may penetrate every human heart and invites all who have the good of the race at heart to jointly labour for a common end—Universal Brotherhood.

K. R.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

While bringing to the reader's notice the following few lines from Srijut Benoy Kumar Sarkar's well-known book we cannot help remarking the extreme difficulty which is experienced here whenever a dead industry is sought to be revived. We all know how, in the first days of the late Swadeshi movement, Indian factories to revive several dead industries grew up like mushrooms and how again they died like them when the first wave of enthusiasm had subsided. Our glass factories have, for the last few years, been working in the different parts of the country, but hardly a single one of them with any fair amount of success. They have always been defeated in the market by the more skilful foreign competitors. The war has given us the psychological moment to make up the deficiency wherever it lies; and we are glad to note that the Ambala Glass Factory has several Japanese workmen to ensure the success of their enterprise. We wish it good luck. Would there were Indian capitalists and enterprising gentlemen enough to take care of our dying industries most of which once enjoyed the same measure of success as is evidenced by the following quotation in the case of glass.

Glasswares and Pottery.

Rajendra Lal says that the word kacha for glass occurs in works considerably over 2,000 years; and "seeing that the Singhalese who borrowed all the arts of civilised life from the Hindus, make mention, in the *Dipavamsa*, of a glass pinnacle, in the 2nd century B. C., and of a glass mirror in the 3rd century B. C., (Tennent's Ceylone I, 454), and Pliny describes the glass of India being superior to all others from the circumstances of its being made of pounded crystal it would not be presumptuous to believe that it was in ancient times used in India in the formation of looking glasses."

In *Indo-Aryans* Vol I, Dr. Rajendra Lal also refers to the knowledge which the Hindus had of glass as a material for the fabrication of ornaments; but from a passage in the *Yukti-kalpataru* it appears that it was also used for drinking cups or tumblers, the physiological

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effect of drinking water from vessels of glass being described to be similar to that of vessels made of crystal.

In *Sukraniti* Glass has been mentioned only once. The making of glass vessels is a *kala* (Sukra IV, III, 191).

About the antiquity of glass in India, Mr. Jayaswal remarks in reviewing Dr. Schoofs *Periplus* for the *Modern Review* :

"*Glass* in India was a manufacture long before it became known to Ceylon (3rd century B. C.) The Arthasastra calls false gems "glass-gems", and mentions the manufacture of glass. Pliny's description that the glass of India was superior to all others, because it was "made of pounded crystal" and because of the discovery made by the Hindus of the art of colouring crystal, indicates a long previous history of the industry in this country. Coloured glass was well-known to the Artha Sastra. The glass-worker, called at present *Maniyara*, is mentioned by the very name (Manikara) in the Mahavastu.

The following are the remarks of Dobbs :—

"The manufacture of glass was known in ancient India as early as 800 B. C., for in *Yajurveda* glass is mentioned as one of the articles of which female ornaments were made It is also noticed in the Mahabharta, and in an old book called the *Yukti-kalapataru* that the effects on the human system of drinking water out of a glass tumbler are stated to be the same as those of drinking out of a crystal cup. In more recent times, in the 16th century, the glass of India is said to have been exported in large quantities to Europe, and in the north of Italy there is a tradition that the Venetians at one time obtained, if not their raw glass at least its ingredients, from the plains of Hindustan."

Mr. Taw Sein-Kaw also bears testimony to the antiquity of Indian pottery, both glazed and earthen, and to its having influenced the pottery and glass-ware of Burma. "The ceramic art did not achieve any public recognition in Europe till the 16th century A. D., but long before that period the pottery of Burma had become famous". (Monograph on the Pottery and Glassware of Burma (1894-95, pp. 2-3). Ibn Batuta, the celebrated Arabian traveller of the 14th century, also recorded the fact.

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In Yub's *Hobsan-Jobson* we have the following :—

"In this town of Martaban (now a small village in Amherst district) are made very large and beautiful porcelain vases, and some of glazed earthenware of a black colour, which are highly valued among the Moors, and they export them as Merchandise."

And Mr. Sienkaw observes that Taikkata, one of the most important sea ports of the country governed by the rulers of Martaban :—

"Was colonised, (as the name implies), by the Gandas of the ancient city of Gour in Bengal. On the site of this historic Taikkata, traces of a wall and moat still exist, and fragments of pottery and glazed tiles are found."

(The Positive Background of Hindu Sociology, Book I, pp. 124-125).

NOTICE.

Professor Tara Chand's Life of Swami Dayanand is now out. It can be had from the author at Shikarpur (Sindh).

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The New Session.

In the second week of October the vacant quarters in the Kula began to be occupied by the teachers and professors, etc., returning from abroad after the long vacation. By the twelfth the attendance had grown large enough to drive away the gloom which marked the place during the last two months. At four o'clock the same evening the professors met in College council and the time table for the next session was read out, discussed and then settled. As is usual in the beginning of a session, some difficulty in allotting the work was experienced on account of Professor Chowdhry and Pandit Yogindernath who were conspicuous by their absence. The former had sent in his resignation while the latter having lately had an attack of dysentery had applied for three weeks' sick leave. The institution

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began its work on the morning of 14th when after the usual daily prayers and attendance, it was again closed for the Dussehra holidays. Dr. Sangat Ram has also resigned his post while the staff has been strengthened by the appointment of Sjt. Ram Sarn M. Sc. as Professor of Chemistry, and Sanatak Yajna Datta and Sjt. Narinjan Deva, B.A., as first and second Assistant Masters, respectively, in the School Department.

The routine work commenced at last on the 19th October.

The Vijai Dashmi Celebrations.

The Vijai Dashmi festival is the most popular festival of the place and the mode of celebrating it is, in part, original. This year, however, the original device of Lanka Vijai was superseded in importance by a long programme of School and College sports which extended over about six days. The celebrations this year reminded one of the District Schools' Sports' Tournaments annually held in the Punjab. But if the Dehli Mission College teams had kept their promise, the grandeur of the occasion would have far exceeded any of those functions. A very considerable addition was made to the ranks of spectators by the presence of some of the guardians of the Brahmcharis, who had assembled here to hold a meeting of their Sabha. The presence of most of the professors and teachers was also secured by a special arrangement made before the vacation. With minor changes the whole programme was successfully carried out.

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The Games.

It is hardly possible to give a complete account of all the numerous games. Suffice it, therefore, to say that the programme was very diversified and the sports which consisted of races, jumps, fencing, kabadi and football, hockey and cricket matches, etc, were strongly contested and highly interesting. Special mention may be made here of only a few of them. On the very first day a competition was held in dipping. This was a new thing to many of us, and proved of some interest. The longest dip was of two minutes and 36 seconds and was taken by a slender Brahmchary of the tenth class. The gymnastic feats exhibited by the Drill Master and a few select Brahmcharis showed a very considerable progress made by the students under the guidance of their energetic master. The catching of apples by the mouth by the Brahmcharis of the first class afforded great amusement to the spectators. The apples were let hung from a rope which was kept in constant motion. As often as the open mouths of the boys approached the apples, the latter always eluded the grasp both on account of the proportionate bigness of the fruits to which they could not set their teeth and to their constant motion. Only one was really successful; a large number had to secure the fruit by cutting the thread with which the apples were hanging. On the 17th October evening, a very nice performance was given by two of our senior Brahmcharis, who knew the art not so much by practice as by instinct. It being night, the time was not at all favourable for such an exhibition; so much could not be done.

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The Ludhiana School Teams.

Friendly cricket and hockey matches were played, in these days, with the teams of the Arya School, Ludhiana. The first hockey match was played between the first team of the Ludhiana School and the Vidyalya one of the Gurukula. The game was well-contested and the first half passed without any score on both sides. In the second half, however, the Brahmcharis succeeded in throwing the ball to their friends net and thus won the game by one goal to love. Two other hockey matches were played by the 8th and 7th class parties of the Gurukula and the younger boys of the Ludhiana school. Both were drawn. Much credit is, however, due to the students of the 7th who exhibited very good play even though they had touched the sticks for the first time that very morning. The cricket match had quite another fate. For an utter want of practice, our players had no confidence in themselves. They were also much afraid of the captain of the opposite team. So when the play began the whole party retired from the field with only 39 runs to their credit. The meagre score was evidently due to their fears, for in the second inning, inspite of a breakdown, at first, they succeeded in carrying the score upto 67. The opposite team scored only 44 runs in the first inning showing that there was much hope for our men. In the second inning, however, only two players of the other party succeeded in making up almost the whole score. They had only four to make when two of their best players, including the captain, were cought out by our men. The play became lively near the end. The other party won the game by three wickets. Judging by the extremely meagre practice of our men, we should think that the result of the game was in no way discouraging. It has, in any case, dispelled much of the fears of our men, who may rightly be expected to do better next time.

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The Lanka Vijai Game.

The Lanka Vijai was held continuously on the evening of the first three days. First, the younger Brahmcharis of the school department and then the College students, and then the older ones of the school played this curious game which, from the spectator's point of view, was the most uninteresting at least on the first two days. It resembles very much the *chhoti kabadi* of the Punjab with this difference that the players observe complete silence and that here, instead of individuals catching individuals, whole parties take part in the races which take place for captures. The presence of banners the protection of which is said to be the very object of the game, does not affect the play very much. A very considerable difference in the strength of the parties alone can make the play very interesting and even exciting to the spectators. This, I think, was the reason why the play on the third was rather lively for some time. Equally balanced parties for the most part, merely look at each other, their activity consists mostly in keeping circumspect. The game needs much improvement before it can be called completely successful. Let us hope that the popular *kariradhiaksh* will exercise his fertile imagination upon the work.

The Concluding Meeting and Dinner.

The meeting was held on the Vijai Dashmi day at about 5 o'clok in the evening and lasted for more than two hours. Thus when at most other places our Hindu brethren were engaged in seeing the sight of burning Ravan with his limbs being thrown up sky high by means of fire works, just then we here had, after fitly celebrating the unique occasion by means of a series of games, sat down to deliberate about the uses of this day and the lessons that could be of help to us in our present much degraded condition.

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Sweet and melodious songs in memory of Sri Ram Chandra were therefore sung to prepare a suitable background in the minds of the audience, where they were about to see many ennobling and uplifting scenes from the life of the hero and to behold therein his mental picture. The first speaker Ishwari Datta of the 4th class while explaining the significance of the great day sketched how it brought with it new enthusiasm every year and how there were no signs of satiety at all. The life of Sri Ram Chandra is a veritable ocean of beauty and goodness which shows no signs of exhaustion even though we are daily engaged in bringing up from underneath its depths vast quantities of pearls. His great heart was not at all affected by the change of circumstance. The news of his coronation brought him no such happiness as comes to shallow minds and the order of a long banishment found his great heart altogether untouched with sorrow. Those who called him *autar* only showed the depth of their devotion to him. Br. Vinayak Rao's address was utterly unsentimental and truly historical. He said that in its present condition of utter disunion India needed to learn a lesson from Vabhishan who betrayed his brother Ravan into the hands of Rama and thus made his victory doubly sure. Br. Buddha found himself unwilling to speak much because he thought that the one great lesson imparted to the present day Hindus by the day was that they should gird up their loins to do solid and most useful work so urgently demanded by the hour. Professor Sudhakar rising, eloquently referred to the great difference between the present condition of India and that created in the minds of the audience at that moment and then said that the new way of celebrating our festivals, had been inaugurated by Swami Dayanand. Continuing, he observed that at the present day India was passing through a critical period because its civilization was feeling rather strongly its contact with the western one. And what was western civilization? One could see that from the fruits it had borne in these days; it was a "soulless civilization" of which our people had need to beware. They should try to revive

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Rama's days when the spirit ruled supreme and not as now when the matter is all in all. Lastly he put the example of Rama before the audience and asked them to follow the hero as well as they could. Professor Indra's speech was at once luminous and illuminating. The speaker began by remarking that comparisons were odious but they could not be always avoided. Yudhishtra, Krishna and Sri Rama are the three great heroes of ancient India whose names are very often upon the lips of the Hindus and he tested the character of these three by the touchstone of the three qualities, Sataguna (Truth), Rajoguna (Ambition) and Tamoguna (Indolence.). In each, one *gun* was predominant. Yudhishtra was also truthful like Rama but in him *Tamogun* was predominant; on return from banishment he requested Duryodhan for five villages that he and his brothers might settle down, and pass a quiet, undisturbed life. In Krishna *Rajogun* was supreme and consequently he was always working for one thing or another. In Rama Chandra there was quite an ideal mixture of both *Satogun* and *Rajogun*. He could go to the jungles unmoved and live there peacefully and without any thought of government; but when a severe injury was inflicted upon him by Ravan, his Kshatriya wrath was awakened and he took a suitable revenge; though again like a true *Satoguni* gave away the kingdom to the brother of his enemy. This is the reason why while Krishna is called only *Purushottum* (great among men) Rama's happy designatian is *Maryada Purushottum* (great among the lawful men). Again the one greatest of *Satogun* and *Rajogun* is that while the former in the long run, always comes out victorious, the latter always fails in the end. Rama and Krishna both fought in greatest wars. But what were the consequences. Rama's victory brought peace and prosperity to the whole of India, while that of Krishna resulted in a progressive retrogression which seems hardly to have stopped its course even now. India has not yet been able to recover from the effects of the war of Mahabharata. The lecturer applied the same

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test to Ashoka who was the last Indian Emperor of India and who by his *unkshatriya*-like conduct sowed the seeds which have resulted in the great political degradation of the country since then. Summing up the speaker said that it was for that ideal mixture of *Satoguna* and *Rajoguna* that Rama was occupying the proudest place among the heroes of our nation and that if we wanted to improve our condition we should try to bring about the same happy and harmonious mixture of qualities in our national person. After this Pundit Ram Chandra ji read a paper in eulogy of Sri Rama. In bringing the meeting to a close Mahatma ji remarked that the speakers on the occasion had said almost all that could easily be said about Sri Rama Chandra. He therefore only prayed that the all-attracting love of Rama might act upon the hearts of the Brahmcharis and inspire them with the qualities of the greatest hero of the nation.

Soon after this a grand dinner was held in which all present took part. This brought the celebrations to a close.

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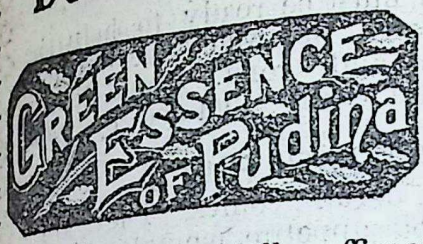

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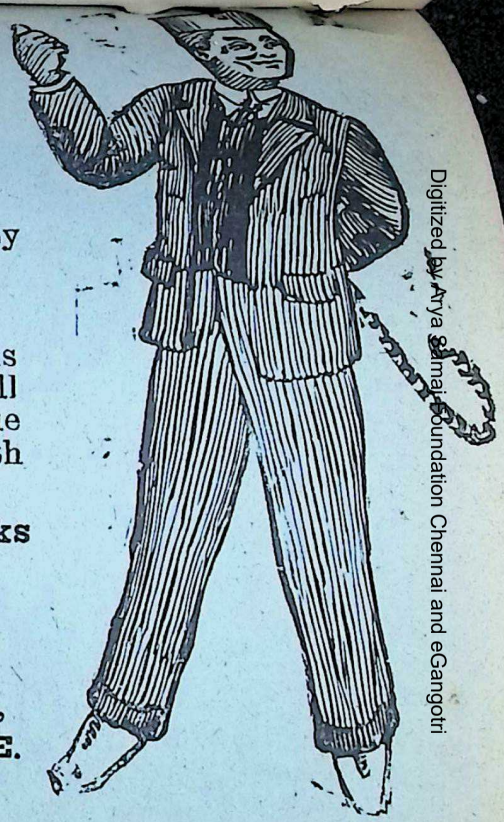

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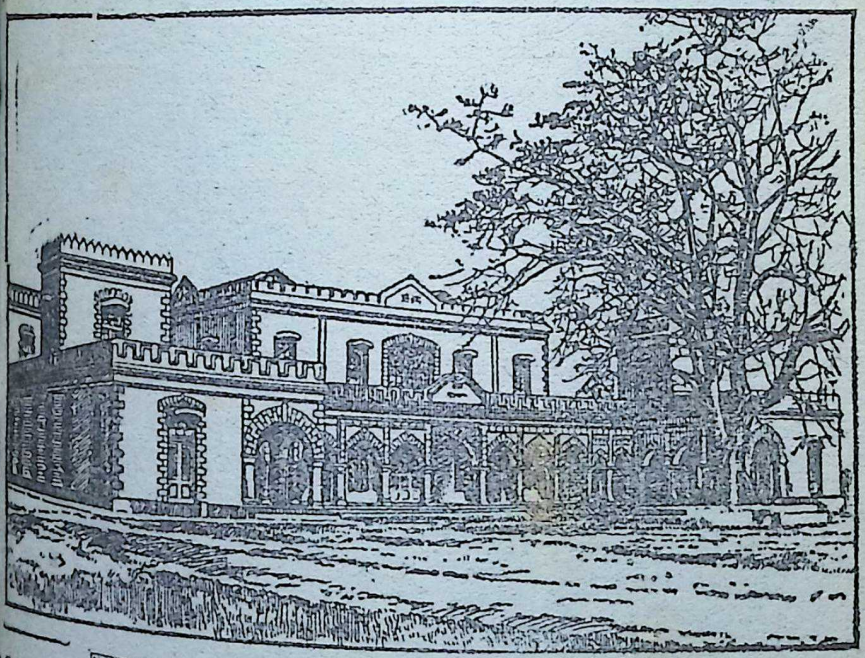
WHOLE No. 103.

Vol. IX. No. 7.

THE VEDIC MAGAZINE AND Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

POSH, 1972—DECEMBER, 1915.



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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. IX. | POSH, 1972—DECEMBER, 1915. | No. 7.

SONNET SEQUENCE.

(By A. Christina Albers).

I.

The palm leaves knocked against my window-pane,
The hour was late, my head heavy with sleep
Before a dull, dreamless and vacant deep.
I heeded not; they gently knocked again.
Then list my heart and knew they called the soul.
I rose and looked into the brooding night
Saw a lone bat upon her circuit flight,
Saw in the sky the threat'ning storm-clouds roll.

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Skies of Bengal, I know you! Ah so oft
I watched the Eastern storm approaching near,
When fire and air and flood conspired aloft
To fill the trembling earth with force and fear.

And still I love Thee, Ind, Thy mystery
Has drawn me, draws me more and more to Thee

II

Then torrents fell 'mid purple lightning flash
Can feeble pen portray the dread Monsoon
Or make the mind grasp a Bengali June,
That child of mystery and thundercrash?
I will not try it ;—I will only stand
As then I stood and gaze and harken still
For that deep voice amid all sounds that fill

The air and sky and echo o'er the land:
And ask the palms, the bats, the winds that blow.
The Jungle beasts, the desert dry and bleak

Snake, scorpion and raven—tell me, speak,
Children of Ind, what makes me love Her so?

And all combine and send their voice above?

"Here God is Mother life is Motherlove"

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NOTES.

Is Sanskrit a Dead Language ?

In the course of an article headed "Mad after Vernaculars" our contemporary of the *Advocate* remarks as follows :

> "Sanskrit is a dead language and it can not be recalled. It is said that Jesus of Nazareth recalled Lazarus from the grave. We are not all Jesus and Sanskrit is not Lazarus. What does the *Vedic Magazine* think."

In the first place we cannot help remarking that the sweeping remark while, on the one hand, it is quite imprudent is, on the other, utterly inconsistent with the 'reverence' in which the sacred language is professed to be held by our contemporary. Sanskrit is not a dead language; it cannot rightly, muchless piously, be compared with Lazarus in the grave; it requires no Jesus to recall it, nor anyone else to keep it living. It will live, as it has lived so far, on account of its own potency and the intrinsic worth of its Literature which are not merely immense but simply infinite. Though it ceased to be a largely spoken language long ago, Sanskrit has throughout continued to be the literary language of India. And literary languages, to be sure, are not dead, for in that case colloquials would be the only living tongues. The linguists do not admit this. We quote below the opinion of some of the greatest lovers of our classical language.

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Max Muller says :

Sanskrit is a living language. Such is the marvellous continuity between the past and the present in India, that inspite of repeated convulsions, religious reforms, and foreign invasions, Sanskrit may be said to be still the only language that is spoken over the whole extent of that vast country.....The literature of India never ceased to be written in Paninean Sanskrit.....Even at the present moment after a century of English rule and English teaching, I believe that Sanskrit is more widely understood in India that Latin was at the time of Dante...And then there are *a large number* of journals written in Sanskrit .....It is the Indian *lingua franca* in literary circles. There is a large demand for Sanskrit literature in India, and the number of Sanskrit texts issuing from native presses is extraordinary.....But more than this, the ancient epic poems of the Mahabharata and Ramayana are still recited in the temples for the benefit of visitors among whom there must be some few people who understand the old poetry of Vyasa and Valmiki.....There are Brahmans who know the whole of the Rig Veda by heart and can repeat it, and what applies to the Rig Veda applies to many other books.....All the languages of India both draw their life and soul from Sanskrit." (Italics are mostly ours).

Monier Williams says :

"Few are aware of the extent to which Sanskrit is at present used as a medium of conversation and correspondence in India, and of its extreme convenience when employed as a kind of *lingua franca* among learned men in a country where there may be no affinity between the spoken vernaculars.....Can any language be pronounced devoid of life which still lives and breathes in daily thought and daily speech, which still inspires daily correspondence, and which still exerts a living influence over literature, science, and religion from Hindukush to Ceylon? .....I constantly receive Sanskrit letters from learned Hindus who live in countries as widely separated and distinct from each other as Cashmere and Travancore."

And since the days of Max Muller and Monier Williams the study of Sanskrit has been making rapid progress.

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To the above we may add a concrete instance or two. It is about a year when we had in the Gurukula, as our Professor of Pali, a Buddhist Bhikkhu, Revd. B. Kalyanatissa Thera, now principal of Parmananda Oriental College, Katahena, Colombo, and he taught Pali through the medium of Sanskrit. Lest it be argued that it was possible only in the Gurukula, to add again that in the college above referred to, Pali is taught through the medium of Sanskrit to foreign students. Our present Professor of Pali, Pandit Chandramani Vedyalankar, learnt Pali in that college and through the medium of Sanskrit. Instances could easily be multiplied to show that Sanskrit is even now being used as a medium of instruction as a *lingua franca*, etc., but they do not seem to be needed for our present purpose. Let us hope that this will be sufficient to root out the mistaken idea that prevails in some quarters that Sanskrit is not a living language.

Vernaculars *versus* English.

In its issue for September 1914 the *Advocate*, Lucknow, has published a reply to our criticism of its article on vernaculars as media of instruction. Though our contemporary has taken two full columns of the paper and has again and again defied us to hold our own, we find at last that there is nothing solid and not much in its reply which is worth a rejoinder. It says: "To us the very thought of making the vernaculars the media of instruction in our *Universities* is horrible". Without any reservation and qualification as regards time, place and circumstances? Now this represents evidently a state of mind which is hardly open to any reasoning and therefore more deserving of pity than serious argument. The

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Advocate has advanced one favourite argument upon which it is always harping. "It is English education" it says at the top of its voice, "that has given us a Gokhale, a Surrendranath Bennerjea, a Ranade or a Gandhi". Now though our great men have had the privilege of English education and may in one sense be said to be its product, there is behind the actions of almost all of them a motive force (we do not mention it for the present) which is essentially oriental and genuinely Indian. Again, has the *Advocate* ever enquired how many of these great men of whom he is rightly proud concur with him in his condemnation of the vernaculars? Besides why should he think that the production of great men will cease as soon as the vernaculars are given the place of English so far as the medium of instruction is concerned? Writing in another issue our contemporary is alarmed to find that Sir Subramania Iyer and the energetic Mrs. Besant and her colleagues have strong views in favour of vernaculars. While requesting them "not to wade too deep" the *Advocate* remarks that "it is deeply necessary that English should be given prominence in India," which, of course, means prominence at the cost of vernaculars.

Our difference with the *Leader* is of another kind. In its article "Language and Nationalism" our comtemprary says: "So long as indigenous languages or any one of them which may be recognised as the chief are or is not 'educated' sufficiently to perform the spiritual and moral functions of the foreign language the latter cannot be dispensed with consistently with national interests," This in a nut-shell is the position of the *Leader*. But we do not see how after continuously neglecting the vernaculars, and sleeping over the situation for years together we shall rise one day to find them sufficiently 'educated' to serve all our interests. Their progress must, at the peril of nationality, be carried on side by side with the study of the 'cultural language'. This we have not done so far.

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Can we neglect them any longer? We ought to have used the foreign language only as a stepping stone to the needed knowledge of western learning, which ought to have been transformed into native mould immediately after. We have instead given our heart and soul to it and the result is that we have got among us men like the *Advocate* who can think of no cultural use for the vernaculars. Most of our educated men have sold their nationality at the altar of English. They live in the English style, talk mostly in English, write their letters, if possible, in English and teach their children to prattle in English. Not a few among them think also in English and cannot write a single sentence in their vernaculars without using several English words. And yet the *Leader* thinks that "the more of English education we have in the present, the better it will be for the future of the country." The *Advocate* is kind enough to admit the deplorable situation that exists but thinks that it is caused not by the study of English but the spirit in which it is imbibed. As if it were possible to divorce English from the spirit in which it is learnt, as the *Advocate* thinks, merely by putting before our youngmen the examples of Gokhales and Bennerjaes who are themselves exceptions to the rule which prevails. In our humble opinion English and the spirit of English are one and inseparable and the anglicising spirit in India can be overcome by subordinating English to the vernaculars and their spirit and by giving them a place of honour in our schools and colleges.

In the end let us assure the *Advocate* and other needless Indian ultra advocates of English, that the position of their favourite is quite secure. We need to keep in touch with the western thought and would not like to forget English which is a "cultural language *par excellence* of modern times." But vernaculars are always slow to progress; and can hardly attain the required standard of

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excellence if unsupported by the keen enthusiasm of the speakers themselves. In the history of the English language itself, long after the successful battles of Ascham and other supporters of their vernaculars against the influence of Latin and Greek, even in the eighteenth century, a very keen advocate of the classical languages was found in no less a person than Dr. Johnson who did not like to disgrace the walls of Westminster Abbey by writing an epitaph in English. Here in India English possesses an additional advantage in being the language of the ruling nation, which is an additional disadvantage for the rising vernaculars. We require, therefore, a much larger amount of enthusiasm for them in order to be able, some day, to put them on the same level as cultural language as the English is to-day.

Higher Female Education—Danger Ahead.

We are by no means satisfied with the system of female education adopted in our girl schools and colleges. In spite of the singular good fortune that we possess most perfect ideal of womanhood in our past history, and of our repeated professions to aim at producing their prototypes so far as time and circumstances might permit, it has to be acknowledged with the greatest regret that the impetuous torrent of the so-called Western civilization had had the whip hand of us. Voluntarity or involuntarily we have been drifting along the Western experiments in female education. The result has been deplorable indeed. It is a fact that in trying to follow Western methods our educated women have forgotten their own, while they can hardly be said to have imbibed the good of the others. But there are dangers lurking in those methods which the ever-watchful

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people of the West are now beginning to discover, and of which our educationists must needs be informed as soon as possible. For they say, forewarned is forearmed. The newest of these is the extraordinary inadequacy of out-turn of College graduates which the study of the records of a typical College for female education in America has disclosed. The following has appeared in the *Journal of Heredity* (Washington) in an article on Wellesley's Birth-rate.

Wellesley College.

Status in fall of 192.

	Graduates.	*All students.*
Per cent. married (Graduated 1879—1888)	55%	60%
Per cent married in 10 years from graduation	35	37
20 years from graduation	48	59
Number of children (mothers graduated 1897—1888		
Per student	·86	·97
Per wife	1·56	1·62

And then follows a careful explanation of what these figures mean, and what causes lie behind the condition they show to exist:

"From a racial standpoint the significant marriage rate of any group of women is the percentage that have married from before the end of the child bearing period, classes graduating later than 1888 are therefore not included in the first case, in which the status of reports in the fall of 1912. In compiling these data deceased members and the few lost from the record are of course omitted.

"It is desirable to find any change that may be taking place in the marriage or birthrates, so we have calculated the rate at the end

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of ten and twenty years after graduation for each class. The twenty year period so nearly covers the effectively fertile years of a woman's life that it is more significant than the unlimited rate of 176—88 classes. The result destroys the defence put forward by certain apologists for separate colleges, *viz*, that the earlier College women were more professionally inclined, that their marriage rate was abnormally low for this reason, and that with the more varied classes of later years the marriage rate must have risen. Let us hope there has been a change for the better in the unchartered last ten years; but there is nothing in the steady decline of the previous years to give any confident basis for such a hope.

The extraordinary inadequacy of the reproductivity of these college graduates can hardly be taken too seriously, especially when we remember that these women who are, from a eugenic point of view, clearly of superior quality are giving to the race, 83 a child each while 3·7 children each are as sprague calculates, necessary to maintain a stationary population. Their reproductivity is only 22¼ per cent., of being adequate merely for replacement."

At another place gives the causes which have led to this situation, and then goes on to make a very significant comparison of birth rates.

We read.

"The stubborn resistance of these colleges to the introduction of education for domestic efficiency, especially in the case of the infant, has been amazing. They are thereby neglecting one of the most important factors in a woman's sound education.

"May it not be that this ill adjusted education is partly resposible for the fact that Cattell finds in American men of science at the time of his inquiry that those having college graduates as wives had 2 02 while those with wives of partial college training had 2·12 children and those with wives of no college education 2·35 children ?"

As might be expected from the social conditions that prevail in the West, the principal remedy suggested to remove

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this abnormally low brith rate consists in having more of co-education and increasing the opportunities of the student for social life. Even in the West intelligent men have come forward with grave doubts, based upon facts, as to the favourable influence of co-education on marriage and birth-rates, but even if it were not so, the very foundation of our society precludes such an innovation on any considerable scale.

The proper remedy for all these defects lies in observing their sexual differences and in giving the girls an education which will bring out their true feminine spirit. To drive both the sexes by the same rod in education is certainly very harmful. Bloch says in his "The Sexual Life of our Time" that "all attempts whether initiated by some natural process or by some intentional guidance of the process of civilization, towards the obliteration of the distinction between the specific masculine and the specific feminine must be regarded as futile, and as antagonistic to the process of development." Is it not high time, therefore, for us to revise our present imitated methods of female education and put them on a basis which may develop and educate the feminine instincts of our girls.

Archaeology and Human Civilization.

The business of Archæology is to interpret the past as presented to us in the remains of antiquity and to show its connection with the present. It is comparatively a recent, Science but during the short period of its existence it has wrought a vast change in the prevailing ideas concerning the antiquity of human civilization and of humanity itself. It has long swept away the Muhammadan and Christian cosomogonies as beneath notice. And though the excavators

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on account of their pre-conceptions and prejudices, have felt shy of assigning their full meaning to some of the finds, there is no doubt that these preconceptions and prejudices will pale before the flood of light from the past which is slowly but surely coming up as science is advancing. When it attains majority, Archæology will have done full justice to the now 'impossible' finds and given India and its civilization their rightful place in the culture of the past and the history of mankind. Mr. H. Travers, M. A., writing on Archæology in the September number of the *Theosophical Path* California thus mentions some of these impossible finds.

"At the ancient Temple of the Sun, in Baalleck, Syrea, three of the stones in a wall are each over 60 feet long and 13 feet and have been raised to a height of 20 feet. Amid the ruins lies an even larger stone; it is 71 feet long, and 13 feet by 14 feet in its other dimensions. Thus it is as long as the frontage of three houses in one of our modern city streets and the height of its side would reach part way up the second story.

The Temple of Borabendur, Java, is as large as hill, and was indeed taken for such by the natives until disentombed. It is built in seven square stages, of which ths lowest is about 500 feet square. This mountain of stone is covered all over with intricate sculpture executed in hard trachyte. There are over three miles of bas-reliefs, which originally comprised 2141 Pictures.

With regard to the Cyclopean ruin in Peru, it is estimated that, allowing 500 ravines in the 1200 miles of Peru, and 10 miles of terraces of 50 tiers to each ravine, we have 250,000 miles of stone wall averaging from three to four feet high enough to encircle the globe ten times. The masonry composing the walls, temples, towers, etc., of many buildings in Peru, is uncomented, yet the blocks are irregular, varying in size from half a cubic foot to 1500 cubic feet, and it would be merest chance if one stone out of the countless number could be found to fit the place of

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another. The fitting is so accurate that the blade of a small penknife cannot be inserted into the seams, whether outside or in the hidden interior.

The very description of these huge masonaries overawes the broad mind of the modernist, how much more would their actual sight. "It is difficult to see a way by which these stones could be quarried, transported and raised into position by all the skill and strength of modern machinery". Naturally therefore one is led to conclude that the builders of these stupendous architectures, who must have been mortals like overselves, were possessed of some extraordinary means of life and locomotion, which have since been forgotten. But this is not granted by the Archæologists who believe evolution to be an upward process all along. And yet the pyramdis of Egypt compelled the late Dr. Alfred Russel Wallace, the co-originator of the theory of evolution, to mend his views about evolution. The acknowledgment of the Doctor may be quoted here. Says he:

"The great majority of our educated persons hold the opinion that our wonderful discoveries and inventions in every department of science and art prove that we are really more intellectual and wiser than the men of past ages—that our mental faculties have increased in power. But this is totally unfounded.....*To take out of many examples*, the Egyptian civilization as exhibited by that most wonderful work of constructive art—the Pyramid of Gezeh and *other places* presents us with most definite proof a high degree of what is especially scientific attainment at the very dawn of scientific knowledge." The italic are ours.

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The Stone Age.

But the archæologist loves to relegate all these to a convenient pigeonhole which he designates as the stone age and which for him means an age of human savagery and rudeness when man was just emerging from the still lower condition of mere brutes. Needless to say that an ordinary mortal not given to the modern scientist's traditional habits of thought finds it difficult to accept this view as also its corollary about the other 'Ages' especially when Archæology itself affords him sufficient food in support of his idea. The so-called stone age had its own civilizations. Continuing his dissertation in the October number of the same journal the writer quoted above goes on to refer to the more recent discoveries near Memphis, the ancient capital of Egypt, which show that the city was founded about 5600 B. C. and was already a large and flourishing city when Menes made it his capital. Again one of the excavators is quoted who says that "possibly it had been in existence thousands of years before the dawn of recorded history, because the subjects of Menes were far from barbarians. Races of which no trace remain may have founded it." Further on among the finds about the stone age Archæologist have discovered graves with steatlite beads, carved ornaments representing animals, exquisitely wrought and other such things. The discoverer, Dr. Hector Aliot of San Nicholas Island in the course of his address before the Archæological Institute, America, is reported to have said :

> "We have thought of the man of stone age as always a savage, We have thought cultural advancement was accompanied by the use of instruments other than stone. In other words we have thought of a gradual and arbitrary gradient down through the age of copper and bronze to the age of steel—that in which we now live now this idea has been exploded."

Thus the theory which seeks to force the whole of human history into four 'Ages' which take their origin from

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the 'recent' history of western countries in Europe is obviously defective. Most of the so-called civilized and half-civilized races of today are on different stages of their ebbing civilization. In course of time, therefore, the Archæologist will have to acknowledge that humanity has seen its better days in the past as it hopes again to see them in the future. "And since stone is the one thing that lasts, when all metals and wood have crumbled, it is likely that stone implements will be discovered, when metal and wooden ones are not. The civilized races of today, may by persuing a downward course become the uncivilized ones of some thousands of years hereafter. In fact that has been the case with Egyptians, Indians and some other peoples."

The Object in View.

But is there any goal for which archæology is working? The civilization of Greece, Rome and Arabia, it is now commonly believed, were derived, from some other civilization. Archæology having as yet made but little progress in India, it has yet to say its last word about the ancient civilization of the country while "It has often been pointed out that Egyptian history shows no trace of youth, but it is mature when first we catch sight of it. It was derived; but from whence, Archæologists can only conjecture."

It must be remembered, too, that a hypothesis which disposes of conveniently the Egyptian problem does not necessarily explain the problem of ancient America; and it would be well if Archæologists, comparing their results, should seek the common source of both these ancient cultures.

Archæology has, therefore, to find the common source of human knowledge and culture. Now it is universally

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acknowledged by linguists and antiquarians that the Rigveda at least had been handed down from generation to generation by word of mouth, for thousands of years before it was reduced to writing at least 2000 B. C. As for the contents of the Vedas, we again quote only Western opinion. It was the study of the Vedic hymns which convinced the late lamented Dr. A. R. Wallace that there had been no mental or spiritual evolution of mankind, and he hastened to enter his emphatic denial of it in his book 'Social Environments and Moral Progress.' There is no doubt that the whole culture of humanity will in the end be traced to the Veda— the original source of all true knowledge. When, therefore, Archæology reaches its goal, the Vedic Religion would have scored the last of its triumphs.

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DAYANAND'S PITY.

(By Professor T. D. Gajra, M. A.)

Dayananda occupies a high place in the hall of heroes. His was a mighty personality. One can look at Dayananda, from many points of view; and whatever view point he is looked at from, he is striking and commands admiration. Possessing a tall, well formed fair body, Dayananda was an admirable specimen of physical humanity. Madam Blavatsky in her "Caves and Jungles of Hindustan" has given a striking description of his person. Dayanand's mind was as developed as his body. In him we find a perfect illustration of *mens sana in carpore sano.*

Possessed of a marvellous memory, he knew almost all the Vedas and the Shastras by heart; and the most learned Pandits of Kashi appeared before him as novices before a past-master. His logical faculty was acute and his triumph in the several Shastrarths proves this but too well.

The feeling phase of Dayanand's mighty mind was equally developed. Not limited by any narrow home-affections, Dayanand's heart flowed forth in pity and kindness towards the whole human race—nay towards the whole living universe. And of this—yes, of Dayanand's pity I am to treat in this article.

A man, it is said, is known by three tests (1) by his preachings, (2) by his practice, (3) by what others say about him. To gather judgments of others regarding our hero would not only be superfluous but also too long and difficult a task to be accomplished in a short article.

Dayananda, Ah! how significant and full of meaning is the name. The possessor of the name was full of *Daya*, full of pity; and what else should he be, if not this?

And first let us consider the quality of his *Daya*. The doctrine of pity has, of late, been condemned as a doctrine

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of weakness. Darwin's discovery of "Survival of the Fittest" seems to have ousted Christian pity from Europe. "Pity is a doctrine preached by the weak in order to save themselves from just condemnation not to exist at the cost of the more deserving children of nature." Such seems to be the current opinion of the thinkers in the west." Nietzsche has started a regular campaign against Christianity—more specially against its doctrine of pity. "We want the superman"! "Are you making for the superman! Oh brothers!" Such is the cry of Nietzsche. And the superman of Nietzsche is a personification of power. And at the same time he would not hesitate to weed out the weak. Nay he would say that his action, being in harmony with the working of Nature, is the only legitimate course for good men to follow. It seems that from modern Europe the boy from Corsica has driven out the man from Galilee. Even the theologians have limited pity—limited it too narrowly—against the principles of true religion. Justice requires they say that the sinners—the morally weak—should be weeded out. Ishwar is Rudra Rupa, cries out the Brahmin. No room for the sinner here in the world.

And to tell the truth all these opinions record, in a sense, true views of reality. But the views are all partial—rather superficial.

Dayanand's was a deeper insight into the working of reality. He saw that nature not only did not altogether weed out the weak but it also fitted the weak to survive. Darwin failed to notice, or at any rate, to emphasize, this side of the working of nature or of Nature's God.

Nietzsche was smitten with the idea that there was a sore need for producing superman. But he erred when he said that the production must involve the destruction of the not-superman.

'No,' said Dayananda; more truly seeing things through with a Rishi's eye. 'Produce supermen by all means—nay produce them certainly—that is in fact a part of our goal and

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duty—yes God does, not favour weakness. Strength—it is true—is a manifestation of the Divine; but never forget, at the same time, that to produce supermen does not, necessarily, involve the destruction of the weak, but it surely does involve the conversion of the weak into the strong.' And this was what Dayananda preached. And so it is that in his books we find natural selection of the fit not unrecognised, but the demands of higher human Nature satisfied, and the two most beautifully harmonized.

Against narrow-minded theologians Dayananda preaches pity on sinners—on moral bankrupts. Among the five great duties necessary for every Grihastha, giving of food to the greatest of sinners is included.

A wonderful precept this ! difficult to understand at first,—yet none the less pregnant with truth. Dayananda saw that the all-loving God in His mysterious dispensations not only suffers the sinners to live but sometimes even permits them to prosper.

Dayananda knew that God is not only Rudra but also Shankara. And so it is that he preaches pity towards the sinner. This does not, however, mean perpetuating sin. No; Dayananda did not mean to perpetuate weakness either. "Convert the weak into the strong. Give the sinner the opportunity to come back to the path of purity and truth. Slay not the meanest thing on its upward way." Such was Dayanand's doctrine of pity." Such doctrine—so clearly expressed—can never be mistaken for, or by any logical legerdemain misinterpreted into a doctrine of weakness.

Truest pity, says Dayananda, is to preach to all—and to show them the path of virtue, the path of salvation. And his preachings and practice bear ample testimony to this truth.

Precepts like : "Look on all creatures with eyes of friendliness." "Injure none by word, thought or act," abound in his books.

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Dayanand's practice accorded perfectly with his preachings.

His biographers tell us that on more than one occasion he forgave those who had attempted to poison him, and that, in spite of sure evidence of the guilt; saying—"I come to set people free and not to imprison them."

The quantity—to use a logical term—of Dayanand's pity was universal. His love, as said above, extended to all souls. To call him a mere patriot or reformer of the Hindu race is unnecessarily to limit his extensive pity which was vast as the sands of the sea. He bore trouble and pains for freeing suffering humanity from the meshes of Maya.

In fact his whole life was a grand yajna.

Such was Dayananda ! Such his preachings ! Such his practice ! Ah ! when shall we be able to call ourselves his true followers ?

———

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ASTRONOMY IN THE RIGVEDA.

(*By Pdt. Jya Deva Vidyalankar*).

In the first volume of his History of India, Mr. V. S. Dalal, on the authority of western interpreters of the Vedas, of course, is sure that in the Rigveda there is no astronomy whatsoever. But I think to understand Indian history fully, it is necessary to study the ancient books with their old commentaries. This will make such statements impossible. The Rigveda tells us that astronomical science ought to be applied in fixing the time of all public affairs. Astronomy is so much taught in the Vedas that astronomical facts are put in an allegorical form at many places. For this reason modern Vedic students are always apt to consider these facts as Mythology. Here we shall endeavour to take off the mythological garb which misleads the readers. Western scholars are of opinion that the ancient sages of the Rigveda period were quite ignorant of Astronomy. They did not know anything about the heavenly bodies, their movements, change of seasons, etc. But this assertion is groundless. The Rigveda does not at all support their statement.

The Vedic Rishis, to adopt the phraseology of occidentals, employed astronomy to ascertain the exact time of their Kratu (क्रतु). How can it be possible that they should have been ignorant of this science which helped them so greatly (यागकर्म यज्ञ) in the right and punctual discharge of their duties. Let us now put before the reader a few texts from the Rigveda which show that in the Vedas great astronomers called by a specific name (रुद्रिया) Rudriya, who must have full knowledge of the universe—of both earth and the heaven—and perfom the yajnas punctually according to exact astronomical calculations.

" आरोदसी बृहतीवेविदानाः पुरुद्रिया जभ्रिरे यज्ञियासः " ।

ऋ० १ । ७२ । ४

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At another place we shall try to show why they were called रुद्रिया

In ancient days *Deva Yon* and *Pitri Yon*, these two terms were used for the summer solstice and the winter solstice respectively.

These two terms occur many times in the Rigveda.

I. "Again thou knowest all wisdom of these earthly bodies and conferrest food after food for the sustenance of life, intimately knowing that Deva Marg becomes the active messenger conveying the oblations".

(R. 1, 72, 7.)

It shows that the Vedas tell us all about the relation between agriculture and the change of solstices.

In the Rigveda we read about the calculation of time according to Chandraman (चन्द्रमान) and the intercalary month.

II "He knows the twelve months with the life born in them and the intercalary month arises by the side of the twelve you know."

R. 1. 25. 8.

"वेदमासो धृत व्रतो द्वादश प्रजावतः । वेदाय उपजायते" ।

ऋ० १ । २५ । ८

Here is a statement of the exact position of the moon.

III "These stars (suparma) stand in the middle of Dyowh) heaven. They are beyond the orbit of the moon. The moon swims in the vast surface of अन्तरिक्ष. This thing heaven and earth both know.

R. I. 105. 11.

"सुपर्णा एत भासते मध्ये आराधने दिवः ।
ते सेधन्ति पथोवृकं तरान्त यव्हती रयः ॥
वित्तं मे अस्य रोदसी" ।

ऋ० १ । १०५ । ११

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A superficial study might not suggest any thing to the reader's mind but a deeper one reveals many peculiar characteristics of the ancient Rigvedic teaching. The Veda speaks of the seven planets which go around the sun.

"Seven (Horses) carry the one wheeled chariot, one horse carries the seven. This wheel with three centres is never to be stopped and deranged where all the worlds have their position."

(R. I. 52. 11).

"सप्त युंजन्ति रथमेक चक्रम् एको ऽश्वो वहति सप्तनाम ।
त्रिनाभि चक्रमजरम नवर्यं यत्रेमा विश्वा भुवना अधितस्थुः " ॥

Some commentators of this Hymn have taken seven horses to mean seven Rays which rendering the latter half of the hymn renders impossible.

Further on we read that there are nine Planets and the Sun himself, the tenth. The sun is made of gaseous matter in the nebulous state All the worlds are dependent on the very centre of the sun.

"स नेमि चक्रमजरं विवावृतम् उत्ता नायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षुः रजसा एत्यावृतम् तस्मिन्नर्पिता भुवनानि विश्वा "॥

In another mantra of the Rigveda we are informed "that the wheel of eternal (ऋ+गतौ To move), the automatic body having twelve spokes, ceaselessly revolves round the heaven without becoming old. Seven hundred and twenty children (days and nights) arranged in couples are mounted on it.

(R. I. 119. 11).

द्वादशारं नहि तज्जराय वर्षेति चक्रं परिधामृतस्य ।
आपुत्रा अग्ने मिथुना सो अत्र सप्तशतानि विंशतिश्च तस्थुः" ॥

The reader may like to have another Richa having the same contents. Here it is:—

"Twelve peripheries, one wheel and three centres, who understands this ?

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To that are fixed like shafts three hundred and sixty tremendous spokes together."

The problem of the phenomena of day and night is solved when we cast a thoughtful glance over this hymn of the Rigveda.

"एक एवाग्निर्बहुधा समिद्धः एकः सूर्यः ।
विश्वमनुप्रभूतः एकएव उषा सर्वमिदं विभाति"॥

"There is one light which shines; that one sun which exists in accordance with the laws of each world. There is only one dawn which glitters all over the Universe."

It requires no special commentary. But let us read here the Aitaraya Brahman on this Mantra.

"He does not set, he does not rise, having come to one end goes behind to the other side. On one side it becomes day, the night on the other side. Then people say it rises."

"सवा एषनक दाचनास्तमेति । नोदेतिनं यदस्तमेति इति मन्यन्ते तदस्त मित्वाऽथात्मानं विपर्यस्यते रात्रिमेवावस्तात् कुरुतेऽह परस्ताद् । अथ येदनं प्रात रुदेति इति मन्यन्ते तदस्तमित्वाऽथात्मानं विपर्यस्यते अहरेवोऽवस्तात् कुरुत रात्रिं परस्तात् सवाएष कदाचनन निम्रोचति "॥

Thus we have so many facts of Astronomy or the science of heavenly bodies explained clearly in the Hymns of the Rigveda. We can quote many more but hope that the above few will be sufficient for our present purpose. We shall now take some other mantras from the Rigveda and compare them with some facts of the Greek Mythology and Astronomy मृगाशिराः

The description of Mrig Shira is very peculiar. There is a group of stars which is called Mrig Shira. The Shatpat gives a very interesting अधीनाद of this group of stars that discusses why it is called Mrig Shira.

रुद्र इषुणा तस्य शिरश्छेद । इषुः शिरइचेत्युभयमन्तरिक्षमुतल्लुप्त नक्षत्रात्मना वंस्थितं दृश्यते ।

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"Rudra severed his head with his sharp arrows. Both the arrow and the head flew into heaven and stood there converted into a star which we see."

What is Rudra ? Rudra is what we call व्याधा *Viyadha* Star. In the beginning of *Vasant* this star is just beneath the milky path. आकाश गंगा In Vedic terminology this path is called अपाम्फेन This group of Stars is called आग्रहायण or Oroin Stars Amar. Singh tells us that

मृगशीर्ष मृगशिरः तस्मिन्नेवा ग्रहायणी
इन्वकास्तच्छिरोदेशे तारकाः निवसन्तियाः

"Agrohayani stars exist in the head of *Mrig*. Those stars which are in its head, are called Invaka इन्वका" That is the Invaka and the Mrig Shira groups are the same.

The Rigveda puts this fact in another form. Instead of Rudra there we find Indra, everything else being the same. In the second place we read of the glorious deeds of Indra, *e.g.*, the slaying of Vritra. Vritra is called many times by the very name of Mrig also. From this fact we are led to conclude in favour of Mrig Shira.

"इन्द्र तुभ्यमद्रिवोऽनुत्तं वज्रिन् वीर्यम् ।
यद हत्यं शायिने मृगं तमुत्वमाययावधीः ।
अर्चन्ननु स्वराज्यम् १. ८०. ७.

This very description occurs at some other place in the Rigveda (V. 32. 2) V. 34. 2).

This Mrig Shira Star has another name Mamuchi (नमुची). Thus we become quite sure of the Vedic teaching about Mrig Shira when we read the following passage in the Rigveda.

"अपां फेनेन नमुचेः शिरः इन्द्रोदवर्तयः विश्वायदजयः स्पृधः ।"
८ । ६३ । १४ ।

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"The mighty Indra had severed the head of Namuchi and won over the prejudice and ambition of foes."

Now will our readers mark what the Veda teaches? Mrig Shira stars are very close to the milky path and there stand Vyadha, Indra or Rudra shooting a sharp arrow. This is a favourite allegory conveying the very basic truth of astronomy. This is the first allegory which is taught and explained to the students in Indian schools of Astronomy.

In Greek Mythology we read an identical myth about Apollo who severed the head of Orion with an arrow for his sister who fell in love with him (Orion). In the the Rigveda there are two similes pertaining to the fact, one of Prajapat with यज्ञोपवीत on his back and his severed head and another of Mrig or Vritra.

In Aitaraya Brahman also we read about the same Star, Rudra, as another name of Vyadha.

Thus we see that in the Vedas astronomical facts are put in story form and the different figures are fixed in order to explain them to the child-like minds of humanity.

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THE STORY OF THE RAMAYANA.

(By Bawa Chhajju Singh.)

The Introductory Word.

The Ramayana is one of the two great Indian epics. It has immortalized its author's name for all times. So long as the work lives—and it will live so long as the world endures—its author's name can never die. Valmiki, a purer and nobler character than whom this planet has never seen, was, as is evident from the study of the Ramayana, a contemporary of the Ideal Man whose life he describes. He lived in the latter part of the Treta Yuga when Sri Ram Chandra ruled in Ayodhya.

It is only too clear from the study of this unique poem that it has not come down to us as unalloyed and pure gold. It abounds in passages which cannot but be regarded as interpolations, being frequently repetitions of what has gone before, and lacking the loftiness of thought, the sublimity of imagery, and the simplicity of diction of the original. The Uttara Kanda is admittedly a later addition—such is the opinion of many oriental and occidental authorities.

It is impossible to overrate the uplifting and ennobling power of the Ramayana. Poems like the Iliad, which we are told by not entirely uninterested writers, appeal to the most refined classical taste, are at best mere stories containing more of fiction than of fact, and singularly poor in matter calculated to exert an elevating and chastening influence on man's character. Such compositions, though in exquisite verse, cannot be of any permanent value like the Ramayana which inculcates ideals that most appeal, with varying degrees of success in the right direction as the ultimate result of human perception of Divinely-inculcated Truths, to high and low alike in all climes and in all ages. Well has an eminent Indian said that India can afford to lose everything but books like the Ramayana and the

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Mahabharata—the invaluable legacy it has inherited from the sages of yore.

How do the foreigners speak of this great work? The late lamented Mr. R. T. H. Griffith, translator of the Ramayana into English verse, remarks in his preface to the *Scenes from the Ramayana* :—

"Nowhere else, I believe, are poetry and morality so charmingly united—each elevating the other—as in the pages of this really holy poem. There are indeed many poetical compositions—nay almost all good poetry is such—as forcibly teach some moral truths, but the Ramayana is the only poem which inspires our breasts with a love of goodness in the entire sense of the word. We rise from its perusal with a loftier idea of almost all the virtues that can adorn man—of truth, of filial piety, of paternal love, of female chastity and devotion, of a husband's faithfulness and love, of fraternal affection, of meekness, of forebearance, of fortitude, of universal benevolence. What, for instance, can excite a greater reverence of Divine Truth than the perusal of that scene where Dasaratha parts with his beloved son for her sake and at last sacrifies his life for her? What can more impressively teach us filial love than the conduct of Rama giving up his domestic felicity, his kingdom, to preserve his father's vow? Well may the Ramayana challenge the literature of every age and country to produce a poem that can boast of such perfect characters as a Ram and a Sita.

"The loftiness of its moral tone, though a high one, is not the only recommendation of the poem. It is true in several places, it is mere prosaic narration, yet there is an ample profusion in it of true poetry—showing delineations of human passions, delicate paintings of natural beauty and magnificent descriptions of battle scenes."

Monier Williams says :—

"Notwithstanding the wildness of exaggeration and hyperbole through which the reader of the Indian Epics has occasionally to wander, there are in the whole range of the world's literature few more charming poems than the Ramayana. The classical purity, clearness and simplicity of its style, the

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exquisite touches of true poetic feeling with which it abounds, its graphic descriptions of heroic incidents and nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country. It is like a specious and delightful garden; here and there allowed to run wild, but teeming with fruits watered by prennial streams, and even its most tangled thickets are intersected with delightful pathways."

—o—

Bala Kanda.

Brave and mighty-souled had ever been the descendants of king Ikshvaku, and the empire over which extended their sway was bounded by the sea alone. Ayodhya, the capital of the Koshal empire, was situated on the banks of the Sarayu. It was some twelve leagues in length and about three leagues in breadth. Its gates stood at even distances, and all its thoroughfares were most wisely planned. Its houses stood in rows on level ground, looking extremely picturesque. Palatial and magnificent structures with terraces, arches and wide entrances captivated the eye everywhere. Groves of Sal and stately and majestic trees in general and pleasure-gardens abounding in flowers and fruits, from which the breezes wafted the most agreeable odours, were among the great attractions of the metropolis. Large and extensive were its squares thronged with surging humanity. It was a veritable mine of precious metals and of precious stones, and its grannaries of golden wheat and choicest rice were full and numerous. Elephants and horses and vehicles of every description, dazzling in their splendour, it had in thousands. Streamlets with clear, crystal waters meandered through the length and breadth of it, tempering the heat, allaying dust and constantly lending life and vitality to trees under whose cool shade people rested when the sun shone too bright. Lakes it had in diverse localities reflecting, as does a mirror, the scenery around. Artisans of every class dwelt here, pursuing their respective occupations, and trade and commerce was brisk in its marts, crowd-

Ayodhya.

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ed with native and foreign merchants. Everything that good people like to eat and drink was forthcoming in its streets and bazars. Bards and ministrels, distinguished singers and expert dancers were in evidence here, making the drum, the tabret, the lute and the flute yield exqiuiste music for the delectation of the high and low alike. Men of higher order, of loftier type loomed large into view here: those who delighted in singing the Veda in tones soft and low, wise and learned Brahmanas leading austere and virtuous lives, self-controlled and pure men rich in fervour like the saints of old, sharing freely and cheerfully with their kind their stores of the good things of life. Large-hearted and philanthropic of Ayodhya's citizens never missed the performance of *yajnas*—acts eminently conducive to the well-being of humanity.

The city was well equipped with the diverse engines of warfare, and garrisoned with troops skilled in the use of arms. High and mighty were its ramparts, vast in extent, and it was girt round by a moat deep and wide and stored with deadly weapons.

Dasaratha

At the time of which we are speaking, this great city was the seat of government of a king named Dasaratha, a descendant of Manu himself, Ayodhya's founder. Highly respected was this king by both towns-people and villagers, with scarcely an exception. He was good and wise, mighty and brave, of lofty thought and righteous deed, a peer of saints and well versed in the Scriptures. Resolute and firm, he dispensed justice with an even hand. Strong and stern was he in punishing the evil-doers, and great in mercy to those who deserved it.

And his subjects were worthy of him. With troops of children was every native of Ayodhya blessed. None coveted the possessions of another, being fully contented with what was lawfully his (or her) own. Poverty here was absolutely unknown, every one being rich in kine and horses, in gold and silver, in materials of food and drink, and

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having generous friends to be assisted by in time of need. Nobody deigned to feed on broken fare, nor knew what it was to be stingy or niggardly. A day's honest work brought one at least one gold piece as wage. On every arm could be seen bracelets, and clean and bright was the dress in which each person appeared. Parasites or hangers-on that feed upon the substance of others, and braggarts, or individuals lacking sympathetic impulse, were here conspicuous by their absence.

Everybody looked the very image of health, and none suffered from mental ailments. Whatever was eaten or drunk yielded pleasure and strength : it was enjoyed and fully assimilated

Lofty-souled were all, having an abhorrence of lying and slandering. Every man was constant to his vows and devoted to his spouse, lavishing his whole conjugal love on her alone. Every housewife too was a pattern of connubial fidelity, most tender to her lord and serving him with her whole heart. No other town might claim superiority over Ayodhya in point of excellence of its women. Most fair of form and feature were they, excelling in charm of wit and gentle grace, and of manners winning, sweet and unimpeachable. In their simple, neat attire they appeared lovely in the extreme.

Passionately devoted were the twice-born sages to the study of the Vedas, and most regular were they in the performance of sacred rites. They delighted in simple living and in everything calculated to promote high thinking. From the mean and ignoble they kept aloof. Was there any branch of learning in which they were not versed and any phase of Homa which they neglected to perform in the interests of their physical and spiritual well-being? Extensive was their charity to the deserving and for the glory of the Supreme. Freely flowed their stream of gifts in gratefulness to the Most High who had been so good to them. Every form, of atheism or materialism was at a

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discount among these holy men. The Kshatriyas were obedient to the Brahmans, the Vaishyas followed the Kshatriyas, and the Sudras, engaged in the work proper to them, ministered unto the three superior orders. The wise and learned, the elders and guests come unexpected were received and treated most hospitably by every householder, and none of the king's sujbects was undmindful of his duty to his Maker. Purity of race or extraction was considered to be of paramount importance by every family and rigidly maintained. In every home sported grand-children, cheering and brightening all around them, and a happy longevity was the portion of each indivitual. Great truly was Dasaratha presiding over the destinies of a race so great and powerful—the lord of invincible hosts, of treasures boundless, of virtues unique.

The King's Ministers.

King Dasaratha had ten principal ministers. Of these Vashishtha and Vamadeva, both men of profound learning and versed in the Vedas, acted as priests as well. Jayanta, Vijaya, Dhrishti were in charge of the War Department; Siddhartha and Artha Sadhaka in that of the Revenue Department; Dharmapala and Asoka in that of Law and Justice, while Sumantra acted as the king's Aid-de-camp and charioteer.

In every branch of knowledge these ministers were proficient, with a thorough cantrol over their passions and with their senses subdued. Gentlemanly in their bearing, uniformly kind and courteous, they enjoyed the confidence and esteem of all they came in contact with. Acute and accurate observers of men and things, they seldom erred in their estimate of the value and worth of these. From look and expression and feature they could read the very thoughts of one. Whatever a person's station in life, they judged him on his merits alone, never permitting themselves to be biased in favour of the high, and never allowing themselves to be prejudiced against the low. No matter to what order or class an individual

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belonged, their attitude towards him was the attitude of the most fairly and most justly disposed. Eminently lenient and merciful, none of them would be deterred from inflicting the punishment deserved on his own beloved son if the latter's guilt were fully proved. Their enemies, if innocent, had nothing to fear from them. By their love of justice and impartiality and their skill in business they had won the people's love and confidence and kept the King's treasury well filled, without in the least oppressing his subjects. Loyal to the core, they ever gave their master the best and most salutary counsel and understood him so perfectly that they could guess his unspoken thought and anticipate his unexpressed wishes. Whatever they planned, they planned wisely and after prolonged and mature reflection. They knew when to speak and when to remain silent. The moment they perceived they could render some signal service to their master or to the empire, they hastened to avail themselves of the favourable opportunity and accomplished the object in view. Their vigilance made the existence of thieves and robbers in the empire impossible, nor could they tolerate the presence, among the governed, of any who would lead a loose life, of one who was of evil fame, or who would lead another's wife into sin. Never would they allow anger, lust, or greed to get the better of them and betray them into uttering a falsehood. Through the Secret Intelligence Agency they kept themselves uniformly informed of what transpired in their own country, or in foreign lands. In close ties of friendship they were all knit, and addressed each other ever in gentle speech. Never swerving from duty's path, constantly mindful of their great responsibilities, they enabled every citizen of the empire to pass his days in blissful quiet. Well might King Dasaratha be proud of such counsellors—men equal to every emergency—men who could think rapidly and well, and act boldly when necessary. Their great erudition, their extensive ex-

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perience, their native shrewdness, their consummate tact, their indefatigable energy, their lofty virtue, were most helpful to him on all ordinary and extraordinary occasions, and won him success. In peace and war, in the hour of joy and in the hour of trouble, their resourcefulness, sympathy and fidelity might be thoroughly counted upon, and actively did they co-operate with their sovereign in the advancement of his benevolent schemes, in the promotion of the royal projects which aimed at the furtherance of the good of the ruled or at the maintenance of the noble traditions of the great house of Ikshvaku.

Dasaratha's longing for issue, and the performance of the Ashvameda.

Only one thing did the mighty Dasaratha lack: he had no issue. Great austerities had he been continually performing to realize the great longing of his heart, but no son had yet come to perpetuate his line. Plunged in deep thought over his great need he one day said to himself: "I will celebrate the *Ashvamedha Yajna* to obtain issue." Having thus resolved in his mind, he turned to Sumantra and desired him to summon his spiritual guides, along with the family-priests, into his presence. That trusted counsellor immediately carried out his master's order, and the ministers, with the family-priests, being assembled, Dasaratha, ever mindful of duty and interest, thus addressed them in accents sweet: "Day and night am I pining for a son, and know no happiness. To have offspring, I have made up my mind to celebrate the *Ashvamedha yajna*, in accordance with the ordinances. Do ye say whether what I am going to do commends itself to you." The wise Vashishtha and the other eminent Brahmans present expressed an unqualified approval of the king's purpose, adding: "Do thou, O monarch, issue orders that everything requisite for the celebration of *Ashvamedh* be procured, that a horse be let loose, and that a suitable spot on the north bank of the Sarayu be fixed upon and put in order for the

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performance of the function. Thy intentions are most pious, O monarch; and by the performance of an *Ashvamedha* thou art sure to obtain offspring after thy own heart." Most welcome were these words of the Brahmans to Dasaratha, and addressing his ministers he said: "Do ye obtain whatever be necessary for the ceremony in accordance with the injunctions of these holy men. Let a horse, protected by a competent person, be let loose, and let it be followed by one of my principal family-priests. Let a sacrificial-ground be prepared on the north bank of the Sarayu for the proposed rites. The *Ashvamedha yajna* is not a thing that every potentate may celebrate at his will and pleasure: few are the fortunate sovereigns who may count upon performing it successfully. It is of the utmost importance that it should be performed without a flaw, in as much as learned Brahma-Rakshasas are ever on the look-out to detect defects in the performance thereof and to make the performer pay dearly for the omissions and irregularities they may discover. Do ye see that the *yajna* I intend performing is performed in every detail in consonance with the ordinances of Ritual." The Ministers assured the king in reply that they would faithfully carry out his wishes. The Queens, we may be sure, were not long in being informed, by their lord, of what he intended doing: their countenances brightened at the news, looking resplendent like lotuses. At this time there lived with King Romapada a devotee named Rishyasringa, son of the eminent ascetic Baibhandaka. He was a saint of the loftiest type, and one thoroughly adept in Ritual. He was the son-in-law of Romapada, the king of the Angas, having accepted the latter's daughter, the Princess Santa, for his wife. It was *Sumantra's* conviction, the result of experience that the contemplated function *could be truly* and *fruitful performed only* if this distinguished saint—this personification of virtue—could be prevailed upon to come and take part in the conduct of the ceremony. Dasaratha could

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not doubt but that Sumantra spoke the truth, and that the presence of Rishyasringa at the *yajna* was absolutely indispensable, if the great desire of his heart was to be accomplished. It was fortunate that Romapada was a personal friend of Dasaratha, and the latter had only to go to him to avail himself of the invaluable assistance of Rishyasringa, who could not refuse a favour to his father-in-law. "Do thou, O lord of men," counselled Sumantra, speaking to his master, "go in state to Romapada *in person* and conduct *Rishyasringa* to Ayodhya, with the honours due to so great a Vipra." Highly pleased was Dasaratha with Sumantra's counsel, and accompanied by his Queens and his courtiers, he, with the permission of Vashishtha, set off towards the territory of Romapada. Passing through woods and fells, he at last arrived at his house.

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A FRAGMENT FROM PRINCESS KARADJA'S NEW WORK

"FIAT PAX!"

We can all help to end the war! It was brought on through spiritual causes and can only be terminated through spiritual means.

For each man that fights, there must be two women who pray! But prayer to be all-powerful must be all-embracing. It is not for OURSELVES only that we must pray, but for the ENEMY.

Who is that Enemy? Not other men, created like ourselves in the Image of God! That image may be temporarily defaced but it will be restored when these men cease to be tools in the hand of the Arch-Enemy. We must not attempt to destroy the powerful *hand* but merely the *Evil Will* that misuses it.

How can this be done? Through the WORD alone!* The Word gave birth to Heaven and Earth and today like thousands of years ago that mighty Word has the power of creating a new Heaven and a new Earth.

Struggling nations, UNITE in prayer for the common Enemy! May Churches, Temples, Chapels, Synagogues, Mosques and Pagodas resound with implorations for the Adversary of God and Man!

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*The identical conception of the victorious WORD ending war meets us in the "Wisdom of Solomon" Chapter XVIII.

There it is described how—like in our days—"babes were slain and multitudes of children destroyed. There was innumerable dead neither were the living sufficent to bury them for in one moment their noblestd offspring was destroyed". PRAYER, however, brought the calamity to an end. The "blameless man, praying, overcame the Destroyer, not with strength of body, nor force of arms, but WITH A WORD subdued he him".

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INTERCESSION FOR LUCIFER.

A Millennial Litany.

Oh Lucifer, Son of Morning Star, we children of Earth pity thee.

We hate thee not, for thou art very unhappy.

We fear thee not, for we rest in God.

We sever all connection with thee, yet we desert thee not.

We will accept nothing from thee, but we will give thee all we may.

Thou hast no gift to bestow that we desire, for we have a share in Him who is *All.*

Thou art very poor for thou art lacking peace.

We are rich for our transgressions are wiped out. We are forgiven and we forgive.

Thou hast done us great harm: we desire to do thee great good.

We transmit unto thee the pardon of God and Man: endeavour to obtain thy own.

May our prayers descend on thy head like a shower of white roses! May their weight compel thee to kneel!

The compassion of the worm must crush the pride of the Arch Angel: LUCIFER, WE, CHILDREN OF EARTH PITY THEE!

Thou hast no enemy save thyself.

Mighty Destroyer, thou art consuming earth with fire and blood Behold, from the ruins will arise a new earth, where JUSTICE and MERCY will reign for evermore.

Lucifer, thou art vanquished! Good is stronger than Evil! Love is stronger than Hate. Night is ending and eternal Dawn near.

Death shall be swallowed up in victory.

Hail unto Him who is All in All!

Glory to God in Heaven! On Earth—*Peace*...and in Hell—HOPE.

"Fiat Pax" can be obtained from "Sophia" 49 Onslow Gardens, S. W., Price Re. 1/-.

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SONG OF BROTHERHOOD.

Grant us Thy Peace—O GOD of Love and Life
The calm of blessed Peace, to end all earthly strife.
Let Justice reign supreme—the Law of Right prevail
Let Arbitration guide our steps and Righteousness ne'er fail

May all the nations banded
In UNITY be sealed—
The Torch of Love be lighted
And BROTHERHOOD revealed.

No more by sword may victories be won—
Be "PEACE" our rallying word from rise to set of sun.
The brotherhood of man shall in each heart and soul
Give place to thoughts of selfish greed—ambition's heartless goal.

In Truth's abiding union
May makind be annealed
The Torch of Love be lighted
And BROTHERHOOD revealed.

May Love divine illumine every heart
Break down the walls that bind and keep men far apart.
And may the "ORB OF PEACE" shine over land and sea
Till all the world becomes ONE HOME and every captive FREE.

May all men be united
The bonds forever sealed—
The Torch of Love be lighted
And BROTHERHOOD revealed.

LOUISE R. WAITE,
(*Shahnaz Khanum*).

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WHAT CONSTITUTES THE RESPECTABILITY OF BIRTH.

By L. Balmukand Kohli.

I ask not for his lineage,
I ask not for his name,
If manliness is in his heart,
He noble birth may claim.

In whatever sense the term "high or respectable family" is employed in these days wealth plays the foremost part, and is the dominant factor. We seldom hear the son of a poor man, otherwise virtuous, religious and of a saintly character being termed as noble. Wealth is the only determining factor to entitle one to a certificate of respectability of birth. The fact is, however, ignored that the so called families are founded and obliterated even in one's lifetime. Innumerable examples can be given of impecunious persons becoming masters of wealth, earned either honestly or dishonestly, and then being reduced to a state of pauperism either in their lifetime or in the lifetime of their children or grand children. A man not possessed of riches however irreproachable his character, however chaste his ideas, however straightforward his dealings with others and however sympathetically disposed towards human sufferings, is generally looked upon with hatred and contempt by the so-called society of to-day, and is a person of no importance merely because of his poverty. On the other hand, a man wallowing in wealth without virtue or decency and whose private moral character is anything but praiseworthy, finds renown and respect, whether false or genuine, stored for him everywhere.

A man of humble origin by his intelligence, capacity, industry, etc., (or good luck whatever one may be pleased to call) elevates himself from impecuniosity to shining opulence and lays the foundation of a family. The very family once styled low is then termed respectable and all its descendants are termed honorable. With the revolu-

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tion of time and vissitudes of fortune the family again loses its prominence and is reduced to a state of obscurity. One of its descendants turns out extravagant, squanders away in idleness or immoral pleasures, all the wealth which was earned by fair or foul means (and here let me tell my readers that in my humble judgment which has the stamp of experience large fortunes are, in a majority of cases, earned by dishonest means either consciously or unconsciously and mostly at the sacrifice of noble principles) and jealously guarded by his father or grandfather or other relations, and the family is again unable to keep the wolf from the door. The process has been continuing from time immemorial and is the outcome of an inexorable law of nature. So whom to call a man of high family and whom of low family? In fixing wealth and wealth alone as the criterion of respectability of birth we seem to be labouring under a mistake. Wealthy men and those who pride themselves on belonging to families of standing are often a source of great annoyance to people occupying a humbler station in life. The tyranny of rich over the poor is proverbial. In the majority of cases they have neither the inclination, nor the capacity nor the leisure to evince practical sympathy for the hardships, privations, and disadvantages which their poor brothers undergo in this life. They consider it derogatory to their position even to talk to them. They have all the conceit and presumption of wealth and are always intoxicated with the little fortune or position they enjoy. Too much wealth, moreover, has often a demoralising effect on the owners. Young people born with a silver spoon in their mouth and inheriting large fortunes, generally do not realize their social responsibility and status. Their moral outlook is limited by their weakening minds.

I do not for a moment minimise the importance and advantages of wealth. How useful wealth is when properly

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employed is known to every body. A proper use of it can convert the world into a veritable paradise. But Mammon worship, I am afraid, is a growing vice.

How different was the state of affairs in the time of the Mahabharata. The question forming the heading of this contribution was once directly put to sage Vidura by king Dhritrashtra and the illuminating answer given by the former will serve to show that our definition of a respectable family is wholly erroneous. Let those who pride themselves on being members of the upper class search their hearts to see whether they covered by the definition of noble descent as offered by the sage of hoary antiquity.

Dhritarashtra said—" The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning express a liking for high families. I ask thee, O Vidura, this question what are those families that are called high ?"

Vidura said—" Asceticism, self-restraint, the Vedas knowledge sacrifices, pure marriages, and gifts of food—those families in which *these* seven exist or are practised duly, are regarded as high. Theirs are high families who deviate not from the right course, whose deceased ancestors are never pained (by witnessing the wrong doing of their descendants), who cheerfully practice all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high fall off and become low owing to the absence of sacrifices, impure marriages, abandoment of the Vedas and insults offered to Brahmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brahmanas or to the misappropriation, O Bharata, of what had been deposited with them by others. *Those families that are possessed of members, wealth and kine are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by members and good conduct are regarded as such and win great reputation.* Therefore, should good manners and conduct be cherished with care, for, as regards wealth, it cometh and goeth. *He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really wanting.* These families that abound in kine and other cattle and the produce of the field, are not really worthy of regard and

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blame if they be wanting in manners and conduct. Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the Rishis, the gods, and guests. He in our race who slayeth Brahmanas or entertaineth feelings of aversion towards them or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat) ground (for sitting upon) water (to wash the feet and face), and fourthly, sweet words these are never wanting in the houses of the good. Virtuous men, devoted to the practice of righteous acts, when desirous of entertaining (guests) have those things ready for being offered with reverence. As the *Syandana* tree, O king, though thin is competent to bear weights which timbers of other trees (much thicker) cannot, so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot. He is no friend whose anger inspireth fear, or who is to be waited upon fearfully. He, however, on whom one can repose confidence as on a father is a true friend. Other friendships are nominal connections. He that beareth himself as a friend, even though unconnected by birth or blood is a true friend, a real refuge, and a protector. He whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless dispo ition, cannot make friend." (Mahabharata Udyoga Parve, Section XXXVI, pages 105—107—Babu Pratapa Chandra Roy C.I.E's translation).

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SIR AGHA KHAN—THE GOD ON EARTH.*

Most people in India and the other places of the British Empire know that His Highness the Agha Khan is a leader of the Indian Muslims and a man who looms large both in public and the official eye, few, however, are really aware that this his high pedestal is made of the piles of money reared up by the taxes taken from the shrunken pockets of thousands of illiterate and credulous Hindus for bestowal of a promised salvation, that the Agha Khan is the religious head of a large number of superstition-ridden people, and that he is—willingly too—their veritable god on earth. Like the growing onion the best part of Agha Khan is under-ground; while the outward embellishments of his position look so green and so fine, the real force behind is too unimposing to bear the deadly glare of civilization and has been wisely and cautiously kept below. To understand the true Agha Khan, one should see side by side the two following pictures, *i. e.*, the Agha Khan moving in advanced circles and dining with the King-Emperor as a man of high liberal education and great position and the Agha Khan amidst his followers now demanding Rs. 75 to 1,200 and shutting himself up in the same room with the payee for performing *Bari Rit* (Big ceremony) and now receiving the minimum sum of Rs. 5 for passing his wet finger round the wrists of the follower, the ceremony implying, in the secoud case, that the follower would get a pair of gold bracelets in the next world.

The Agha Khan has inherited his godhood from his father and will, undoubtedly, inspite of all his culture,

* An open letter to Sir Agha Khan (in English) and *Agha Khani's Khudai aur us ke Karishme* (in Urdu) by C. R. Krishna Peshawari, Honorary preacher, Agha Khani Hindu Rakshak Mission, Peshawar, free to the followers of Agha Khan.

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pass it down to his son. The question as to the origin of the godhood as also about its essential features must by this time be floating before the eyes of the reader and we hasten to give a reply to the best of our knowledge. The cult is said to have been founded by one Sadar Din who, like Robert di Nobili of the South India Christian Mission, is supposed to have modified his own faith in order to engraft it successfully as a parasite on the tree of Hinduism. Robert di Nobili's object was to dig a canal between Hinduism and Christianity by which a steady stream of converts might go on flowing imperceptibly from the big standing lake of the former into the growing bounds of the latter: and it is alleged by some Mohammadans that the object of Sadar Din was also the same. He meant his faith to be a recruiting ground for Muhommadanism from the vast but otherwise inaccessible fields of Hinduism. Sadar Din found the Hindus expecting an Avtar of Krishna which he declared had appeared in Arabia in the person of his alleged ancestor Ali and called himself his religious representative on earth. He sent his secret preachers to many districts of Western India and succeeded in securing the allegiance of a large number of Hindus, mostly low castes. The idols of Ali were enshrined like those of other Hindu gods and worshipped by the Guru as well as his disciples. Robert di Nobili was punctilious in the observance of all the external signs of a Brahman; so must Sadar Din have shown himself a Hindu and a worshipper of idols in order to ensure the success of his mission.*

'But nothing will stand that is built on a rickety foundation; di Nobili's sophistry was exposed by the attacks of his fellow Missionaries' and his apparent converts

* This is a Mahommedan writer's version of the foundation of the Ismaelies faith and may evidently be interested. Anyhow the present form of the faith is distinctly hostile to Mohammadanism.—K.

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reverted to their original religion which they had never really abandoned. Similarly, Sadar Din must have failed signally in carrying out the idea above imputed to him of securing converts for Mahommadanism. But he made use of a further policy—a policy by which he confirmed his first dogmas and openly rejected Mahommadanism in the books which he issued for the study of his followers. Consequently an Aghakhani or Ismaeli as he is really called, of to-day denounces the thirty sections of Quran as false and condemns Mullans and Qazis as liars and impostors; he believes in his own Atharva Veda, a book containing some Hindu myths and Puranic fables cleverly edited for the use of the Ismaelis and has several other scriptures containing worthless fragments from the religious books of other sects, and rules about the performance of sectarian ceremonies and for the payment to their spiritual Lord of fees which alone are said to secure for them a heaven which while it outshines in description the Mohammadan and Christian ones is meant exclusively for the true Ismaelis or Shamsis as also they are called.

This is the religion of His Highness Sir Agha Khan and this the religion given by him and his forefathers to a large number of followers. One shudders to think of the fate of the followers and their living earthly God two centuries before this, if it had been exposed then as it now has been. The Agha Khan may well congratulate himself that he lives in the Twentieth century when religious tolerance is the rule of the day.

Unfortunately the Hindus during the last few centuries were thoroughly fit to be victims of all kinds of religious superstitions, though, of course, within the nominal fold of Hinduism and its caste restrictions as also in its name. The Jesuits did it for the sake of Christianity, Sadar Din and Imam Din (founder of a younger branch of the Ismaelis) did it for their personal gain and so did a host of

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others of whom the chiefest and most important were and still are to be found among our own priestly classes, *e.g.*, the *Pandas* of Hardwar and other places of Hindu pilgrimage. They have all been forgiven and are being forgiven by the nation which is now awakening to a sense of its high ideals and lofty religion. Doubtless a similar kindly treatment would have been meted to the Agha Khan and his and his forefather's wrongs to the nation and the religion would have been viewed in the same forgiving spirit, but he has chosen to inflict fresh injury upon the Hindus by the new orders which inspite of all assurances, he seems to have given to his followers to replace their present Hindu names by Mahommadan ones and their Hindu customs by those of the other community.

The Agha Khan has thus tried to remove his followers from the Hindu to apparently the Mahommadan fold. Not that he has allowed them to reject his claims to godhood and ignore his rights to the one-tenth of their income and special contributions on the occasion of prescribed ceremonies. No, none of these brave self-denying ordinances. Only he thinks that his followers in the Mahommedan garb would be more likely to continue to bear his heavy yoke and for a longer period too, than those in the Hindu garb, to set free whom a powerful movement has recently been set on foot by their Hindu brethren.

Now a few words for the Agha Khani Hindu Protection and Reclamation Movement itself. The movement originated in 1911 when the deeds of the Agha Khan and the tenets of his faith were laid bare through the columns of several Punjabee vernacular papers, particularly the '*Hindustan*' which first of all appealed for the *Agha Khani Hindu Raksha Mission Fund*. The fund swelled up in a short time and was appropriately used by employing the writer of the pamphlets under review, who, having been once an Ismaeli himself, is now an honorary

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preacher to the Mission. With the help of the local influential Hindu gentlemen of several places, Mr. C. R. Krishna has succeeded in rescuing between six and seven hundred of the Ismaelies and in making true Hindus of them. He thinks that if similar help and kind treatment for the reclaimed families were forthcoming at other centres of the Ismaelies in the Panjab, the whole province could be made totally free from the influence of Agha Khan within a very short time. But it must be remembered that the thickest and the most crowded centres of the wretched faith lie in Kathiawar and Gujarat. May we not, therefore, appeal to our brethren of those places to rise to height of the occasion and extend a hand of welcome to their unfortunate, deluded brethren and help them in throwing off the yoke of Agha Khan whose alleged connections with the Hindu religion are all suppositions.

In the end, we need not inform the reader that the Agha Khan who gained so much prominence and publicity on account of his connection with the Mahommadan University scheme is not doing so much as to shake his little finger to ameliorate the miserable condition of his followers. In fact that he cannot do; for does not his interest lie merely in their ignorance. The best and the most honourable course for an enlightened man of the Agha Khan's type would have been to have issued to his followers an open and categorical denial of all his claims to their souls and to their property, leaving them to revert to their original and long forgotten faith. But far from following this wise counsel, he has, on the contrary, exhorted them to remove themselves from all proximity to their real faith and its wholesome influences. In such a case, is it not the duty of the Hindus, one and all, to make an effort to bring their brethren to the right path and to help them to shake off the spell.

'K.'

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A reply to the Criticism of the Refutation of Shaivism in the Satyarath Prakash.

By M. Bhagvat Datta, B. A.

विश्वानि देव सवितर्दुरितानि परासुव यद्भद्रं तन्न आसुव ॥

In the *Shravan* number of the *Vedic Magazine* we have a "critical review of the refutation of Shaivism in the Satyarth Prakash chapter XI" from the pen of Mr. S. Shivapadasundram, B. A. The essence of the critical review, as far as I have been able to understand, is to show that idol or temple worship—discarded by Dayanand as being un-Vedic and anti-contemplatory mode upon God—is a useful and spiritually uplifting institution; though only in its practical aspect. Begins the reviewer :—" He (Dayanand) seems to have had a fair grasp of the theory of the Shaiva religion, but it is evident that he was a perfect stranger to the religion itself. The theoretical side of a religion differs as much from the practical side as a shadow does from the object which casts it." Now is it sound philosophy? Is it not the fundamental weakness of this as well as of all such religions as are unable to stand the attack of reason? Theory is after all a concise statement deduced from practical experience. If it is wrong, then, either the experience is wrong or the man who stated the theory has been unable to extract right deductions from the general principles exhibited in that practical experience. In the first case, Swami Dayanand is at no loss, and even in the second he is not to be blamed for the blunders which the highest teachers of idol-worship committed in stating their theory. If we admit the hypothesis that " the theoretical side of a religion differs as much from the practical side as a shadow does from the object which casts it" then we ought not to touch the scriptures of any religion, the codes of any lawgivers, the books on any science, nay everything which is stated in theory. We, therefore, leave it aside For us the Veda is first and everything else afterwards. If one understands

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the Veda he has understood Vedic life. So the Rishis have said, "follow inch by inch whatever truth you proclaim." Hence if the Swami "had a fair grasp of the theory" he understood the very essence of Shaivism and not "the shadow."

Let us examine, now, whether the practical side is of any great avail. The reviewer observes : "He (Dayanand) states as a historical fact a mere guess of his, that the practise of worshipping idols originated with the Jains." I ask my friend :—Has any real Sanskrit scholar ever marked in the whole range of Vedic litrature—pre-Mahabharta—a single line, which indicates that idol-worship is a way to attain God or even the first step in that direction. The Vedas, the Principal Brahmans, the ten Upanishads, the six Darshanas, and a lot of other authoritative books by the ancient savants declare all with one voice that the meanest as well as the highest man can realise the Realisable in his own self. We never find a mention in these books of temple or idol worship.

It is only in later works such as the Tantras or the Puranas that we come across such statements. The idea of Avatar and idol-worship is an outcome of Buddhistic or Jain dogmas ; and no one can gainsay it. It is only the post Buddhistic literature which shows for the first time in the history of Aryan thought—degraded surely in that period—this mode of worship. The Aryan method of worship is that of yoga, and nowhere in its eight angas or the steps we have a mention of idol-worship. Our God is omnipresent. We admire His beauty everywhere. We stand in no need of creating reverence in a certain temple before a certain thing. It were the Jains who for the first time denied the existence of any such Omnipresent Creator. Consequently they made idols of their Tirthankras to contemplate upon at a certain fixed place. This gave rise to idol-worship.

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We can admire the beauty of the work of the Almighty Father everywhere, but we cannot worship Him or contemplate upon Him through any object whatsoever even of His own make, much less through idols or temples. The Upanishads supply a very beautiful illustration of the above phenomenon. The Kaushitke Brahman Upanishad as well as the Brihad Aranyak Upanishad state as follows. "There was a Brahman, Balaki by name. Having gone to Ajatshatru, the Raja of Kashi, he informed that he could give the Raja the knowledge of Brahman. The Raja agreed and presented him a good many cows. The lesson began. Balaki said, "O King the Lord who is in the Aditya (sun), thinking Him as Brahma I contemplate. Just you do the same." The king said " No, no, do not tell me of worshipping Him through the sun. This is not sensible talk....." Similarly, the Brahman suggested a number of other things such as the moon or ether or fire. But every time the king displayed his dissatisfaction. This story clearly shows that Upasna through any material object is not the right mode of contemplation. And then whatever may be the meaning of the word Linga, it remains quite unproved that Upasna through material objects is in any way useful.

When we have realized this truth of the teachings of the Upanishads how weak, rather impracticable do the following arguments of our friend appear :—

I. " The idol which is specially intended to represent God, serves as a medium to draw our love for Him. For the time being, we consider it as God, we feel we are in God's presence.....The essence of the soul is not the intellect but the will and the emotions.....Love of God must be cherished. He must be realized to be our friend. The idol forms a good object to kindle the love in us." Love for our Father can never be drawn through these idols. It can only be created by reading the Vedas and then acting upon them. The *Swarup* of the Lord mentioned in the Vedas can never be meditated upon by idol-worshippers. According to Gautama, the expositor of Nyaya philosophy,

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mind can think of one and one thing alone at a certain time. If it considers the idol as God it can not contemplate God and when it contemplates God it can not think of the idol. Hence, if contemplation is to be carried on without any break, it must be done without any medium but the self. There ought to be no third thing between the contemplator and the contemplated. The statement that "the essence of the soul is not the intellect but the will and the emotions" is a very strange one, for nowhere in the Vedas have we a prayer for the development of the emotions only. On the other hand, even in the daily prayer of the Aryans the Sandhya, the *Jijnasu*, has to pray for the refinement of his intellect. And the Gayatri mantra in which it is asked is deemed as the essence of the Vedas by sages like Manu and others. *Medha* is the thing for which the Rishis also prayed, and not emotion or merely will.

II. The idol-worshipper in reply to the question "if God is everywhere why do you then stand before a certain object with hands folded (which also are pervaded by the Almighty)" replies:—"I wish to love Him and adore Him. This I can do only if I consider Him apart from me." Now brother! Do you first know who is "I." And I think the votaries of emotionalism have not known themselves or the "I" and this shows that they do not love themselves, for the lover rushes madly to know and see the beloved. Can it, then, in any way be proved that they love Him, who is found after more struggles than are necessary to know the Self. We never say like the Neo-Vedantists that do not think Him apart from you. Yoga darshana explicitly says that view Him apart from you and see Him even face to face by following the angas of that system. But this system as I have already referred never requires any material medium for the pursuance of this end.

III. "The purpose of the invocation is to make the mind realise its being in the presence of the Lord." It is strange philosophy. Is the mind to realise its being

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in the presence of the Lord at a certain fixed time alone. Even ignoring the fact that the invocation mantras which are not all Vedic, should be understood in a sense wide apart from the general one, we can never admit that to feel the Lord's presence at a fixed time only is in any way worthy of attainment. The Upanishads, on the contrary, clearly state that प्रणव जप should at all times be mentally repeated. After some practise if the mind attends to some worldly affairs, it will never lose sight of His presence. This is the only way of feeling His presence at every moment and none else. To a thirsty mind God is everywhere at hand what to say of a temple then The Yajur Veda says, "To the ignorant He is far but to the wise He is at hand." So the illiterate or the ignorant, be he in a temple or before an idol, can never realise Him, and the wise can realise Him everywhere. He does not stand in need of a temple.

IV. The objection is not at all sound, and the answer is not irrelevant. I have shown that the Upanishads condemn the worship of the Omnipresent through any material object whatsoever. In the Satyarth Prakash are quoted some verses of the Yajur Veda and the Kenopanishad which clearly interdict idol worship. In reply to these our friend says, "The idol according to us is neither a representation nor likeness of God. The worship is based on the Omnipresence of God. So idol worship is not interdicted by the Vedas." It is all the better for us. Then we should understand that temples are only museums. The idols in them are objects of art. If the above may be admitted by all idol-worshippers then we can once more enjoy the right mode of worshipping our Father. Once understand Him as Omnipresent, and then there is no way of worship or स्तुति not that of idol or temple worshipping, but the one enjoined in the Vedas. The Yajur Veda says yogis and men thirsty for His knowledge should meditate upon Him with their highly developed intellects and

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mental powers. Every type of mental meditation is the result of the inner life. And this does not require any temple or idol.

V. That idol worship is not a staircase for reaching the highest flights of meditation has been fully shown in previous pages. You "may know of hundreds who have become much better persons by temple worship." But you can never say that their intellect was in any way bettered. An atheist can also say that by following the path of Rationalism he became a better person. And if we accept your sense, many have really become so. But I ask has any of the two ever seen face to face the Almighty Father. (The ancient Rishis said त्वमेव प्रत्यक्ष ब्रह्मासि) And if none has done that they might have grown better persons in one respect but grown worse in others. The one thinking the Lord as Omnipresent still wants to love Him through any medium and so dulls his intellect, the other totally loses himself in materialism and thus forgets his ideal in the world.

VI. Those who hold that "mind can be concentrated on a material object" have never known what is mind. Though I did not like to go deep in the subject, it would be better, if I here explained what is mind and how it can be concentrated. This explanation will remove all doubts and in it alone the worthy reader would find all answers for this and similar other refutations forwarded in the review of our friend.

Unlike Western Psychology, we believe that mind and soul are two different things. The mind is of two types. One material and the other the शुद्ध मनन शक्ति of the soul. Any one who practises according to Yoga philosophy the प्रणव जप for two hours a day can attain some concentration power after six or eight months. He will by and by realise what this material mind is. When this is done, more and more of concentration would be attained. No material object would be required for this purpose. On

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the contrary, these idols and such other things would be thought as hindrances in the way of real concentration. After this concentration Pranayam and other angas of Yoga will follow. And very shortly the state of ध्यान would be reached. Here the yogi will take no help from the material mind. This would rather be kept at a certain fixed place in the body. Here the शुद्ध मनन शक्ति of the soul would be used. And now any one may practise this method. Those who want more information on the subject may be referred to the 9th Chapter of the Satyarth Prakash and the chapter on *Upasana* in the Rig Veda Adi Bhashya Bhumika of Swami Dayanand. Surely the follower of this method would find that the objection that mind can be concentrated on a material object is altogether useless. Similarly, all other methods for concentration and meditation are useless and un-Vedic. One wastes time over them and gets nothing. The illiterate man also should not waste the precious hours of his life in these. He should rather exert himself, be wise and learn the real methods. God would help him as He helps all.

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DIVINE WISDOM.

(By Bava Chhajju Singh).

The Supreme Being.

1. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him who is the repository of shining worlds—the one only Lord of all created beings, existing from eternity—yea, the Lord who fixed and holde h up this Earth and Heaven. R. X—121-1.

2. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him who is the Giver of vital breath, of power and vigour, the Being whose commandments and laws the sages (or Nature's Forces) obey: the Lord of death, whose grace giveth life immortal R. X—121-2.

3. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him who. by His power is the Ruler of all the Universe that breathes and slumbers: the Being who is Lord of men and Lord of cattle R. X—121-3.

4. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him through whose might, are these snow-clad mountains, and whose, the wise declare, are the terrestrial and the atmospheric oceans: the Being of whose arms these heavenly regions are symbolical. R. X.—121-4.

5. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him from whom the starry heavens borrow their strength, and from whom the earth derives its stability: even the Being by whom the firmament was measured. R. X.—121-5.

6. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him to whom, supported by His might, heaven and earth look up in awe: the Being in whom the sun rises and in whom it shines. R. X.—121-6.

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7. What God shall we worship and adore with our sacrifices, subjective and objective? Even Him who, when the primeval, mighty liquid waves of Matter producing heat and light, swept through space, shone glorious and regulated and controlled them. R. X.—121-7.

8. He, the Lord, surveyed, in His *omniscience* and omnipresence, the productive floods of primeval root-matter acted upon by creative forces and ultimately (when compacted and fashioned into the visible universe) giving rise to worship and adoration. He is the Lord of Lords and none beside Him. To Him, the Blissful, shall our prayers and praise-songs be addressed. R. X.—121-8.

9. May He never harm us—He the Earth's fashioner, whose laws are firm, the Heaven's Creator—even the Being who manifested the mighty and shining mass of primeval liquid-matter. To Him the Blissful, shall our prayers and praise-songs be addressed. R. X.—121-9.

10. Lord of Hosts! Thou alone comprehendest this infinity of creation, and none (or naught) beside Thee. Grant us our hearts' desire when we supplicate Thee for grace; may we be lords of treasures of wisdom. R. X.—121-10.

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MANY THOUGHTS OF MANY MINDS.

Mohamadan Scholars of Aryan Scriptures and Philosophy.

It must be within the knowledge of most of our readers that in the reign of Akbar there were some Mohammadan Scholars who were well-versed in Sanskrit and possessed a knowledge of the Upnishadas and of some other sacred books of the land. Of them Faizi is the best known while it is also alleged that Akbar used to listen to an exposition of the Vedas 'on a hanging throne in the air.' Since the days of Akbar it had been possible for the princes of the Royal blood and other Mohamadan officials of exceptionally high rank to acquire a direct knowledge of the Shastras ; and at least some of the Royal princes of the later generation, of whom Dara Shikoh is well known, were in their day very much inclined towards true Hinduism. But we do not know if it is recorded in any current Indian History what Dr.Abdurrahman Seoharvi, while reviewing in the *Oxford Indian Magazine* a Turk's commentry in German on Aranda Upanishad, tells us about the greatest Mohammadan Scholar of the Shastras. Says he :—

> "But the greatest scholar of Hindu learning of his time was Dara Shikoh, the elder brother of Aurangzeb. He had sat at the feet of various great masters and saints in Benares and had spent the whole of his life in his library in the study of Hindu philosophy and religion. His greatest work was a commentary on the Upanishads, which unfortunately is lost to the world. The exposition of the Upanishads was one of the few great works written in the decadent period of Islam, and it was unique in this respect, that it was the only work of its kind written by a Mughal."

Further on the writer pays the following indirect compliment to the Aryan Shastras which is certainly a rare thing from the pen of a Mohammadan. Observes he:

> " The Upanishads are the bedrock of Indian philosophy. It is the second time that a commentary on the Upanishads has been

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written by a Mussulman. Those Musulmans of India who think that what they require for their future need is to be found either in Europe or in other Muslim countries abroad should take a lesson from Omaral Rashid Bey. India affords a prospect of Muslim regeneration of which no other Muslim country seems to offer a chance. It is the duty of the Muslims of India to study the Hindu system of Metaphysics and Philosophy in a spirit of reverence and appreciation and to compare them with their own systems. It is essential that they should become fully conversant with Indian spiritual and philosophical learning if they wish to restore to Islam its high position of former times, when it was the religion of the early Semitic Arabs and Aryan Persians."

To have produced but two or three indifferent scholars of the Aryan Shastras during several centuries of which the last one afforded every facility for the study of them, is certainly a very poor show of the quality of Mohammadan spiritualism and Mohammadan love of enlightenment. The writer, however, finds that a change for the better is fast coming over the Mohamadan world. Remarks he :—

"But the recent change that has taken place all over the Islamic world, bringing with it the spirit of free enquiry and true research, leading to the reformation of religion and the reconstruction of Juristic and social system has also brought with it a revival of interest for metaphysical and spiritual learning. And this change is as manifest in the land of the Caliphate as in Egypt and India. Not unlike Dara Shikoh His Imperial Majesty the Sultan is a scholar of great repute, who has spent the thirty years of his captivity in his library. He is a Sufi of a high order and is the writer of a commentary of unique value on the Masnavi of Djalaluddin Rumi. But the mantle of Dara Shikoh has really fallen on the shoulders of another Turk, Omar al Rashid Bey, whose commentary on the Upnishads, here under review, has been published in German only a year ago, after his death."

We don't know what justification the writer has for including India as a country affected by the change. It

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is for Mohamadan journals to answer that. We think, on the contrary, that many Mahomadans of India are as dogmatic and as aggressive in spirit as they ever were.

The "Hindu" on the Arya Samaj.

In its issue of the first November last, the *Hindu* of Madras pub'ishes a very favourable review of Lala Lajpat Rai's book. It says that though Southern India has not yet come under the influence of the Arya Samaj, its achievements form by no means an unknown chapter of Indian progress to the people in the Deccan. The movement has always been admired in the south as a national offshoot of the soil drawing its sustenance from the fertile principles and living instincts and not an inane or fashionable imitation of every thing foreign to the country. It was founded by one who did not know a word of English but was the most profound scholar of his days, and one of the most profound since the days of Sayancharya. After such a review of the inner strength of the Samaj, the paper goes on to consider its work along educational, philanthropic and other lines. It says :

> The Gurukula at Hardwar which Sir James Meston described as "one of the most wonderful, interesting and stimulating institutions" is an evidence that the pristine strength of the Vedic times has not deserted the Hindu race altogether; and the reconversion of so many as 370 Musulman Rajputs in one day and of a total number of 1052 of them between the year 1907 and 1910 is not without significance as to the future possibilities of the Arya Samaj and of this country. In Kashmir alone 10,000 of the lower classes were brought into the fold of Samaj. In Sialkote over 36,000 have been similarly raised. In affording relief to the famine stricken children, the Arya Samaj has been a veritable God-send; the mission of rescue work it has carried in the mitigation of such calamitous events as the Kangra earthquake has made the Samaj a welcome acquisition to the band of philanthropic workers all the world over.....It has brought back into the Hindu fold large numbers of those to whom readmission would have been impossible under the

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circumstances; it has stayed thousands and thousands of others who might easily have found their way into an alien religion. It has created a hope and a stake in these tens of thousands who had no chance of better days in current Hinduism. Its services to the cause of Vedic religion and therefore to Hinduism have been of the highest value, higher than the services of social and religious movements we are acquainted with for some decades now. The Arya Samaj has nobly earnt the award of the gratitude of the Hindu nation as a whole, whatever theological differences there may continue to be between it and the orthodox Hindu community."

After such an estimate of the work of the Samaj our contemporary makes the following remarks on the official suspicion now cleared up and the consequent ill-will of the authorities.

"To quote the words of Sir James Meston once again, it had been "described in official papers as a source of infinite, terrible and unknown danger," its members and leaders have been subjected to open hostility; but after all truth must prevail and it has dawned on the officials at last as Mr. Blunt, I. C. S., acknowledged in his Census Report for 1911 of the United Provinces that the "type of man to whom the Arya doctrine appeals is also the type of man to whom Politics appeals" Of course individual leading men of the Samaj had to pay somewhat bitterly ere this conviction was engendered in the official mind and the Samaj had necessarily to stand persecution But the satisfaction is worth possessing after all these trials and persecutions from their own countrymen and foreigners that the Arya Samaj is a power for religious and social good and therefore indirectly for political good also. That it should achieve all this retaining its root connection with the religion of the land, holding to the infallibility and divinity of the Vedas as its "sheet anchor" and as the result of the life work of a Vedic scholar and seer, uninfluenced by western literature, may be regarded as a marvel no doubt; but in sober inflection the fact seems to us to indicate the still available source of inspiration for the highest and most enduring good of the country."

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Japanese Civilisation.

One of the letters of a Japanese scholar to an English friend edited by Mr. V. B. Metta appeared in the October number of the *Indian Review*. The letter denies at the very outset that the present greatness of Japan is due, as some Westerners believe, to the people having adapted Western Civilization and says that Japanese culture is older than that of any modern European nation. It asserts that the Japs had done great things in architecture, music, painting and sculpture in the Nara period—that is, over a thousand years ago, and that they are proud of the state of their conntrymen under Jimmu Tenno nearly six hundred years before Christ.

But like most other races of the world who have been obliged to borrow the seed of their civilization from other lands, the Japanese also do not claim that their civilization is wholly indigenous; but, asserts the letter, when the history of the people is properly understood, only the Japanese will no longer be regarded as an enigmatical people, who have jumped up before the eyes of the world with exasperating suddenness. It goes on to refer to several incidents of the past which seem to prove that the people were the true source of real power even in those days. The present system of Government which is regarded by most Westerners to be an absolute imitation of the Western constitutional forms of Government is here shown to be not merely a borrowed feather but the inevitable organic development from the past. The party system is shown to be very different from the British, but more effective. The members of the British Parliament are elected only to represent certain interests, and the letter says that they do not consider themselves responsible to the Throne or to the country in the same way as the Japanese legislators do. As for the English titles borrowed by the Japs, the letter says that they are more or less the equivalents of

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indigenous titles and have been borrowed only for the sake of intercourse with the West. At another place the letter refers to the year 1867, the year of restoration rather than of revolution, when the Mikado was made the guiding spirit of the Empire again, and the old offices, the old music and the court ceremonies of the pre-Shorgan period were revived and resuscitated. "In connection with this subject, says the letter, "it might be noted that soon after the Restoration, our scholars began to study China and India—the two countries which have helped us most in our national development. It was one of our countrymen who bought the great Sanskrit library of the late Prof. Max Muller of the Oxford University."

This last is a significant admission and may prove to be the precusor of a great many others if the antiquities of the two countries are studied in the right spirit.

Indian Christians and the Spirit of Christianity.

Writing in the October number of the *Indian Review*, Mr. J. Chartres Molony, I. C. S., takes a "non-missionary" view of the working and success of the Christian missions in Southern India. While attempting a defence of the comfortable life of the Missionaries which is almost free from any worldly anxiety, and the questioned utility of their work against the attacks of their supporters in the west, the writer says that although as

"A prominent American observed not so long ago that while a fabulous outlay is required to obtain and keep one Hindu convert to Christianity, an apostle of Hinduism to America procured at the cost of the passage money a considerable number of adepts, who remain of the same mind without the need for further superintendence, yet however, if one takes into consideration the practical difficulties in the way of converts from the East, it will be found that the vastness of cost does not discredit the Christian Missions very much."

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And what have the Missionaries done? The writer says, "If 'real' conversion be taken as implying that the convert is guided by overwhelming emotional conviction, or closely reasoned and entirely disinterested preference, then in all probability the vast majority of these conversions are not 'real'." But even then there are two things to their credit. Firstly, while of old they had as Schopenhauer said only three hundred bribed 'souls' to day the number has gone up to eleven hundred thousand, most of them 'bribed.' Secondly, they have rendered great unselfish* service to the cause of Indian education.

The writer then goes on to take notice of the obstacles in the way of the Missionaries in Southern India. They are (1) A Southern Indian is not an uninstructed worshipper of stocks and stones, (2) Religion in the West generally connotes adherence to Christian doctrine, religion in the East implies that mental attitude or conviction which a man adopts in relation to life and death, the great mysteries of his being. (3) Every Hindu is at bottom more or less of a philosopher and hence tolerant and ready to lend an ear to the preaching of the Gospel.

> "But to convince the Hindu that there is then any philosophical, as opposed to ethical, reason why he should become a Christian is as difficult as it would be to convince a man walking towards Westminster on the right hand side of the Strand that he would do much better to cross over to the left."

4. The last and the most important because it is insurmountable by Christianity is that of caste distinctions.

Inspite of so many attendant obstacles, however, the Chistians have been able to obtain no less than eleven

* The Madras Christians papers had better retract their hard words against Mr. Sastri's conscience clause, otherwise but little would be left to the credit of the Missionaries whom they represent.

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hundred thousand converts to the fold. This is really a wonderful result; but what kind of converts are the vast majority of Indian Christians? The writer says:

(3) It would not be altogether unfair to say that the Indian convert to Catholicism tolerates the Catholic religion so long as it does not interfere with his caste, rather than the Catholic Church with the Catholic religion. And this very qualified allegiance to the Christian faith is, one may suspect, not altogether to the unmixed satisfaction of the Catholic Missionary.

It is said that Protestant missions have fared much better because they have accorded no official recognition to caste. But the difference is only nominal.

(4) Protestant Christians as a rule marry within their own caste; one may surmise that Indian protestant catechists on tour invariably put up with hospitable members of their own caste; that in Church the various castes separate themselves by tact agreement.

After such a review of the activity of Christian missions in the south, the writer in concluding his article, makes the following indirect appeal to the leaders of Hinduism.

Really the main inducement towards conversion is the hope of a better, not necessarily a wealthier, life on earth; this motive, it may be observed, is neither less nor more sordid than the hope of an eternally blissful hereafter.

For high though the ancient ethics of abstract Hinduism are, the political man can scarcely fail tc observe with regret that in the Hinduism of to-day an outward scowing is sometime an accepted substitute for the cleansing of the inside of the cup. Pessimists notwithstanding the majority of men and women preferrrd, a measure of strictness in their moral code; and on the whole this great strictness Christianity now offers. Should Hinduism and other Eastern faiths refurbish their ethics and assign precedence to worth rather than to birth, it is not unlikely that the drift towards Christianity will cease.

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Further the writer is of opinion that there is every indication to believe that the Hinduism is bestirring itself. Who inaugurated the stir and who are to fulfil the universal mission of the land of Rishis? Let the Arya Samajists answer not in words but in deeds.

Chokamela the Saint.

Mr. K. V. Rama Swami B. A., in his book "India's untouchable saints" gives an account of the life of chokamela who was the most remarkable figure in Maharashtra in the Great mediæval reformation in Hindustan. The centre of the movement was a small town on the banks of the Bhisna river, where existed a temple of not much importance. Either architecturally or otherwise In the beginning of the 13th century, however, it became very famous. To see and worship the beautiful image of Vitoha, standing arms akimba on its brick pedastal in the shrine of Pandharpur became the dreamed and joy of every Mahratta, saint or layman.

His Birth and Early days.

Chokamela's parents were Mahars by caste and were singular by fortunates in possessing more than half of the lands attached to their village. They had, however, no offs ring. Once Chokamela's mother, while she was carrying mangoes, met a hungry Brahman, in the way, whom she gave five mangoes. The Brahman, in return, blessed her by saying that she would get five sons for the five mangoes she had given to him. The eldest was to be named Choka after Chokenen (the mangoes, which the Brahman had sucked.

Trained by pious parents, Chokemala grew up to be a saintly boy. He was singularly fortunate in his marriage and his wife was nothing less than a femail saint. Soon after marriage they left their native village and went to live near the shrine of Vitoha, the god which Chokamela worshipped on occount of their low caste. They were not allowed to enter the temple and in the absence of the sight of the God, had to content themselves with sweeping the streets and pathways round the temple and performing other humble duties of Bhaktas. The thought, however, of a Mahar saint was too much even for the followers of Dnyandev; cruel persecution befel him. Several fabulous stories hang round his nome which may have a side interest for our readers.

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His persecution.

Once a Brahman scoffed at Chokamela for worshipping vishen saying, "your prayers to Vishnu are as a dog should wish to eat with a Brahamans from a Brahman dish. A begger shall win a throne long before you enter vishnu's heaven." Chokamala looked at his and sighed and humbly howing to the earth replied: "The sun though unnumbered miles away still sheds its rays on the lotus. So too High Heaven's lord may yet look on me and listen to my prayers. From for the mother runs to seem her son. From far He sees and shrinks not from the low. But if he finds no temple in thy mind, though thou mayest be close to His shrine, you yet are far, far apart." The story goes that on the same night Vittal, the God came to Choka's cottage and bore him swiftly to his temple-hall. And which he was yet there, one of the priests woke up and called upon his brethren to see the temple defiled and the god dishonorned by Chokamela, a mahar, who had steadly entered it in the night. They seized him and dragged him through the door—"Now get ye hence." But Chokamela softly smiled and said. "Now if a Mahar should bathe in the Ganges' tide. will his pollution in her stream abide." Or when the wind sweeps over the plain, is it infected by the out caste's breath Base though I be, no evil have I done him in whose eyes all castes and creeds are one. Indeed your speech but ill-befits the wise." The temple priest with blazing eyes replied: shall the Mahar unto the twice-horn teach? Shall we, the Brahamans, hear sermons from the lowest of the low." Chokamela was then take to the Mahommadan governor of the place who ordered him to be tied to a yoke and dragger along the streets.

Thus driven from all close proximity to the temples, Chaka went on the other sider of river Bhima and on its bank built *dipmala* which can still be seem Here one day his Dark God in His divine robes came to him and partook of his meals. While they were eating, Chokamela's wife brought curd to them and some bit of curd splashed on the Vittal's robes. The saint rebuked his wife but his words wine heard by a Brahman who was at that time passing by his house. The Brahman sprang forward and in his fury struck the saint with his fist; he afterwards washed his stain and proudly walked to the temple. Here he was surprised to see the

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same stain upon the *pitanibar* of the stone-god, his check swollen and tear drops flowing down. The Brahman saw and new Fear filled his heart and he thought "Choka is the saint and I am a wretch condemned. Even as a hammer might full on a pearl, I have struck him whom God loved best." The penitent Brahman went to the untouchable saint apologised for his blow, and brought his to the shrine, when he found his god smiling and his cheek healed.

His death and his remains.

In his last days Chokamela, along with other Mahars of the place was impressed to build a wall round Mangalwedha town. Here while the work was nearing completion, one of the walls crashed down and smothered a number of workmen among whom was Chakamela himself. His reputation as a saint increased after his death. Number the tailor saint received a divine message to carry to the Vittola's shrine the earth by remains of the Pious Mahar. But the bones were mingled with those of other workmen. Namdev, however, heard a cry "Vittoba, and he knew that the bones that lay there were Chokamela's. He brought them to Pandharpur where a stone erected over them still marks the spot. There the Mahars now conduct the worship of Vishnu.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Ancient Sindhis as described by Strabo.

Onesikritos says that the sea-coast in this quarter abounds in swamps, and especially at the mouths of the rivers, on account of the mud, the tides, and the absence of land breezes, for in these parts the prevailing winds blow from the sea. He expatiates in praises of the country of Mousikanos, and notices those characteristics which its inhabitants share with other Indians, that they are long lived and that the term of life extends to 130 years (the Seres, however, according to some writers, are still longer-lived), that they lived sparingly and are healthy even though their country produces everything in abundance. The following customs, however, are peculiar to them, to have a common meal which they eat in public as did the Lecedemonians, their food consisting of the produce of the chase; to use neither gold nor silver though they have mines of these metals; to employ instead of slaves young men in the flower of their age, as the Cretans employ the Aphamiotai, and the Lecedemonians the helots; to study no science with attention except that of medicine, for they regard the excessive persuit of any art, as war, for instance and the like, as wickedness, to have no actions at law but for murder and outrage, to escape these evils does not lie in one's own power; but it is otherwise in the case of contracts where each one can protect his own interests, so that if one of the parties violates his faith, the other must endure the wrong, for a man must be cautious whom he trusts, and not engross the attention of the city with his law suits. Such are the accounts given by men who accompanied Alexander in his expedition.

Ancient Ceylon as described by Pliny.

Taprobane, under the name of the 'Land of the Andichthones' was long regarded as another world. The age and achievements of Alexander, the commander

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of his fleet, had stated that its elephants are larger and more bellicose than those of India, and from Megasthenes we learn that it is divided by a river and that its inhabitants are called Palxogoni, and that it is more productive of gold and pearls of a great size than India itself. Eratosthenes has also given its dimensions as 7,000 stadia in length and 5000 stadia in breadh, while he states that it has no cities, but villages to the number of seven hundred. It begins at the Eastern Sea, and lies extended over against India east and west. The island in former days, when the voyage to it was made with vessels constructed of papyrus and rigged after the manner of the vessels of the Nile, was thought to be twenty days' sail from the country of the Porasir, but the distance came afterwards to be reckoned at a seven days' sail, according to the rate of speed of our ship. The sea between the island and India is full of shallows not more than six paces in depth, but in some channels so deep that no anchors can find the bottom. For this reason ships are built with prows at each end to obviate the necessity of their turning about in Channels of extreme narrowness. The tonnage of these vessels is 3000 amphorx. In making sea-voyages, the Taprobane mariners make no observations of the stars and indeed the Great Bear is not visible to them, but they take birds out to sea with them which they let loose from time to time and follow the direction of their flight as they make for land. The season for navigation is limited to four months, and they particularly shun the sea during the hundred days which succeed the summer solstice, for it is then winter in those seas. So much we have learned from the old writers. It has been our lot, however, to obtain a more accurate knowledge of the Island, for in the reign of the Emperor Claudius ambassadors came to his court therefore and under the following circumstances a freed man of Annius Plocamus, who had formed from the treasury the Red Sea revenues, while sailing around Arabia was carried away by gales of wind from the north of beyond

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Carmania. In the course of fifteen days he had been wafted to Hippuri, a port of Taprobane, where he was humanly received and hospitably entertained by the king; and having in six months' time learned the language, he was able to answer the question he was asked. The king particularly admired the Romans and their emperor as man possessed of an unheard of love of justice, when he found that among the money taken from the captive the denarú were all of equal weight, although the different images stamped on them showed that they had been coined in the reigns of several emperors. This influenced him most of all to seek an alliance with the Romans, and he accordingly despatched to Rome four ambassadors, of whom the chief was Rachia (*i. e.*, Rajah) from these it was ascertained that in Taprobane there are 500 towns and there is a harbour facing the south, adjacent to the city of Palxsimandus, the most famous city in the island, the king's place of residence, and inhabited by a population of 200,00 . They stated also that in the interior there is a lake called Megisha 375 miles in circuit, and containing islands which are fertile but only for pasturage. From this lake, they said, there issued two rivers, one of which, called Palxsimundus, flows into the harbour near the city of the same name by three channels, the narrowest of which is five stadia wide, the largest fifteen, while the third called Cydara, has a direction northward towards India. They further said that the nearest point in India is a promontory called Coliacum, a four days' sail distant from the island and that midway between them lies the island of the sun; also that those seas are of a vivid green colour, and that a great number of trees grow at the bottom, so that the builders of ships frequently break their crests off. They saw with astonishment the constellation visible to us; the Greater Bear and the Pleiades as if they were set in new heaven and they declared that in their country the moon can only be seen above the horizon from her eighth to her sixteenth day, while they added that Canopus, a

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large, bright star, illumined their nights. But what most of all excited their wonder was that their shadows fell towards our port of the world and not to their own, and that the sun rose on the left hand and set on the right, and not in opposite direction. They also informed us that the side of their island which lies opposite to India is 10,000 stadia in length, and runs south-east-that beyond the Hemadi mountains they look towards the seres, with whom they had become acquainted by commerce, also that the father of Rachia had often gone to their country, and that the Seres, came to meet their visitors on their arrival. These people, they said, exceeded the ordinary stature of mankind, and had yellow hair and blue eyes; the tones of their voice were harsh and uncouth, and they could not communicate their thought in language. In other particulars their accounts of them agreed with the reports of our own merchants, who tell us that the wares which they deposit near those brought for sale by the Seres, on the further bank of the river in their country are removed by them if they are satisfied with the exchange. The detestation of luxury could not in any way be better justified than by transporting our thoughs to these regions, and reflecting that the things are that are sought for to gratify it, from what vast distance theyt are brought, and for what low end.

But yet Taprobane even, though isolated by nature from the rest of the world, is not exempt from our vices. Even there gold and silver are held in esteem. They have a marble which resembles tortoise shell, pearls also and precious stones and these are held in high honour. Their articles of luxury surpasses our own, and they then in great abundance. They asserted that their wealth is greater than ours, but knew that we excelled them in the art of deriving enjoyments from opulence.

There are no slaves in the island ; the inhabitants do not prolong their slumbers till day break, not sleep during

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the day; their buildings are only of moderate height from the ground; the price of corn is never enhanced; they have no courts of law and no litigation. Herculese is the god they worship; their king is chosen by the people, and must be an old man, of a gentle disposition and childless, and if after his election he should beget children, he is required to abdicate, lest the throne should become hereditary; thirty counsellors are provided for him by the people, and no one can be condemned to death except by the vote of the majority—the person so condemned has, however, the right of appeal to the people, in which case the jury of seventy persons is appointed, if these should acquit the accused, the thirty counsellors lose all the respect they enjoyed and are subjected to the uttermost disgrace. The king dresses like Father Bacchus; the people like the Arabs. The king, if he offend in aught, is condemned to death, but no one slays him—all turn their backs upon him, and will not communicate with him in any way, not even by speech. Their festive occasions are spent in hunting, their favourite game being the tiger and the elephant. The land is carefully tilled; the vine is not cultivated, but other fruits are abundant.....
.....These people look upon a hundred years as but a moderate span of life. Thus much we have learned regarding Taprobane.

Prophory's Account of the Ancient Brahmans.

For since in India the body politic has many divisions, one of them is the order of the holy sages, whom the Greeks are wont to call the Gymnosophists, and of whom there are two sects the Brachmans and the Samanxans. The Brachmans form the leading sect, and succeeded by right of birth to this kind of divine wisdom as to a priesthood. The Samanxans, on the other hand, are selected, and consist of persons who have conceived a wish to devote themselves to divine wisdom. Their style of life is described as follows by Bardesanes, a Baby-

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lonian, who lived in the days of our fathers, who met with those Indians who accompanied Damadamis on his embassy to the emperor. For all the Brachmans are of one race, all of them deducing their origin from one (common) father and one (common) mother. The Samanxans, again, are not of their kindred, but are collected, as we have said, from all classes of the Indians. The Brachman is not subject to the authority of the king, and pays no tribute with others to the State. Of these philosophers, some live on the mountains and others on the banks of the river Ganges. The mountain Brachmans subsist on fruits and cowmilk, curdled with herbs, while the dwellers by the Ganges subsist on the fruits which grow in great plenty on the banks of the river, for the soil produces an almost constant succession of fresh fruits—nay, even much wild rice which grows spontaneously, and is used for food when there is a lack of fruit. But to taste anything else, or so much as to touch animal food, is held to be the height of impurity and impiety. They inculcate the duty of worshipping the Deity with pious reverence. The whole day and the greater part of the night they set apart for hymns and prayers to the gods. Each of them has a hut of his own in which he passes as much time as possible in solitude. For the Brahmans have an aversion to society and much discourse, and when either occurs, they withdraw and observe silence for many days, and they even frequently fast. The Samanxans, on the other hand, are, as we have observed, collected from the people at large, and when any one is to be enrolled in their order, he presents himself before the Magistrates of the city or of the village to which he happens to belong and then resigns all his possessions and his other means. The superfluous parts of his person are then shaved off and he puts on the Samanxans robe and goes away to join the Samanxans, taking no concern either for his wife or his children, if he has any, thinks of them no more. The king takes charge of his children and supplies their wants, while his relatives provide for his

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wife. The life of the Samanxans is on this wise. They live outside the city and spend the whole day in discourse on divine things. Their houses and temples are founded by the king, and in them are stewards who receive a fixed allowance from the king for the support of the inmates of the convents, this consisting of rice, bread, fruits and pot-herbs. When the convent bell rings, all strangers then in the house withdraw, and the Samanxans entering offer up prayers. Prayer over, the bell rings a second time, whereupon the servants hand a dish to each (for two never eat out of the same vessels). The dish contains rice, but should one want a variety he is supplied with vegetables, or some kind of fruits. As soon as dinner, which is soon despatched, is over, they go out and betake themselves to their usual occupations. They are neither allowed to marry nor to possess property. They and the Brachmans are held in high honour by the other Indians, that even the king himself will visit them to solicit their prayers when the country is in danger or distress and their counsel in time of emergency. Both classes take such a view of death that they endure life unwillingly, as being a hard duty exacted by nature, and accelerate the release of their souls from their bodies, and frequently when their health is good and no evil assails or forces them, they take their leave of life. They let their intention to do so be known to their friends beforehand, but no one offers to prevent them ; on the contrary, all deem them happy, and charge them with messages to their dead relatives, so firm and true is the belief in their own minds, and in the minds of many others that souls after death have intercourse with each other. When they have heard the commissions entrusted to them, they commit their body to the flames with a view to sever the soul from the body in completest purity, and then they die amid hymns resounding their praises, for their most attached friends dismiss them to death with less reluctance than it gives us to part with our fellow-citizens who set out on a distant journey. They

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weep, but it is for themselves, because they must continue to live, and those whose death they have witnessed they deem happy in their attainments of immortality. And neither among those Samanxans nor among the Brachmans whom I have already mentioned, has any sophist come forward, as have so many among the Greeks, to perplex with doubts by asking where would we be if every one should copy their examples.

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REVIEWS AND NOTICES.

"The Life of Swami Dayanand Saraswati' by Mr. Tara Chand Devmal Gajra, M. M., S. T. C. D., late Professor of English at the Gurukula Vishvavidyalya. Price Rs. 2. Can be had from the Secretary, Saraswati, Mandal, Shikarpur (Sindh). Many biographical sketches of the illustrious founder of the Arya Samaj have appeared in the English garb and some of them are indeed excellent. But there is one serious blemish from which hardly any one of them is free. Almost all of them deal merely with Dayananda the perfect man—the sage and the Rishi. They hardly attempt a rational discussion of his teachings in the light of modern thought. Dayananda was indeed a great man, but he was, if possible, a greater thinker, philosopher and metaphysician. What the English-knowing public needs most is a luminous exposition of the great philosopher's philosophical and sociological teachings in terms of modern philosophy and modern soicology. The author of the work under review has made an honest attempt to supply this great and deplorable desideratum and his attempt is an encouraging success. Chapter VII of the work under review, which practically takes up treble the space taken up by the first six chapters which are devoted to the biographical sketch, deals exhaustively and satisfactorily with such problems as "Existence of God" 'Eternal Trinity of God, Soul and Matter," "Revelation *versus* Evolution," &c. The author has brought much painstaking research and a wide, extensive and careful study to bear upon this, by far the most important part of his work. The author has scrupulously given the exact references in the margin and honestly acknowledged the various sources of his wide informatien. This species of honesty is rare in the Punjab where some budding authors and speakers are only too eager to appropriate and exploit for the purposes of extending their popularity and increas-

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ing their income, the work silently by others and do not even scruple to spread boardcast as their own achievements results which the real and silent workers are loth to publish because of their immaturity. We commend th work under review to all who care to acquire a brief but reasoned and correct knowledge of the most important religious movements of modern times.

RAMA DEVA.

The Sanskrit Research, edited by Pundit Lingesa Mahabhagwat (Kurtkoti) Secretary, Sanskrit Academy, Banglore. We cordially welcome, this Anglo-Sanskrit quarterly devoted to research work in all the fields of Indian Antiquity, especially that of ancient Sanskrit literature, which has been started by the Sanskrit Academy of India, Banglore. The first number which is just now before us contains nine very thoughtful articles by Sir Ramkrishna Gopal Bhandarkar, the professors of several colleges, the editor and some others interested in the work. The conductors have done well in throwing open its pages also to the Pundits educated according to old methods and unacquainted with English and the present number contains two small papers in Sanskrit. No one will question that the new journal supplies a great desideratum and may rightly be expected to render an immense amount of service to the cause of Indian antiquities and the ancient literature. We have now had enough of the Western interpretation of our Shastras and we do not want any slavish imitation of those methods. The indigenous school of Vedic scholars is already in existence; and it will be the cultivation of the Indian spirit in the interpretation of our Shastras and the explanation of our antiquities that will mark the success of the "Sanskrit Research." The Anglo-Sanskrit character of the Magazine which in itself implies a co ordination of Eastern and Western of Vedic scholarship encourages us to believe that our advice will not be neglected. (100 pages; annual subscription Rs. 5-0-0; $0-7-6 £ 2,00. single copy 1-8-0, £ 0-2-6, $ 0.75).

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"Tarajuman" (Urdu) edited by Tirath Ram Firozepuri; published by Lall Bros., Publishers and Booksellers 7, Parson's Road, Naulakha, Lahore. (54 pages. Annual subscription Re. 3, single copy annas 5.)

The Tarajuman (Interpreter) is a new Urdu monthly dealing with topics concerning Philosophy, Literature and Science. In the 'editorial' of the first number, the editor has explained the difficulties of Urdu journals of the kind and the object that he has set before himself. The number contains several well-written and informing articles along with a few poems. The editor seems to be very enthusiastic about his work and prepared to try his fate where many others have failed. Owing to several causes, which need not be mentioned, the taste of the Panjab Urdu-reading public is much vitiated if not altogether perverted. M. Tirath Ram will, therefore, have accomplished a feat if he succeeds in catering to it and in elisting the permanent support of his readers. We wish him success—K. R.

A Treasury of Hindustani Idioms, Colloquials and Proverbs, Part I, by Mahadeva Prasad, Esq., Assistant Master, Government High School, Aligarh, price As. 10, Pages 192. Can be had from the author.

We have gone through the pages of the book, which is the first one of "The knowledge in-a-nutshell series." It shows a large amount of work done by the author. The Hindustani version of the idioms is printed in both Devnagri and Persian characters and runs side by side with the English rendering in the middle. But as the author himself is best aware there are 'numerous deficiencies and imperfections both by way of arrangement and the correct and faultless rendering of the vernacular idioms." As such, therefore, the book can not well be trusted in the hands of young scholars who are sure to lose at least as much as to gain from a free use of the 'Treasury'. We venture to think, however, that it would be of much use to the teachers working in the higher classes of schools.

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Now suggestions for its improvement. (1) Before printing the second edition the book should be got revised by some master of English preferably an Englishman in the Education Department. (2) The present method of arranging vernacular idioms should be improved and the one followed must be explained in the beginning of the book.

Fraiz Valdain (Urdu) by Khalim-i-Taalim. Can be had from the Naval Kishore Press, Lucknow, for annas four only.

This little book provides instructions to parents for the guidance of their children after they have passed the infant stage. It touches, briefly though, almost all the points which are likely to rise before guardians of young boys. The study of such books cannot fail to be useful to the concerned persons. It covers about 46 pages and is dedicated to the Begam of Bhopal.

The Guide to English Grammar in Easy Hindi—By an experienced Graduate Teacher is a booklet of 108 pages. The treatment of the subject is good. The object of the book has been mentioned in the preface to afford proficience to the Middle Standard students. Hindi knowing persons desirous to learn English may profitably use the book. Can be had of Kala and Sons, Bara Banki, for as. 7.

A Vision of the Earth—by S. Kambhotlu, B. A., B. L., is a small tract of 16 pages. It depicts the sin and the misery so prevalent upon earth. It is an excellent tract ending in the moral, "go forth and serve." To be had, probably, of the author at Bezwada. Price not given.

राष्ट्रोन्नति का मूल मन्त्र—by Prof. Indra of the Gurukula Kangri is a booklet of some 50 pages. This interesting brochure treats both hostorically and philosophically the chief factors of nation-building. The reader may not subscribe to all the views of the author, and still enjoy the pamphlet hat is written in an excellent style. Can be had of the

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author at the Gurukula, P. O. Shampur (Dist. Bijnore) for a paltry sum of as. 3 only.

4. 'Pictures and Stories for the Young"—is a very interesting pamphlet of 38 pages containing instructive stories useful for the training of young children. Can be had for an anna of the Christian Literature Society for India (Madras, Allahabad, Calcutta, &c).

5. *War and Religion*—by the Revd. W. Macnicol is a pamphlet of more than 20 pages, with an introduction by Sir R. G. Bhandarkar. The present war has put the author athinking as to the defects of the present European civilization that has practically divorced religion from itself.

Christian missionaries have been set to deep searchings of heart and though the present writer has tried to present the teachings of Christ as inculcating peace, it is clear that they are imperfect to attain the purpose sought out.

The get up and printing of the booklet is excellent. The Arya Samaj Tract Societies would do well to learn from their Christian and Theosophic brethren in this respect and to present their noble literature in a similar attractive form. Can be had for one anna of the Christian Literature Society for India (Madras, Calcutta, Allahabad, etc.)—M. M. S.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Diwali in Gurukula.

Diwali has got double importance for the Arya Samjists on account of the death of the Rishi which occurred also on this day. The festival was fitly celebrated by the Gurukulites. During the preceding four or five days the Brahmcharies had been making arrangements for lighting their rooms and had prepared paper lamps and paper chains and baloons, etc., for the purpose. At four o'clock in the evening the celebrations began with the performance of a grand *Havan* by all together. Afterwards the pandal was got ready and suitably furnished and then a meeting was as usual held there to reflect upon the significance of the day and to draw inspiration from the lives of the heroes, whose names are associated with Diwali day. After a song Br. Ishawardatta who had distinguished himself by his speech on the last Dussehra day said that there was a time of trial in the life of all great men and

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that it was the time of death. It was that time of death which really and finally determined the true worth of a man. He quoted the examples of Alexander and Mahmud who had conquered large territories and hoarded enormous wealth and fortune in their time. What was their condition when at the time of death they had to part with the result of lifelong labours and cruelties? Alexander ordered his hands to be thrown out of his shroud symbolising the destitute condition in which, inspite of all his conquests, he was leaving the world and Mahmud died weeping that he could make no personal use of his treasures. It was not so with Swami Dayananda whose conquests lay in quite another direction. He died happy and showed by his behaviour at that hour that he had conquered death. He appealed to the audience to try, so far as lay in each one's power, to follow in the footsteps of the great man who had in him great physical power, had been fearless in the criticism of evil and pure in heart. He was followed by a younger Brahmchari who tried to refer to the important incidents of the lives of the day's heroes but could not finish in time. Brahmchari Poorandev began by reciting a few lines of his own composition and then referred to the belief, that Yogis had control over their breath that enabled them to die on the day of their own choosing. "If so" said he "we could say that Swami Dayanand showed his selfishness by dying on the Dewáli day and thus mixing his own greatness with that of the hero of India's glorious days". His next point was that Rama won Ravana by help of the low caste people. He freely mixed with them and even ate of the hands of a Bhilni. He did not hate the people as the Hindus to day were doing. Thus making a strong appeal for the uplift movement, he too took his seat. Br. Balbhadra tried to explain the three-fold significance of the festival by calling it *Dip Mala*, Sham Mala and Lakshami Mala. Vishnu and Lakshmi were said to meet on this day. Now Rama is the Autár of Vishnu—the God of truth and Lakshmi the Goddess of

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wealth. The speaker, therefore, explained the connection of truth and wealth. He next referred to Tennyson's famous lines.

"Self-Knowledge, Self-Reverence, Self-Control, &c., &c.

and tried to impress their significance upon the audience. Lastly, he said that Swami Dayananda's death on the Amavas day was lit up by the numerous lamps which seemed to announce that Dharma was coming. Pt. Vishwanatha rising referred to the famous couplet of Sri Krishna.

यदा यदाहि धर्म्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

and illustrated it by quoting the examples of Budha and Shankracharya who had both appeared among a rotten people, rescued them from their gross evils and set them upon a better path. Swami Dayanand also came when he was most needed. The speaker then referred to the many evils of today among them, the condition of the depressed classes, early marriages, *Varan Vivastha*, prevailing illiteracy which were reigning in the country when the great Rishi was sent by the Lord to relieve the situation and to save the people. One of the most prominent of the qualities of Swami Dayananda, said the speaker, was the purity of his character. In him knowledge and action went hand in hand and he performed his duty most fearlessly. He was the man whose examples was the best worth imitating and the speaker appealed to the audience to take inspiration from his life and his character. Lala Mukhram said that the connection with it of the great Swami Dayanand highly magnified the glory of Diwali. Rishi Dayanand's death had been glorious not like that of a conqueror of the physical world but of one of the spiritual world and the necessary consequence had been that he was cheerful and even happy in his last moments. Prof Sinha tried to explain the significance of Diwali in an original

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manner. He referred to the need which all the four varnas have of the rule of righteousness and then pointing out the fearlessness and high type of courage possessed by Swami Dayanand, he resumed his seat. Pt. Chandramani pointed out how the one great characteristic of all greatmen was that they never suppressed the voice of their conscience but proclaimed it fearlessly. He illustrated his point with the very apt example of Buddha and wanted to extend it to Swami Dayanand but had to close his interesting address for want of time. Finally the President, Prof Rama Deva, summed up the whole proceedings by criticising the views of some of the day's speakers and by adding a closing word of his own. He said that while Sri Ram Chandra had punished a physical attack on the race, Swami Dayanand had come to deal with a similar one in the spiritual field. The first required a Kshatrya, the second a Brahman. He next went on to say that one great lesson which the Brahmcharies must learn from the life of the Rishi was to introduce regularity in their life. He referred to several incidents in the life of the Rishi which showed the unbroken punctual regularity of the greatmen. Saiwasti wachan and Shanti path which were fixed to be read before and after every action also taught the same lesson. A letter to his pupils from the Acharya who was absent at Ferozpur was then read by the president who brought the meeting to a close with a prayer to the "Lord of all vows" for the welfare of the Brahmcharies.

While the meeting was being held, a lot of men were occupied lighting up the 'tiny bowls with floating wicks and had almost completed their work by the time. The meeting was over. A grand dinner was next held which was partaken of by all together. Afterwards the Brahmcharies lit up their decorated rooms with paper lamps, etc., and let off the fireworks. Thus the pleasant function ended after 10 o'clock in the night.

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The Sahitya Parishad Meeting.

Diwali was as usual accompanied by a special meeting of the Sahitya Parishad. Most of the essays read on the occasion by a curious concidence, turned out to be about the educational policy of the Swami who is always the subject of the special meeting. There were a few, however, which enlivened the proceedings with wholesome variety. The first essay was read by Br. Dev Raj of the 12th class. He said that the ideal of all education was to make the individual useful to society as well as to himself. According to the Shastras the education of the child should begin in its pre-natal period and in this connection he explained the meaning of several *Sanskaras* which were enjoined to be performed by the parents while the child was yet in a state of embryo. The Brahmchari laid much stress upon several features of the Gurukula system and supported his contentions with quotations from western educationists. He was followed by Br. Jai Chandra whose address was thoughtful and well written. After taking a bird's eye view of the history of India up to the advent of Rishi Dayanand, he remarked that the present era might appropriately be called Dayanand Era. The work before the Rishi was indeed herculean and he came to it with firm resolution, high courage, with axe in hand to remove the obstacles in his way. The Rishi laid the foundation of the Samaj at several places but it flourished most only in the land of five rivers. Again, said the writer, Dayanand's work had been twofold. He had to check the onward apparently irresistible current of the Western civilization on the one hand and to dig out the good from the past and to instal it by rooting out the latter day excrescences. His work lay in all the fields of human activity and he had consequently provided every kind of man with their proper problems to tackle with. None could as yet say what unknown evils were to be extirpated by the spirit he had left. The one great advice he gave to all was, according to the speaker,

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the observance of Brahmcharya and personal purity in character. Br. Deva Raj of the 14th said that Dayanand had been a great man who had a word of advice for all his mission was universal. He had a boundless love for India and the whole world. The speaker then began to give interesting illustrations from the life of Swamiji and had not finished when the president rung the bell and the remaining portion of his essay had to be taken as read. Br. Buddha made a speech because he could not write his essay. At the very outset he said that the truth of politics must be tested on the touchstone *Dharma*. Swami Dayanand's love was universal and he wanted to drive away evil from everywhere. His patriotism, consequently, was not confined to any one country ; though it might be more intense for the land of his birth. In the end the speaker said that India had a message of love and peace for the world, but added that it must therefore be living and active before it could think of helping others. Professor Tara Chand's essay was next read by Br. Bhudev. It was a translation of his article "Dayanand as an Educationist" which appeared in our last special number, and may be read there in full. Pt. Indra began by saying that originality and newness formed the secret of Swamiji's greatness. He put a new life into everything he touched. Knowledge and fearlessness, which are so necessary for such a greatness, were found in him to a very high degree. The speaker next made some remarks about the Kula and there discussed its ideals and the justice and validity of the hopes that had been placed in it. In the end the President, Professor Rama Deva, made the following remarks.

"After so many new and important things have been said on the occasion I cannot help expressiug a strong desire that the audience should try to absorb the spirit and lessons conveyed in the essays and to work them up into their actions. The educational policy of the Rishi has been discussed in great detail. There is

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no doubt that in the scheme advanced by the Rishi there are many new ideas which have been since confirmed by the researches of Western educationists. Swami Dayanand laid great emphasis on education and said that the education of children should be begun long before th ir birth. Education to him was not a thing which could be purchased. He thought that there were spiritual affinities between the teacher and the pupil. He was of opinion, again, that the State as well as the people were by duty bound to help the children of the nation in receiving education. Every Grihasti is bound to give alms to Brahmcharis. According to him the children belonged to the community and not to individuals.

"Again Swami Dayanand was a greatman who, as Br. Jaidev has said, had come to India with a double mission. He taught us that we must be healthy first before we could think of resisting attacks upon our religion and social polity. As a Sannyasi his mission was universal and he believed that India had a message for the world. He loved the land for making it great; he did not love its defects. I may repeat, what Br. Jaidev has said, that none can as yet say what moral evils are to be swept away by the mission of Swami Dayanand.

"The best power of the Samaj has been laid out in founding and in maintaining the Gurukula. Rightly have they done so, because education is at the basis of all reforms. If the Kula is unsuccessful it would not be through any fault of the scheme but of the workers. Let us, therefore, do our best and deserve the gratitude of the coming generations. Rishi Dayanand's may be looking at us with a watchful eye; let us pay off his debt and receive his *ashirvad*."

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Educational Work in the Gurukula Vicinity.

Some of our more regular readers are perhaps already aware of the two *pathshalas*, one at Kangri and the other at Sajjanpura which are being run under the control and at the expense of the Kangri Samaj, more properly, the Gurukula Arya Samaj. To keep abreast of the progress made by the *pathshalas*, the Samaj has had every now and then to make additions to its staff, and otherwise to see that the work goes on smoothly and in the true Samajic spirit. For not unfrequently has the conservatism and immobility of the villagers disturbed the class rooms by the objection of the so-called high caste Hindus to allow their children to be seated beside the Chamars. On account of such caste trouble as also to other causes of another nature, it has not been possible to undertake the work of reform on a larger scale. Now, however, as some classes have begun to evince a rather keen desire to ameliorate their condition, by being taken into the Samajic fold, the sleeping zeal of the rather lethargic Samajists may be expected to wake up to accomplish the work of reform which ought to have occupied their attention long before. In the meantime, there is another phase of activity, which seems to deserve a sympathetic and an admiring mention on account of the enthusiasm of the workers.

The Kangri Night School.

This latter is the Night School which is the practical outcome of the religious and patriotic zeal and the reforming spirit of some of our young brethren who are working in the office of the Kula. The day school teaches boys, but grown up young men and even some poor house-holders whose day passes in labouring to provide themselves and their families with a livelihood led by an impulse to acquire elementary knowledge, flock together to take full advantage of the opportunity afforded to them in the school. Books and papers, slates and pencils are all supplied to them gratis

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by their teachers who walk up to the village each evening to offer to the people the benefits of education. The school has proved beneficial to the village in another manner also. The man-students obedient to the behests of their teachers and preceptors, have combined to improve the sanitary condition of their dirty, malarious village. A great deal remains to be done in this direction, but if our friends persevere in their efforts, as there is every hope that they will, the village Kangri will, at the end of a year's good work, offer quite a new and a much more pleasant spectacle. We commend the noble work of our brethren and would be only too glad to render them such help as it may be in our power to render. We are glad to find that prof. Sewa Ram is also taking part in this activity and hope that his connection will surely enhance the value of the work and enhance its usefulness to the villagers.

Gopashtmi meeting.

This meeting came off on the evening of the day and was rather sparely attended by professors. After Br. Vidyasagar had explained the meaning of the festival and brought home to the audience the necessity of cow-protection, Br. Bripal who, by the way, takes special interest in agriculture and therefore in oxen and cows, explained the cause of the rapid decrease in the number of cows. He said that the Hindu-Mohammadan question had not much affected the situation and attributed the decrease partly to the want of pastures in the villages, and the somewhat superior utility of the buffaloes. The cows could not be really protected without effectual help from the Government. No amount of reasoning would accomplish the task. So he pointed out some of the methods of rearing and feeding the cows. Br. Vidyasagar of the 14th said that the necessity of cow-protection was universally admitted among the Hindus. The cow was really the foster mother of the human race and the sentiments about her were in no way misplaced. There was no mention of cow killing in the Quran.

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He pointed out that the Hindu-Mohammadan question so far as the cow was concered, had not been so acute during the Moghul period as it had grown of late. Mr. Sinha discussed both the economic and the religious and sentimental sides of the question. "We daily get milk to drink from some where," said he, "but have we ever cared to see the place whence it comes?" He pointed out the meaning of Gopashtami and observed that the Hindus were deplorably impractical because they confined all their attention merely to talking about cows. The celebration of Gopashtami did not mean mere talking about them, but consisted in giving them better food, washing them in the river and otherwise serving them by taking a thought of their conscience and welfare. Pt. Kanhya Lal referred to the customs that prevail in Brindaban regarding the celebration of Gopashtami. The cow had been the favourite animal of the Hindus and it was from a deep sense of her extreme usefulness that they had called her the supporter of the earth on her horns. Br. Buddha took a broader view of Gopashtmi and said that India in the past had stood for the protection of the weak and the dumb of whom the cow was the best type. The protection of cows required no reasoning to support it for was it not written in the life-blood of every Hindu? According to him Gopashtmi was a *Ahinsa* festival. In the end Mahatmaji said as follows :

"Let us consider the question of the protection of cows which is a duty enjoined on us by the day. There is not a single hint in the Quran against cows. In fact the founders of all religions were *ahinsak* ; they could not be otherwise. Later conditions changed and with them came in such cruel customs. If any body wants to act as a preacher, he must first reform himself before going to others with his mission. So the Hindus too must give up meat before they can think of succeeding in changing the views of others.

On the economic side, we must see that the milk that we get is pure. For this there are several appliances

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which may conveniently be adopted in the Gurukula. But above all, the service of cows is very necessary for keeping them neat and clean. I would like the Brahmcharis to take up this work so far as possible. Most of the Goshalas that exist in the country are meant not so much for the protection of the cows as for the benefit of the men who work in them. While the *shalas* have to pay the carriage expenses, etc., of the men who go to *Melas* for begging for them, the milk which is got from the cows also goes to the houses of the *Gobhakts*. Now there is but one remedy for this and that is found in in the Dairy Farm system which is a very profitable business for any one who takes to it. If any one of the Brahmcharis is really desirous to adopt it, as his life business, every facility would be afforded to him. The Lieutenant-Governor also once expressed his readiness to help and there is no doubt that in India there is ample field for this sort of work. India is an agricultural country and cows are most needed here. But they cannot prosper merely by lip-worship. Some solid work of this kind is necessary. In the end let me hope that what we have said to-day and learnt will be put into action in the year that now dawns before us."

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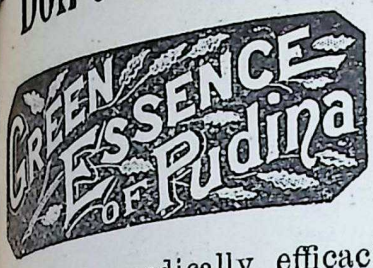

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THE LATE SIR PHEROZESHA MEHTA.

Sir F. M. Mehta, K. C. I. E., the Uncrowned King of Bombay and the ablest champion of Indian aims and aspirations has passed away, mourned alike by the people and the Government. It is superfluous to give a sketch of his career here as the main facts of his life are well known and the details will be found fully stated in the first volume of the Indian Nation Builders series sold by Messrs. G. A. Vaidya Raman & Co., booksellers at 3 & 4, Kondi Chetty Street, Madras, for the modest price of one rupee.

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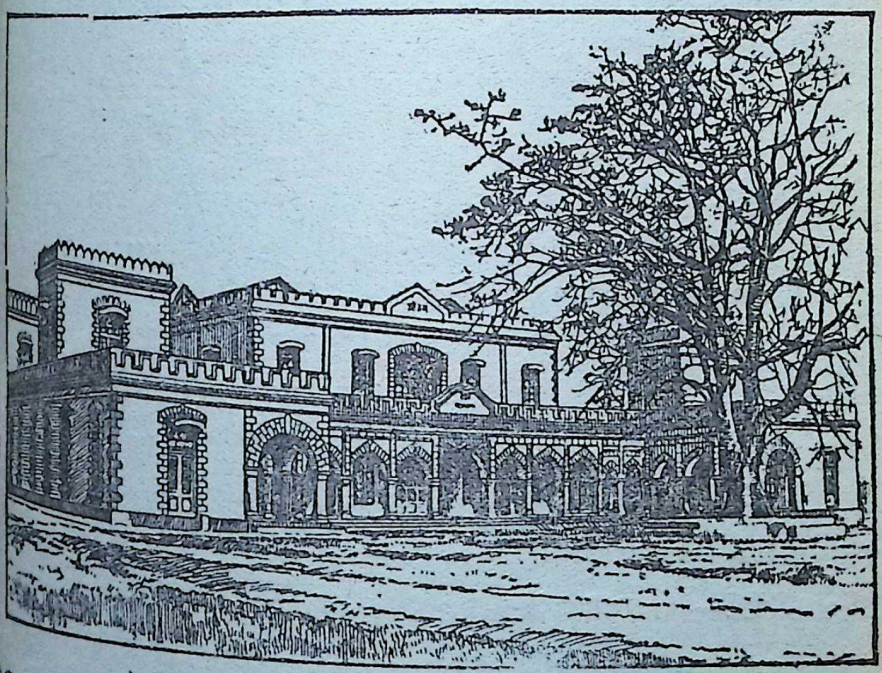
WHOLE No. 98.

IX. No. 2.

THE VEDIC MAGAZINE AND Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

SHRAVAN, 1972.



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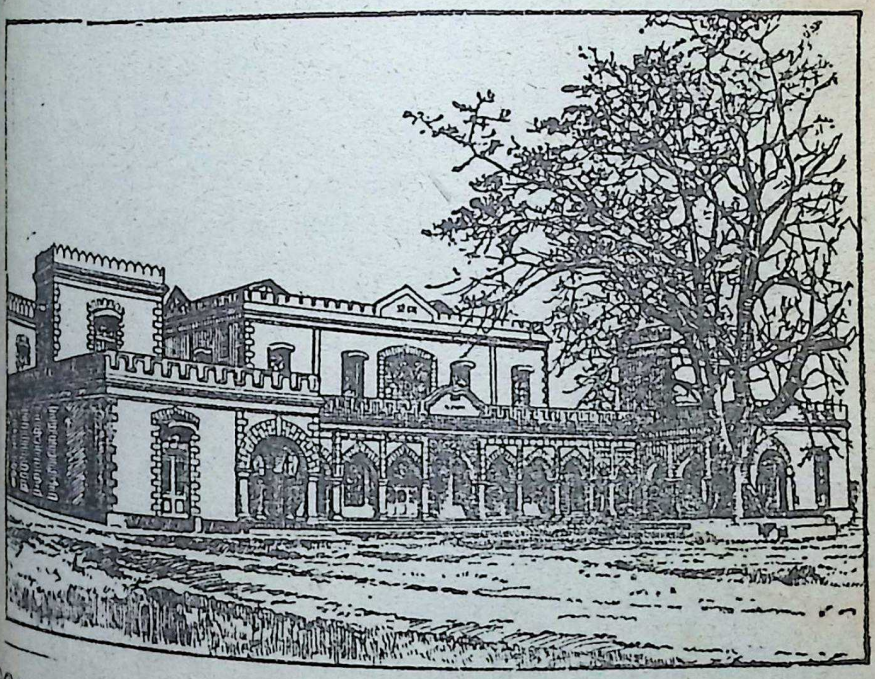

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

Vol. IX. } MAGH, 1972—JANUARY, 1916. { No. 8.

NOTES.

The "National" Week at Bombay.

The last week of December was a week full of activity for the English-educated Indians.

A number of conferences, the proceedings of almost all of which were conducted in a language understood hardly by 5 per cent. of the population of India and possibly 10 per cent. of the population of Bombay, were held at Bombay, the commercial metropolis of India, to advance the "national" cause, to voice the feelings of the dumb and also deaf—so far as the language of these gatherings is concerned—millions of India and to give an expression to the pent up feelings of the masses by means of agents most of whom can be eloquent only in a foreign tongue and possibly do all the thinking also in that language and are almost as much out of touch with the people as the bureaucracy itself. India is the only civilized country in the world the "natural leaders" of which form a class apart—deriving inspiration for national work from sources divorced from national traditions, national literature, national folklore and national language and related to foreign culture and extraneous modes of thought and feeling imperfectly assimilated—thinking and

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speaking not in the language of the home and the hearth—the language which is the vehicle of the deepest thought of their forefathers and the profoundest emotions of their brethren—but in the language of their foreign rulers who represent a culture and a civilization which are different from the hoary culture and civilization of this land. These worthies speak in the name of the people although their hearts do not and cannot beat in unison with theirs. They are the brown occidentals of India and, like their white brethren in spirit though not in form and bodily shape, they, however conscientious they may be, cannot easily enter into feelings of Indians who have not foregone the national heritage. It is for this reason that these gatherings, in spite of the fact that the lungs of many loud-tongued orators are lustily and healthily exercised, create less impression in the country than a local sacred bath or festival.

The Indian National Congress.

The chief and the oldest of these "national" gatherings is the congress. This time it was presided over by the distinguished Indian Lawyer, Sir S. P. Sinha, who was the first Indian member of the Viceroy's Executive Council. He delivered a speech couched in beautiful English and full of fine rhetoric in which he outlined in eloquent language the ideal of home-rule and then roundly said that India was not yet fit for self-rule. We believe Sir S. P. Sinha in his evidence before the Public Services Commission stated that only *Indians* who lived in the *English* style or had become throughly *westernised* should be admitted to high offices. Now a thoroughly westernised Indian, if the words have any meaning, is an Indian who has a brown frame in which the brain that thinks has ceased to be Indian and the heart that feels has also ceased to be Indian—in other words, an Indian whose body is compounded of the dust of India but whose spirit is foreign and whose modes of living give the lie direct to his Indian name and parentage. In other words, when Sir S. P. Sinha contends that Indians should prepare themselves for self-government before it can be granted to them, all he means in effect is that all of them, or at least such of them as aspire to participate in the work of governance, should transform themselves into Englishmen before the desired goal can be within sight. This being his view, he is perfectly logical when he says that the goal is distant. We go a step further and affirm without the least fear of contradiction that the goal is impossible of

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attainment. For history does not record a single instance of an ancient nation adopting wholesale the language and culture of foreigners and yet surviving as a distinct social entity. The Negroes of America are an instance in point. They sought to become Europeans and only succeeded in ceasing to be Negroes and initiating a process of national suicide and gradual self-extinction and self-elimination. For a time the Irish also thought that their salvation lay in complete anglicisation, but the Sinn Fein movement has entirely changed the direction of the current of national feeling. The Poles are a living race because they refuse to be Russianised or Prussianised and choose to remain Poles; there is, therefore, a fair prospect of their obtaining Home Rule. The Boers did not sign a pledge to abstain from getting home-rule so long as they did not cease to be Boers and become replicas of Englishmen. If they had, Home Rule would have been as distant a goal for them as, in Sir S. P. Sinha's opinion, it is for the Indians to-day.

"Government of the people, by the people and for the people" ceases to have any meaning if a people loses all its distinctive characteristics and merges its existence in another nation. If we all begin to live in the English style, and acquire the "British spirit"—which whatever it may be must necessarily be antagonistic or at any rate different from the Indian spirit—it makes no difference to us whether we are ruled by genuine Britishers or by imitation English men. We should rather think that, in the estimation of sensible people, if India is to be ruled without regard to the traditions, customs, mental and moral habits and history of India or in one word the Indian spirit and with the utmost fidelity to British ideals, British habits of thought and modes of feeling which together make up the British spirit, rule by genuine Britishers—Britishers by heredity as well as training—would be a thousand times preferable to rule by people who are neither fish nor fowl nor good red herring—that is by people who have ceased to be Indians but have not been completely transformed into Englishmen. The absurdity of Sir S. P. Sinha's position is glaringly revealed only when we analyse it and break it up into its constituent elements. Home Rule seems so distant a goal because what we want is not Home Rule—or a form of indigenous self-rule under the ægis of *Pax Brittanica*, suitable to the needs of India—but colonial self-govenment which was evolved in response to the social and political needs of colonials which are as different from those of the Hindus and the Muslims as the circumstances and traditions of the Chinese are from those of the Germans. It is for this reason that our "National

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Congress" demands the expansion of Legislative Councils —which are institutions superimposed upon Indian social life from without and not institutions that have grown into the normal political life of the people—they are exotic plants to acclimatize which no earnest endeavours have been made or are likely to be made—and not for the revival of village communities which were rooted in the soil and which alone can form the matural foundations upon which the superstructure of real Indian Home Rule can be built up. The following extract from the fifth Report of the Committee of Secrecy "gives us," to quote Mr. R. C. Dutt. "an insight into the constitution of self-governing Indian vil'ages, not in the mystic days of ancient Hindu rule, *but in the eighteenth century*; not described in old Sanskrit works like Manu, but depicted by the servants of the East Indian Company in official documents from actual observation and inquiry":—

"A village, geographically considered, is a tract of country comprising some hundreds or thousands of acres of arable and waste land; politically viewed, it resemb'es a corporation or township." Its proper establisment consists of officers and servants of the following descriptions. The potail, or head inhabitant, who has the general superintendence of the affairs of the village, settles the disputes of the inhabitants, attends to the police, and performs the duty, already described, of collecting the revenues within his village, a duty which his personal influence and minute acquaintance with the situation and concerns of the people renders him best qualified to discharge; the curnum, who keeps the accounts of cultivation and registers everything concerned with it; the talliar and totie, the duty of the former appearing to consist in a wider and more enlarged sphere of action, in gaining information of crimes and offences, and in escorting and protecting persons travelling from one village to another, the province of the latter appearing to be more immediately confined to the village, consisting among other duties, in guarding the crops and assisting in measuring them; the boundary-man, who preserves the limits of the village or gives evidence respecting them in case of dispute; the superintendent of tanks and water-courses distributes the water therefrom for the purpose of agriculture; the Brahmin, who performs the village worship; the school master, who is seen teaching the children in the villages to read and write in the sand; the calender Brahmin, or astrologer, who proclaims the lucky or unpropitious periods for sowing and threshing, the smith and carpenter, who manufacture the implements of agriculture and build the dwelling of the ryot; the potman, or potter; the washerman; the barber; the cowkeeper, who looks after the cattle; the doctor; the dancing-girl, who attends at rejoicings; the musician, and the poet. These officers and servants generally constitute the establishment of a village; but in some parts of the country it is of less extent, some of the duties and functions above described being united in the same person; in others it exceeds the number of individuals which have been described.

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"Under this simple form of municipal government the inhabitants of the country have lived from time immemorial. The boundaries of villages have been but seldom altered, and though the villages themselves have been sometimes injured and even desolated, by war, famine, and disease, the same name, the same limits, the same interests, and even the same families have continued for ages. The inhabitants give themselves no trouble about the breaking up and divisions of kingdoms; while the village remains entire, they care not to what power it is transfered or to what sovereign it devolves; its internal economy remains unchanged; the potail is still the head inhabitant, and still acts as the petty judge and magistrate and collector or renter of the village."

Mr. Dutt goes on to say !

"It shows us at a glance how the great agricultural population of India tilled their lands and manufactured their commodities in their own self-contained little republics through thousands of years, while dynasty succeeded dynasty and empires rose and fell. Happy it were if the British administrators of India had preserved and fostered and reformed these ancient institutions and thus continued to rule the people through their organised assemblies"*

Mr. Krishnaswamy Aiyangar, M.A., in his "Ancient India" gives a description of the machinery of rural self-rule as it actually obtained in Southern India, during Chola Rule in the 11th century. We read in the inscriptions at Tirappakkam of the following villages committees in addition to the tank committee, the garden supervision committee and the general committee of management :

"(1) the great men for the supervision of wards (Kudumba), (2) the great men for the supervision of the fields, (3) the great men numbering two hundred, (4) the great men for the supervision of the village, (5) the great men for supervising udasinas (ascetics). These committees, together with the learned Brahmins (Bhattas) and other distinguished men of the village, constituted the village assembly. We sometimes come across the Grama Kon (chief of the village). There appear to have been individuals in charge of particular wards of the village."

The following is an account of the system of Chola Rural self-government taken from the same work :—

To follow in the wake of Sir William Lee-Warner, I shall begin with the unit of administration of the Cholas, which was the village community, composed either of a single village, or oftner of a group of villages. This union was called in Tamil

* India under early British Rule by Mr. R. C. Dutt. Pages 119, 120.

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'Kuuam' (or sub-division), each one of these sub-divisions had an assembly of its own called the Mahasabha. This assembly, though subject to supervision by the divisional officers or intendants (adhikaries) exercised an almost sovereign authority in all the departments of rural administration.

The following is an elaborate account of the constitution of these assemblies and the rules of election which, it will be noted by our readers, contained a provision for voting by pot ticket.

Every unit, sometimes a single village, oftener a union had a general assembly to look after the affairs of the village or the union as the case may be. Under this general body whose number varied, perhaps, even upto five hundred, there were smaller bodies whose business it was to look after particular sections of the administration. These were the committees for tanks, for gardens, for justice, for general supervision, for the wards (Kudumbu), for the fields, for supervising udasins, etc. There are two others which are mentioned sometimes : (1) for gold supervision, and (2) panch varavariyam. The latter probably refers to the committee of general management corresponding to the pancha pradhanas or aimberugulu. The former, of course, would refer to a currency committee.

Election Rules :—Each union was divided into hamlets and wards, the former appears to have been geographical and the latter political. Uttaramullur, the particular union under consideration, had twelve hamlets and thirty wards. First of all the names of men eligible in each ward were written on tickets and sent to the assembly with a covering ticket stating the number recommended. Secondly, these tickets were to be thrown into a pot and one chosen by lot. The following were eligible for the pot ticket :—

(1) One with $\frac{1}{4}$ Veli of tax-paying land.

(2) One with a house built on his own site.

(3) Those who were below seventy-five and above thirty-five.

(4) Those that knew Mantrabrahmana and were able to teach it.

(5) Even if one owns only one-eigth Veli of land, he shall have his name written on a pot ticket and put into the pot in case he has learnt one Veda and one of the four Bhashyas and can explain it.

(6) Among those possessing the foregoing qualifications :

(1) Only such as are conversant with business and conduct themselves according to sacred rules shall be chosen.

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(2) Those who have acquired their wealth by honest means, whose minds are pure and who have not been on any of these committees for the last three years shall also be chosen.

Disqualifications.

(1) Those who have been on any of these committees but have not submitted their accounts and their relations specified below.

(1) The sons of the elder and younger sisters of the mother.

(2) The sons of their paternal aunts and maternal uncles.

(3) The brothers of their mothers.

(4) The brothers of their fathers.

(5) Their brothers.

(6) Their fathers-in-law.

(7) The brothers of their wives.

(8) The huabands of their sisters.

(9) The sons of their sisters

(10) The sons-in-law.

(11) Their fathers.

(2) Their sons.

2.—Those against whom illicit sexual intercourse or the first four of the five great sins are recorded, namely, killing a Brahman, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of those crimes.

All the various relations of these as specified in Section I.

3.—Those that were excluded, perhaps personally :—

(1) Those who have been outcast for association (with low people) till they should have performed the expiatory ceremonies.

(2) Those who are foolhardy.

(3) Those who had stolen or plundered the property of others.

4.—Those who were excluded for life :—

(1) Those who had taken forbidden dishes and become pure by expiation.

(2) Those who had committed...sins and have become pure by expiation.

(3) Those that had become village pests and similarly pure.

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(4) Those guilty of sexual intercourse and purified likewise.

All these were excluded in the election, and the other qualified candidates had their names entered in the pot-tickets sent with a covering ticket stating the actual number from each ward. A full meeting of the village assembly. including the young and old, was then called for the purpose. All the temple priests, in the village on the day, were to attend without exception and be seated ong with the assembly, in the village hall. In the midst of the temple priests one of them, the oldest, stood up and lifted an empty pot to be seen by all those present. Any young boy who knows nothing about the matter hands over one of the packets received from the wards. The contents of the packet are thrown into the empty pot and well-shaken. From this packet one ticket is taken by the boy and handed over to the standing priest, the arbitrator. The latter receives it on the palm of his hand with his five fingers open. He then reads out the name on the ticket. This ticket is read again by all the priests in the hall. The name thus read is then put down and accepted. Similarly, one man was chosen for each of the wards.

Of the thirty persons thus chosen, those who had previousy been on the garden supervision (committee) and those who are advanced in learning and those who are advanced in age shall be chosen for the committee of annual supervision. Of the rest twelve shall be taken for the garden supervision and the remaining six shall form the tank supervision (committee) The last two committees shall be chosen after an oral expression of opinion. The great men who are members of these three committees shall hold office for full three hundred and sixty days and then retire. If any one who is on the committees is found guilty of any offence, he shall be removed (at once). For appointing the committees after these have retired, the members of the committee for the " supervision of justice " in the twelve hamlets (of Uttaramallur) shall convene a meeting with the help of the arbitrator. The selection shall be by drawing pot-tickets according to this order which lays down the rules (thereof),

For the Pancha-Vara-Variyam and the (committee) for the " supervision of gold," names shall be written for the pot-tickets in the thirty wards, and thirty men shall be chosen as above. From these thirty tickets twelve men shall be chosen. Six out of these twelve (men) shall form the gold supervision (committee) and the remaining six constitute the Pancha-Vara-Variyam. When drawing pot-tickets for the appointment of these two committees next year, the wards that had already been represented (during the year in question) on the committees shall be excluded and the appointments made from the remaining wards by an oral expression of opinion. Those ' who have ridden on asses ' and those who have committed forgery shall not have (their names) written on the pot-tickets, and put in the pot.

Arbitrators and those who have earned their wealth by honest means shall write the accounts (of the village). One who was writ-

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ing the accounts shall not be appointed to that office again until he submits his accounts (for the period during which he was in office) to the great men of the committee (in charge) of the accounts, and is declared to have been honest. The accounts which one has been writing, he shall submit himself and other accountants shall not be brought to close his accounts. (Ancient India page 169.)

These assemblies had considerable judicial powers as will appear from the following quotation from the same book.

In the administration of justice the village assembly exercised equal power, if not even more. We have a few inscriptions in which such exercise of power is clearly on record. The normal punishment for causing death was, of course, death, as shown by some of the Chola inscriptions in Mysore territory; but the punishment depended usually upon the merits of the case. In three instances on record, death was caused without intention on the part of the culprit and owing to pure accident. The Governor and the assembly which he convened for the purpose, in one instance, and the latter alone in the others, sat in judgement and passed sentence that as death was caused unintentionally, the extreme penalty of the law should not be meted out to the culprit; all the same the accused should not go scot free. He was, therefore, ordered to burn a perpetual lamp in the village temple for which he made over to the village assembly sixteen cows This fine of sixteen cows, which would have been of the value of a quarter of a year's maintenance of an ordinary family, must have been rather heavy but would certainly have acted as a powerful deterrent against crimes caused by negligence. In all three cases on record death was due to shooting accidents. A merchant had a concubine on whom another attempted an outrage. The latter was stabbed to death by the merchant. He could not be prosecuted for murder and paid a fine like the others against whom the charge was neglect. It is not out of place here to remark that the jury system which is believed to be the special birth right of Englishmen and spoken of generally as unknown in India, is found to have been in full swing, In the first instance above given, the governor it was, that took cognizance of the case first; but he did not find himself competent to proceed without the assembly; whereas in the latter cases the assembly proceeded without even a reference to the governor.

We think, we have amply shown that the people of India have had training in self-government and home rule for ages and from times immemorial; these village communities have been shorn of their powers only under British Rule. All the same we have still our village Panchayats and Biradaries which settle all social and religious disputes and whose decisions on these points are unquestionably accepted by the people. Even members of the so-called lower castes—such as washermen, cobblers and grooms—regard the sentences passed upon them by their caste assemblies as much more binding than those passed by British courts. In a caste assembly all distinctions between the rich and the poor vanish and every mem-

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ber has a vote. We challenge Sir S. P. Sinha to point out another country in the civilized world the masses of which have, by centuries of training, so completely acquired the habit of subordinating individual wills to the collective will which is the essence of dignified, restrained democracy as distiguished from shameless mobocracy and ochlocracy. If this is a qualification for Home Rule, India is even to-day fit for it. There is one quality which, owing to centuries of foreign rule, we have lost and which must be regained for our people. We have caste-fidelity, civic self-consiousness, communal self consciousness, but not national self-consciousness. All that our Government and our political leaders have to do in the way of preparing our people for Home Rule is to revive these village communities where these are dead and to arm them with administrative, judicial and revenue powers where they are still lingering. Let the self-governing village be the administrative unit of a self-governing India. The village assemblies will elect members for District Boards and the District Boards and Municipal Committees will return members to Provincial Parliaments which will, return members to the Federal Indian Parliament, which in its turn will be represented in the Imperial Parliament of the British Empire. Thus will be fostered not only a national self-consciousness but even an Imperial self-consciousness. We shall be proceeding by graduated steps and utilising and organising splendid materials for the evolution of a self governing India provided by the social institutions of the people hallowed by tradition and sanctified by immemorical custom. It is no use building high without digging deep. If this is done; the more imposing will be the edifice, the greater will be the danger of its early collapse.

If this scheme is adopted and elementary education is spread broadcast, India will, in the lifetime of the present generation, obtain Home Rule in the real sense of the word and have a net-work of flourishing self-governing institutions, grown from the soil and not imposed from without, built up from below and not superimposed ready made and completely built up from above upon slender foundations like an inverted pyramid in constant danger of tumbling down on account of unstable equilibrium

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The Indian National Social Conference.

Professor D. K. Karve's address as President of the Social Conference was a remarkable pronouncement, The Presi-

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dent vigorously defended social reformers against the charge of irreverence : Said he—

There is one prejudice against reform, however, that is very hard to die and cannot pass on without clearly stating our—at any rate my position with regard to that. When we ask our brethren and sisters to overhaul social customs and institutions, we are accused of irreverence of an irreligious spirit. Let me give a flat and emphatic denial to the charge. Far be it from me and from us to lay sacrilegious hands upon the teachings and precepts that are still pulsating with a spiritual life, and that are a perennial source of guidance to frail, tottering man. It is not there that the iconoclastic axe of the reformer is ever laid. He is impatient, as all nature is, of the dead and the effete, which, he, as the representative of the living principle of the race, cannot rest till he has done away with, lest it should rot and putrify and give rise to fatal pestilence. Let no one therefore labour under the misconception that reform is an undermining of faith and a violence to the susceptibilities of the religious and righteous. On the other hand, faith in the ultimate triumph of good is the very essence of the spirit of reform. The movement, therefore, would not seek to undo that which is the very source of all life and health. It would only seek to bury the dead and clear the ground for all healthy and vital operations of social life. Let us all serve the cause of social reform in that spirit...in the spirit of one to whom righting social wrong and injustice is a sacred mission, and we need not fear the results. Fired as if with a call from on high, let us seek to do our share in the work ; let us, as brothers, bound by love and sympathy, compare notes and learn and teach, teach and learn, so that even if we fail in the immediate future, our very failures will be as good as successes.

Nobody who knows that Professor Karve's saintly and consecrated life is one continuous Yajna—devotion to public service—can doubt his personal sincerity when he puts forward this earnest defence of *his* methods of social reform. But, unfortunately, in some parts of India Social Reform has become coincident with irreverence, an attitude of scoffing at sacred things and solemn realities that underlie the universe and complete denationalization and westernisation. Some so called emancipated women think it a mark of progress to refrain from divine worship and household work, to stiffen themselves up in garments made in servile imitation of fastionable western society, to taboo their mother tongue and to murder English, to read penny dreadfuls which no decent woman in England would touch, to mix freely with the opposite sex not for the promotion of social well-being or the advancement of a holy cause or a sacred propaganda but for the exchange of commonplaces, banalities and frivolous talk and for playing indoor games which involve waste of time and predispose one to a life of fashionable ease, profitless indolence and costly inaction. For this reason, in some quarters in Northern India, there is a re-action against

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the education of women, for girls educated in some institutions conducted on "modern" lines, for the benefit of high-caste girls, are converted into fashionably dressed and anæmic half-educated "ladies" that are worthless housewives and worse than useless mothers suffering from constant headache due to the profuse use of costly hair-oils, nervous diseases and hysteria due to the use of rich and spiced food, high living, the study of prurient literature and a mind quite empty—swept, cleaned and garnished with trivialities *a la mode* and frivolities that attract a clearly-defined de-indianised type of men. Social reform is, in such quarters, becoming an economic impossibility, for our people cannot afford to keep their daughters and wives in fashionable ease—the cost of high education in Boarding Schools where simple styles of living and simple Indian dress form a frequent and interminable subject for ridicule and contempt itself is well-nigh prohibitive. Another social evil is springing up. Girls that have been trained in this impossible and absurd fashion require rich husbands who can afford to keep, these "fashionable and "emancipated" "ladies" in splendid ease and magnificent idleness. Young highly educated graduates who are also bachelors and have yet to make a start in life are too poor for these grand ladies. Therefore middle-aged rich widowers with a number of sons and daughters and of twice their age are selected for them. The result is that when the wife blossoms into a buxom woman of twenty five, the husband is an old man of fifty with painted hair. Such women cannot spare anything for works of public utility. All that one need expect from them is that they will not fail to adorn the platform with their graceful presence whenever there is a social reform or other meeting no matter whether they can follow the speeches or not. They require money not only for their own daily-multiplying needs but also because their daughters have also to be transformed into replicas of themselves.

This is a deplorable state of affairs. It is a problem to which all earnest social reformers, with whom Social Reform is a deeply spiritual activity, should seriously address themselves. The only solution is the opening of boarding schools for girls where the scholars lead a life of constant physical and mental activity, do all the cooking and the cleaning, acquire simple habits, cultivate a reverent attitude of mind, are taught prayer and spiritual exercises and are instructed in useful subjects of study, to the exclusion of ornamental subjects, through the medium of the vernaculars. On the subject of instruction through the medium of the mother-tongue Professor Karve has some very sound observations to offer. Says he :—

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The one defect, however, of the present course of secondary education, that is perhaps the most disastrous in its effects, is that of the medium of instruction. It is indeed a very painful anomaly. *It has been sapping the energies and undermining intellectual calibre of our youths all these years. I wonder the educational experts with the Government have not yet seriously noticed it. In the case of boys there are perhaps reasons, other than educational, which may reconcile us to the present state of things, though the evils are but too apparent to a careful observer.* These reasons, however, do not exist in the case of girls, most of whom will be called upon to fill the humbler office of the upholder of homes and hearths. The strain involved in receiving instruction through a foreign tongue that tells so severely upon the boys is bound to do greater harm to the girls. We cannot afford to have the future motherhood of the land thus enfeebled and enervated by this extra and uncalled-for strain. We ought to devise a system of education that will ensure all the good of the present course and yet will be free from its evils. In this respect I have my own ideas based upon my experience of the last twenty years and may suggest a scheme of my own. But before we proceed to that, let me say what can be done, taking the course, as it is, for a wider diffusion of secondary education among our women.

I am sorry to observe that in this connection also Government have not borne their full share of the burden. Even as it is, it is highly desirable that a small proportion of women should reach the highest possible level of education attainable, and that facilities should be provided for those that aspire to do so. Government therefore ought to maintain a girls' high school in every division, the vernacular of which has a literature of its own and where the need of one is keenly felt. Beyond that Government need not go.

We have urged in these columns, times out of number, the extreme desirability of adopting the vernaculars as the media of instruction and of putting a stop to the process which results in the crippling of intellectual development, the deadening of faculties, and the clogging of the wheels of the mind machinery. Even in the case of our boys these results are deplorable enough in all conscience—they cannot but be tragic in the case of girls whose constitutions are naturally delicate and whom the grinding mills of the system of education based upon the adoption of a foreign medium cannot but enfeeble and incapacitate not only for maternity but for all serious work in life. Professor Karve's conception of the aims and methods of higher education for women is splendid and we commend the following observations which fell from the lips of the learned President to our readers for their obvious sanity and sound sense.

Permit me now, ladies and gentlemen, to place before you approximately my idea of secondary and higher education for women. It is based fundamentally upon the recognition of two

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principles. (1) That the most natural and therefore efficient medium of instruction is the learner's mother tongue. (2) And, secondly, that women as a class have different functions to fulfil in the social economy from those of men. These two principles will commend themselves to all dispassionate thinkers and have been accepted by educational experts. Whenever the day for the wholesale adoption of vernaculars as media of instruction throughout the whole educational course for boys comes, we ought not to wait for it in the case of girls. There are no political or economic reasons present and the sooner we begin to impart all education—primary, secondary, higher—to girls through the vernaculars, the better, it will be for the race. The second principle too is of vital importance I do not mean that the way should be rigorously barred against those, whose ambition would be to beat men on their own ground and compete with them for prizes and honour in the existing Universities. Those who would be in a position by intellectual, physical and financial equipment to do so, would certainly be glorious ornaments to their kind and also the whole community in the present conditions. But we must recognize that both national and social economy require that woman should occupy a station of their own distinct from that of men. That they are as integral a part of the social organism as men, is beyond question, but that the office they have to fill is different, though equal—perhaps greater—importance, is equally true. If men and women, therefore, are to be fitted by education to bear their own respective shares in the preservation, devel opment and evolution towards perfection of the whole community, they must be brought up on two different lines The differentiation in the educational courses must correspond in time and nature approximately to the differentiation in their conscious individuality. This does not imply, let me assure you, that the two lives of education should be absolutely independent of each other and mutually exclusive. For after all, whether men or women, they are members of mankind and as such they are at bottom one. In social functions, in life's responsibilities and in sphers, of work they may differ; but in spirit, in humanity they are one. As far therefore, as the development and unfolding of their common human nature is concerned, their education must take a common form and shape. They both have to work together—hand in hand—side by side towards the attainment of the ultimate purpose of the race in the order of creation, and have therefore certain common endowments. To call them into play, to foster the instincts, impulses, emotions and faculties, their education too must be common. All the later differentiation must have under it, about it and within it the common life and soul. In fact, the courses must be like two branches on one and the same stem and must be fed and sustained by the same vital sap Neither man's nor woman's education therefore, can be sound if it is absolutely dissociated from the other. The two must be correlated and co-ordinated—must be wedded so as to be two in order to be one.

It is, however, difficult to reconcile with this lofty conception of the aim of Women's Education the statement that girls should be allowed to read with the boys in High Schools and Colleges. We are totally opposed to

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to education and would rather that a girl remained uneducated than that she was taught with the boys. Our opposition is based mainly on educational and psychological grounds. We want our girls to develop into women and our boys to develop into men. Woman's function in the economy of life being distinct, she ought to be trained to discharge that function effectively. It is, therefore, clear that the system of education that will suit men will not suit women. There are special subjects like domestic hygiene, household economy, midwifery, nursing, drawing, painting and music which *every* woman must learn and *every* man need not learn. Again a girl matures into a woman earlier than a boy matures into a man. A girl of 16 in tropical countries is a woman fit to be a mother while a boy of 16 is a child. It is, therefore, essential that, woman should marry earlier than man. We cannot, therefore, teach to our girls taking up the matriculation course every subject with the same detail and elaborateness with which we teach it to our boys. We shall have to eliminate some subjects like English altogether, reduce the course in the case of others, such as mathematics and enforce the teaching of some new subjects which are not absolutely essential in the case of our boys—some of these we have named above.

Again every sane man recognises that effeminate men and masculine, romping tomboys are not very attractive specimens of humanity.

It is dangerous that, in the most plastic and impressionable period of life, girls should be placed in such circumstances that frequent intercourse with vigorous personalities of the other sex may become a necessity. A girl that mixes more with boys and less with girls becomes unsexed and can never in later life acquire the grace, charm and modesty which constitute the ornament of womanhood and which make the conversation of accomplished women a magnificently educative, inspiring and uplifting force for the elevation of the morals and the polishing of the manners of men. There is also a danger in the opposite direction. If a girl reading in a Boys' School or College has got an aggressively forceful personality, peculiarly susceptible boys with weak individuality and without sufficient grit and self-assertion may become effeminate and invertebrate. Again, the dangers of the increase of sexual immorality, too, are not quite imaginary. When even Girls' Schools and Boys' Schools are not free from sexual perversion, it is idle to think that when youngmen and youngwomen—whose character has yet to be formed and forged in the smithy of School and College discipline—are thrown together in the prime of life, under circumstances making for free and

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intimate intercourse, some of them will not go astray and the imaginations of some others will not be inflamed. Even male teachers in Girls' Schools, with all their sense of responsibility and all the safeguards provided by society, sometimes fall a prey to primal passions. It is, therefore, unwise, to put it mildly, to expect boys and girls under training—when their characters are in the course of formation—not to yield to alluring temptations within easy reach. Co-education is oppossed to the laws of nature and it is for this reason that the ancient sages were opposed to it and sane opinion in the West also condemns it. Let us not be misiunderstood. We are by no means in favour of the seculsion of women. Nor do we desire to taboo free intellectual, moral and spiritual intercourse between the sexes. On the contrary, we believe that such intercourse can be productive of lasting benefits to both sexes and is, in fact, not only not harmful but absolutely indispensable for the intellectual regeneration of womankind and the moral regeneration of mankind. We also believe that educated *women* should freely associate with enlightened men in all social and other work undertaken for the betterment and progress of humanity towards the Promised Land. We believe in pure passionless, platonic friendships between grown up men and grown up women to the advantage and uplift of both. But what is balm for grown up men and women—whose characers have been formed and who have outlived romance, translated the poetry of solid impulsive youth into the prose of mature manhood and womanhood and understood and appraised at their right value the mystic halo that surrounds sex as also the charms of mystery that decoy raw youths to dread destruction—may very well be poison for callow lads and unsophisticated girls under training. A man's warm advocacy of univesal military training does not debar him from the right of cautioning his countrymen against the danger to the native land of sending raw recruits to the front in order to provide food for the power of the enemy.

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CIVILIZATION IN THE MAHABHARTA PERIOD.

IV.

(By Historicus.)

The King, Methods of Government and Administration of Public Affairs.

(Continued).

Gold Currency.

So far as one can gather from the Mahabharta, the problem of bi-metallism did not give any trouble to the financial advisers of Emperor Yudhishtra. All the references to the coinage, that we have come across, relate to gold coins. In the *Virata* Parva (verses 43–44) Uttara says to Arjuna disguised as Vrihanala, the eunuch.

> I will give you *a hundred coins of pure gold, etc., etc.*

In chapter XVII (verse 25) of the Drona Parva we read that sundry heroes on the Kaurva side "gratified the Brahmans by giving them golden coin separately." In those days, the wealth of Ind was indeed fabulous. In the Ashvamedha Parva (chapter LXV, verse 20) we are told that Yudhishtra's treasure was carried from its place of burial in the mountains to the capital on the backs of sixty thousand camels, twenty thousand horses, one hundred thousand elephants and in one hundred thousand cars. We are told that *sixteen thousand coins* were placed on the back of each camel, *eight thousand* on each car and 24,000 on each elephant. Besides a portion of the wealth was carried upon the shoulders of men in stout balances of wood with baskets slung like scales at both ends and on the backs of one hundred thousand she-elephants and innumerable mules. In the Sabha Parva (chapter XXIII verse 53) also we read that Dharamaraja gave away to Brahmans thousands of *gold coins.*

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Agriculture and Commerce under the special Care of the State.

Like all civilized Governments, the Government of India presided over by Yudhishtara took agriculture under its special care. In the Shanti Parva (chapter LXXXVIII, 26—30) is embodied Bhishama's discourse to Yudhishtra on king-craft in which the great political philosopher lays down sound maxims, sound even when judged by modern standards, about the special protection which it is desirable that the State should extend to agriculturists and the commercial classes. Says he :—

> Those officers, O king, who realize from the subjects more than what is due should be punished. You should, then, appoint others who will take only what is due. *Agriculture, tending of cattle, trade and similar other acts should be pursued by many persons in such a way that they may not suffer injury.* If a person *engaged in agriculture, cattle-breeding or trade feels a sense of insecurity, the king incurs infamy thereby.* The king should always honour his rich subjects and should say to them :—' Do you, with me, advance the interests of the people.'

Again in chapter LXXXIX—23,24 of the same Parva we read :—

> Take care, O king, that the traders in your kingdom who purchase articles for purposes of trade at prices high and low, and who while itenerating have to sleep or take rest in forests and inaccessible regions, may not suffer from the imposition of heavy taxes. *Let not the agriculturists in your kingdom leave it through oppression ; they, who bear the burden of the king, support the other residents also of the kingdom.*

Large Tanks for Irrigation and Takavi Advances.

It was recognised in that period that it was the duty of the State to provide irrigation works at public cost and not leave agriculture entriely dependent on rainfall. The State gave takavi advances. In chapter V (verses 76—79) of the *Sabha Parva* Narada asks Yudhishtra :—

> Are the peasants in your kingdom contented ? Are large tanks dug in your kingdom, at proper distances so that agriculture is not entirely dependent on rains in your realms ? Are the agriculturists in your kingdom in want of food or seed ? Do you

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kindly advance them loan (of seed grain) taking only a fourth part over every hundred (seer, maund, etc).

My son! are the four kinds of Varta (agriculture, trade, cattle rearing and money-lending) carried on in your kingdom by honest men? O son, upon these depends the happiness of your subjects.

In the Shanti Parva (LXXXVII and LXXXVIII) we read of general principles to be followed by a king in levying taxation enunciated by the great statesman Bhishama. They are true for all time. We give below the essential part of Bhisham's discourse on the subject. The reader will note that the statesmen and political philosophers of those days were clearly cognisant of the "modern" rule of polity that the sole justification for the collection of taxes was that they were to be dispersed for the good of the taxed and the king was merely a public trustee and was not entitled to spend public funds for the gratification of his personal appetites and desires. It was also recognised that sound economic considerations demanded that the incidence of taxtation should not be heavy, and that a genuinely paternal Government, identifying its interests with the interests of the governed, always took care that the demands of the State were reasonable and moderate and tended to promote the prosperity of the people, not to impoverish them or to dry up the sources of their material welfare. Said Bhishma the Wise:

Principles of Taxation.

> Taking into consideration sales and purchases, *the state of the roads*, the food and dress, the stocks and profits, and the necessary expenses of the traders, the king should impose taxes on them. (LXXXVII, 13.)

The implication seems to be that nett savings are to be taxed, and also that necessaries of life are to be exempt from taxtation. Again :—

> Knowing every time the quantity of the manufactures, *the receipts and the state of the arts, the king should levy taxes on the artizans* (LXXXVII, 14).

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This shows that a clear distinction is to be made between seasons of prosperity and periods of depression of trade and industry and that when profits are low, the rate of asssessment is also to be lowered. Further we are told :—

> The king, O Yudhishtara, *may* levy high taxes, but he *should* never levy such taxes as would oppress his people. No tax should be levied *without determining the outturn and the amount of labour necessary for its production. Nobody would work without sufficient cause. The king should, after proper thought, impose taxes in such a way that he and the person who labours to produce the article taxed may both share the outturn.* (LXXXVII, 14, 15, 16, 17).

Let the reader carefully note the words italicised. Excise duties are to be so regulated that the manufacturers and the labourershave sufficient inducement to producethe commodities taxed and this can only be when the consumer gets them at reasonable prices. The share of the State should not be so heavy that capital may be directed to other channels. What wise and sound economic maxims these ! The evils of excessive taxtation are thus painted:

> The king should not, by his greed, destroy his own foundations as well as those of others. He should always avoid those acts for which he may incur the hatred of his people. Indeed by acting thus, he may win popularity. The subjects hate that king who becomes notorious for greed. How can a king who is hated acquire prosperity ? Such a king can never secure what is for his well-being. If, on the other hand, O Yudhishtra, the cow is milked too much, the calf becomes lean and incapable of making itself very useful to its owner. Similarly, *if the kingdom be drained inordinately, the subjects become helpless and incapable of achieving anything great.* (LXXXVII, 18, 19, 21).

The benefits that flow from just and moderate taxtation are thus described :—

> That king who protects his kingdom himself, shows leniency to his subjects and *supports* himself *on what is easily got, succeeds in doing much*.....

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.....If the king does not care for the Vaishyas, they become lost to him and leaving his dominions retire into the woods. The king should, therefore, treat them leniently. The king, O son of Prithu, should always conciliate and protect the Vaishyas, take measures for assuring them the enjoyment of what they possess and the retention of their rights of freedom. The king, O Bharata, should always so treat the Vaishyas that their power to multiply money may be enhanced. The Vaishyas add to the strength of a kingdom, improve its agriculture and develop its trade. A wise king, therefore, should always please them. Acting with care and leniency, *he should impose mild taxes upon them.* It is always easy to treat the Vaishyas kindly. There is nothing which does greater good to a kingdom, O Yudhishtra, than such treatment of the Vaishyas. (LXXXII, 23, 36, 37, 38, 39, 40).

The following verses of the Shanti Parva (LXXXVIII 4, 5, 12) give the upshot of the foregoing principles :—

A king should milk his kingdom like a bee collecting honey from plants. He should act like a cowherd who takes milk from the cow without bowing her udders and without starving the calf. The king should act like the leech taking blood mildly. He should treat his subjects like a tigress carrying her cubs, touching them with her teeth, but never cutting them therewith.....*The king should never impose taxes in a bad form, and on persons who cannot pay them. He should impose them gradually and with mildness, at proper times and according to due forms.*

Special War-Taxes and War Loans.

When the country was threatened with invasion, the king made a tour of his dominions, visited the principal centres and explained, by means of public speeches, the gravity of the situation to his people and imposed fresh taxes with their consent (LXXXVII 26, 27, 33).

He also, it seems, negotiated War Loans for in verses 30, 31 and 32 Bhishma puts the following promise in the mouth of the king.

When the danger passes away, I will repay to you what I now take.

Our foes, however, will not return what (if unopposed) they will

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take from you by force. On the other hand, they will even kill all the relatives with your very wives. Forsooth, you desire wealth for the sake of your children and wives. *I am happy to see you prosperous and I solicit you as I would my own children.* I shall take from you what you can easily spare for me. I have no desire to inflict hardships on any one of you.

The Beneficent Results of this Wise Policy.

As was to be expected, this wise and judicious system of taxation resulted in the advancement of trade, the increase of national wealth and the enhancement of national prosperity. In the Sabha Parva (XLIX. 35) we read that *Yudhishtra's* vassals (sub-kings) were so wealthy that in the matter of distributing food to Brahmanas *they could be compared to Vaisiyas.* This shows that there must have been very many millionaires and billionaires in the land who were wealthier and more charitable than most kings.

Executive Administration.

In the Shanti Parva (LXXXVII) we are told how the executive administration of the country was carried on. Each village had its headman and a group of ten villages was ruled over by a Superintendent who supervised the work of the headmen. Over two such superintendents there was a higher executive officer corresponding to the Sub-Divisional Officer of modern times who had charge of a hundred villages. Over him was set the District Officer who had under him ten sub-divisions or a thousand villages. The District Officer or the officer in charge of 1000 villages was the chief executive authority in the district. The village was self-governed and the revenues were mostly spent in the village which also supported the headman and contributed to the maintenance of the charges of the officer in charge of ten villages and his establishment and also of the chief of twenty villages and his staff—the contribution for the latter purpose being remitted by the chiefs of ten villages.

The Sub-Divisional Officer or the Lord of hundred villages was the lowest executive officer belonging to the higher

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branch of the executive civil service. His sovereign bestowed honours and dignities upon him and he had as his remuneration the revenues of an entire rich and populous village (verses 3 to 7). The District Officer's emoluments were also considerable. He got the net revenues—*i. e.*, what was left after defraying the public charges and the costs of administration—of a small town as his remuneration. A Minister of the Crown was in charge of these district administrations. His duties are thus described:—

> Some pious minister should carefully supervise the administrative affairs and mutual relations of these officers..... Like some dreadful planet moving above all the asterisms below, he should move about and check the work of all the officers subordinate to him; such an officer should learn the conduct of those under him through his spies.

All crimes in each village were reported through the proper channel to the Sub-Divisional Officer—the chief of a hundred villages who, it may be presumed, was the lowest Magistrate—the officers below him being merely reporting agents (verse 5).

Mayors of Towns.

Every (large) town had its Mayor for looking after all matters relating to his jurisdiction (verse 10).

Drinking Shops, Public Women, &c., put down.

In the *Shanti Parva* (LXXXVIII, 14-15) we read:

> Drinking-shops, public women, pimps, actors, gamblers, keepers of gambling houses and other persons of this sort, who always create disorders, should be put down. Living within the kingdom they afflict and injure the better class of people.

No Vagrancy Tolerated.

It is, indeed, curious that in the Mahabharata period India, which now swarms with beggars—ecclesiastical and lay, holy and unholy—had laws against vagrancy. In the Shanti Parva (LXXXVIII, 16, 17, 24) we are told:—

> No man should ask anything of any one, when distress prevails. Manu himself, in days of yore, has laid down this in-

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junction regarding all men. Let there be no robbers or beggars in the kingdom. It is only the robbers who give to the beggars. Such givers are not benefactors of men. Those who do not live upon alms may beg at the time of distress (from the king). The righteous king should make gifts to them from mercy but not from fear.

Regard for Public Opinion.

Though the kings in those days were despots in the sense that there was no People's Assembly to restrain their whims, they were required to rule according to the Law. In the Shanti Parva (LXXXV, 23, 24) we are told :—

The king, O monarch, who inflicts punishments duly and according to the dictates of the science of punishment, commits no sin by the act. On the other hand, he acquires eternal merit. That foolish king who inflicts punishments whimsically earns infamy here and sinks into hell hereafter.

Public Opinion was, it seems, a great force and the king who durst defy it risked his throne. He was, therefore, naturally very anxious to ascertain the opinion of his people with regard to his administrative measures. In the Shanti Parva (LXXXIX, 15-18) we read :—

The king should make secret and trusted agents to travel through the kingdom ascertaining whether his conduct of the previous day has or has not met with the approbation of his subjects. *Indeed he should know whether his conduct is or is not generally applauded, or is or is not liked by the people of the provinces,* and whether he has or has not succeeded in gaining a good name in his kingdom.

Lofty Conceptions of Justice.

It is generally believed by "Orientalists" that in ancient India Brahmin criminals got preferential treatment. This is preposterous on the very face of it. The following verses show that the conceptions of justice prevailing in the Mahabharata period were quite as grand and lofty as any that have prevailed in any civilized nation at any period in the history of civilized humanity. In the *Shanti Parva* (XCI, 14—27) we read :—

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The eyes of the weak, of the Muni, and of the venomous snake, should be considered as unbearable. Do not, therefore, meet the weak as you would do an enemy. You should regard the weak as being subject to humiliation. Take care that the eyes of the weak do not burn you with your kinsmen. In a family scorched by the eyes of the weak, no children are born. Such eyes burn the family to its very roots. Do not, therefore, treat the weak inimically. Weakness is more powerful than even the greatest power, for that power which is scorched by weakness is absolutely rooted out. If a person, who has been humiliated or struck, fails, when crying for help, to get a protector, *divine punishment overtakes the king and brings about his fall.* Do not, O sire, while exercising power, take wealth from the weak. Take care that the eyes of weak do not burn you like a burning fire..... When a weak person fails to find a protector, the great rod of divine punishment overtakes the king. When all the subjects of a king are compelled by distress to live like Brahmanas, by begging, such mendicancy brings destruction upon the king. When all the officers of the king living in the provinces unite together and act unfairly, *the king is, then, said to bring about a state of unredeeming evil upon his kingdom.* When the officers of the king extort money, by unfair means or acting from lust or avarice, from persons piteously praying for mercy, a great destruction, forsooth, befalls the king... .....When the denizens of a kingdom perform pious acts and all religious rites, and praise the good qualities of the king, the latter acquires riches. When, however, the residents, out of ingnorance, forsake righteousness and act unrighteously, the king suffers from misery.

Where, where in the literature of the world do we come across a more powerful and eloquent advocacy of the rights of—not concessions to weakness. These passages perhaps sound hollow and merely rhetorical to ears accustomed to slogans like "Survival of the Fittest." 'Let the Weaker go to the Wall," the "Mailed Fist," "Cultur." The following two verses proclaim the supreme need of absolute impartiality for the king :—

Protecting all men by words, body and deeds and never forgiving even his offending son himself, from the great duty of the

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king (Shanti XCI, 32) Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable in the sight of that king who governs agreeably to his duty.

Original Sanskrit Texts.

१. ब्राह्मणान् तर्पयित्वा च निष्कान् दत्वा पृथक् पृथक्। द्रोण १७० २६

१. षष्टि रुष्ट्र सहस्राणि शतानि द्विगुणा हयाः
वारणाश्च महाराज ! सहस्रशत संमिता ।

२. शकटानि रथाश्चैव तावदेव करेणवः ।
खराणां पुरुषाणां च परिसंख्या न विद्यते ॥

३. एतद्वित्तं तद भवदयद्दुद्रुद्रे युधिष्ठिरः ।
शोडषाष्टौ चतुर्विंशत्सहस्रंभार लक्षणम् ॥
शातकुम्भस्य शुद्धस्य शतं निष्कान्ददामिते । अश्वमेध ६७, १८-२०
मणीनष्टौ च वैदूर्यान् हेम बद्धान् महाप्रभान्। विराटः अ० ३६,श्लो० ४३

१. दण्डयास्ते महाराज धनादान प्रयोजकाः ।
प्रयोगं कारयेयुस्तान् यथा वलिकरांस्तथा ॥

२. कृषिगोरक्ष्य वाणिज्यं यच्चान्यत्किंचिदीदृशम् ।
पुरुषैः कारयेत्कर्म बहुभिः कर्म भेदतः ॥

३. नरश्चेत् कृषिगोरक्ष्य वाणिज्यं चाऽनुष्ठिताः ।
संशयं लभते किंचित्तेन राज्ञा विगर्ह्यते ॥

४. धनिना पूजये न्नित्यं पानाच्छादन भोजनैः ।
धनवन्त्या श्चानुगृह्णीध्वं प्रजाः सहमयेतिवै ॥

५. अङ्गमेतन्महद्राज्ये धनिनोनाम भारत ।
कक्कुदं सर्व भूतानां धनस्थो नात्र संशयः । शान्ति ८८ ३६-३०
कच्चित्तेवणिजो राष्ट्रे नोद् विजान्ति करार्दिताः ।
क्रीणन्तोबहुनाल्पेन कान्तारकृतविश्रमाः २३
कच्चित्कृषिकराराष्ट्रे न जहृत्यतिपीडिताः
येवहन्ति धुरं राज्ञां ते भरन्तीतरान्नपि २४ शान्ति ८९ अ०

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कच्चिन्नचौरैर्लुब्धैर्वा कुमारैः स्त्रीबलेनवा
त्वयावापीड्यतेराष्ट्रं कच्चिन्नुष्टाः कृषीबलाः ७६
कच्चिद्राष्ट्रे तडागानि पूर्णानिचबृहन्ति च
भागशोविनिविष्टानि नकृषिर्देवमातृका ७७
कच्चिन्नभक्तं बीजंच कर्षकस्यावसीदति
प्रत्येकवशंतवृद्ध्या दद्यास्पृणमनुग्रहम् ८८
कच्चित्स्वनुष्ठिता तात वार्ता ते साधुभिर्जनैः
वार्तायां संश्रितस्तात लोकोऽयं सुखमेधते । ८९ सभा० अ० ५
रक्षाभ्यधिकृतानामतेभ्यो रक्षेदिमाः प्रजाः ।
विक्रयंक्रयमध्वानं भक्तंच सपरिच्छदम् १३
योगक्षेमवसम्प्रेक्ष्य वणिजां कारयेत्करान्
उत्पत्तिंदान वृत्तिं च शिल्पं सम्प्रेक्ष्य चासकृत् १४
शिल्पंप्रतिकरानेवं शिल्पिनः प्रतिकारयेत् ।
उच्चावचकरादाप्या महाराज्ञा युधिष्ठिर! ।
यथा यथा न सीदेरंस्तथा कुर्यान्महीपतिः ।
फलं कर्म च सम्प्रेक्ष्य ततः सर्वं प्रकल्पयेत् १६
फलंकर्म च निर्हेतु न कश्चित्संप्रवर्तते ।
यथा राजा च कर्ता च स्यातां च कर्मणिभागिनौ १७
सम्प्रेक्ष्य तथाराज्ञा प्रणेयाः सततंकराः ।
नोच्छिद्यादात्मनो मूल परेषाञ्चाप्तितृष्णया १८
ईहाद्वाराणिसंरुध्य राजासंप्रति दर्शनः
प्रद्विषन्तिपरिख्यातं राजानमतिवादिनम् १९
भृतोवत्सोजातबलः पीडां सहतिभारत ।
नकर्मकुरुतेबलो भृशंदुग्धो युधिष्ठिर । २१
योराष्ट्रंमनु गृह्णातिपरिरक्षन् स्वयंनृपः २२
संजातमुपजीवन् स लभते सुमहत्फलम्
आपदर्थंच निर्यातं धनंत्विहविवर्धयेत् २३

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उपेक्षिताहिनश्येयुर्गोभिनो ऽरण्यवासिनः

तस्माच्छेषुविशेषेण मृदुपूर्वं समाचरेत् ३६

सांत्वनंरक्षणंदान मवस्थाचाप्य भीक्षणशः

गोमिनांपार्थ कर्तव्यः संविभागः प्रियाणिच ३७

अजस्रमुपयोक्तव्यंफलं गोमिषु भारत ।

प्रभावयन्तिराष्ट्रं च व्यवहारं कृषिंतथा ३८

तस्माद् गोमिषुयत्नेन प्रीतिं कुर्याद् विचक्षणः

दयावानप्रमत्तश्च करान्संप्रणयन मृदून् ३९

सर्वत्रक्षेमचरणं सुलभंनामगोमिषु ।

नह्यतः सदृशं किञ्चिद् वरमस्ति युधिष्ठिर ॥ ४० ॥ शांति अ० ८७

जलौकावत् पिबेद्राष्ट्रं मृदुनै वनराधिपः ।

व्याघ्रीव चाहरेत् पुत्रान् सन्दशेन्न च पीडयेत् ॥ ४ ॥

यथा शल्यक वानाखुः पदं धूनयते सदा ।

अतीक्ष्णे नाभ्युपायेन तथाराष्ट्रं समापिबेत् ॥ ५ ॥

नचास्थाने नचाकाले करांस्तेभ्योनिपातयेत् ।

आनुपूर्व्येण सांत्वेन यथाकालं यथा विधि ॥ १२ ॥ शांति अ० ८८

प्रागेवतुधनादानमनुभाष्यततः पुनः ।

सन्निपत्य स्वविषये भयं राष्ट्रे प्रदर्शयेत् ॥ २६ ॥

इयमापत्समुत्पन्ना परचक्रभयंमहत् ।

अपिचान्ताय कल्पन्ते वेणोरिवफलागमाः ॥ २७ ॥

आपत्स्वेवचवोढव्यं भवद्भिः पुंगवैरिव ।

नचप्रियतरं कार्यं धनं कस्यां चिदापदि ॥ ३३ ॥ शांति० ३८७

प्रतिदास्ये च भवतां सर्वं चाहं भयक्षये ।

नारयः प्रतिदास्यन्ति युद्धेयुर्बलादितः ॥ ३० ॥

कलत्रमादितः कृत्वा सर्वंवोविनशेदिति ।

अपिचेत्पुत्रदारार्थमर्थं सञ्चय इष्यते ॥ ३१ ॥

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नन्दाभिवः प्रभावेण पुत्राणामिव चोदये ।
यथा शक्त्युप गृह्णामि राष्ट्रस्यापीडयाचवः ॥ ३२ ॥ शांति अ० ८८
वैश्याइव महीपाला द्विजातिपारि वेषकाः ॥ ३५ सभा अ० ४६
ग्रामस्याधिपतिः कार्यो दशग्राम्यस्तथापरः ।
द्विगुणायाः शतस्यैवं सहस्रस्य चकारयेत् ॥ ३॥
ग्रामेयान् ग्रामदोषांश्च ग्रामिकः प्रतिभावयेत् ।
तान् ब्रूयाद्दशपायासौ सतुविंशतिपायवै ॥ ४ ॥
सोऽपि विंशत्याधिपतिर्वृत्तं जानपदे जने ।
ग्रामाणां शतपालाय सर्वमेव निवेदयेत् ॥ ५ ॥
यानि ग्राम्याणि भोज्यानि ग्रामिकस्तान्यु पाश्नियात् ।
दशपस्तेनभर्तव्यस्तेनापि द्विगुणाधिपः ॥ ६ ॥
ग्रामं ग्रामशताध्यक्षो भोक्तुमर्हति सत्कृतः
महान्तं भरत श्रेष्ठ सुस्फीतं जनसंकुलम् ॥ ७ ॥ शांति अ० ८७
नगरे नगरे वास्यादेकः सर्वार्थ चिन्तकः ।
धर्मज्ञः सचिवः कश्चित्तत्पश्ये दतन्द्रितः ॥ १० ॥ शांति अ० ८७
पानागारनिवेशाश्च वेश्याः प्रापणिकास्तथा ।
कुशीलवासःकितवा येचान्ये केचिदीदृशाः ॥ १४ ॥
नियम्याः सर्व एवैते राष्ट्रस्योप घातकाः ।
एते राष्ट्रे भितिष्टन्तो वाधन्ते भद्रिकाः प्रजाः ॥ १५ ॥ शांति अ० ८७
सम्यक् प्रणयतो दंडं भूमिपस्य विशांपते ।
युक्तस्यवा नास्त्यधर्मो धर्म एवाहि शाश्वतः ॥ १ ॥ शांतिः ८५ अ० २७
कामकारेण दंडं तु कुर्यादविचक्षणः ।
सहहा कीर्त्तिं संयुक्तो मृतोनरक मृच्छति ॥ २ ॥ ८५ मं० २४
नियम्याः सर्व एवैते ये राष्ट्रस्योपघातकाः ।
एते राष्ट्रेऽभि तिष्ठन्तो वाधन्ते भद्रिकाः प्रजाः ॥ ३ ॥ ८९ । १५
नकेनचिद्या चितव्यः कश्चित् किञ्चिदनापादि ।
इति व्यवस्था भूतानां पुरस्तान् मनुनाकृता ॥ ४ ॥ ८६ । १६

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सर्वेतथाऽनुजीवे युर्नकुर्युः कर्म चेदिह ।
सर्व एव इमे लोकान भवेयुर संशयम् ॥ ५ ॥ ८९ । १०
प्रभु र्नियमेन राजाय एतान्न नियच्छति ।
भुंक्ते एतस्य पापस्य चतुर्भाग मितिश्रुतिः ॥ ६ ॥ ८९ । १८
यथा यथा न सीदेरंस्तथा कुर्यान्महीपतिः ।
फलं कर्म च संप्रेक्ष्य ततः सर्वं प्रकल्पयेत् ॥ ७ ॥ ८८ । १६
फलं कर्म च निर्हेतु न कश्चित् संप्रवर्तते ।
यथा राजा च कर्त्ता च स्यातां कर्मणि भागिनौ ॥ ८ ॥ ८८ । १७
संजातमुप जीवन् सलभते सुमहत्फलम् ।
आपदर्थं च पतितं धनंत्विह विवर्धयेत् ॥ ९ । ८८ । २२
राष्ट्रं च कोश भूतं स्यात् कोशोवेश्म गतस्तथा ।
पौरजान पदान्सर्वान् संश्रितो पाश्रितांस्तथा ॥
यथा शक्त्यनुकम्पेत सर्वान् स्वल्प धनानपि ॥ १० ॥ ८८ । २४
दुर्बलस्य च यच्चक्षुर्भुने राशी विषस्य च ।
आविषह्यतमं मन्ये मास्म दुर्बल मासदः ॥ ११ ॥ ९१ । १४
दुर्बलां स्तानबुध्येथा नित्यमेवा विमानितान् ।
मात्वां दुर्बल चक्षूंषिप्रदहेयुः सबांधवम् ॥ १२ ॥ ९१ । १६
नहि दुर्बल दग्धस्य कुले किञ्चित् प्ररोहति ।
आमूलं निदहन्त्येव मास्म दुर्बल मासदः ॥ १३ ॥ ८१ । १६
अबलं वैबलाच्छ्रेयो यच्चाति बलवद्बलम् ।
बलस्या बलदग्धस्य न किञ्चिदवशिष्यते ॥ १४ ॥ ९१ । १७
विमानितो हतः क्रुष्टस्त्रातारं चेन्न विन्दति ।
अमानुष कृतस्तत्र दण्डो हन्ति नराधिपम् ॥ १५ ॥ ९१ । १८
मास्मतातरणे स्थित्वा भुञ्जीथाः दुर्बलं जनम् ।
मा त्वां दुर्बल चक्षूंषि दहंत्वाग्नि रिवाशयम् ॥ १६ ॥ ९१ । १८
यानि मिथ्याभि शस्तानां पतन्त्यश्रूणि रोदताम् ।

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तानिपुत्रान् पशून् घ्नन्तितेषां मिथ्याभि शंसनात् ॥ १७ ॥ ६१ । २०

यदिनात्मनि पुत्रेषु न चेत् पौत्रेषुनप्तृषु ।

नाहि पापं कृतं कर्म सद्यः फलति गौरिव ॥ १८ ॥ ६१ । २१

यत्रावलोवध्यमानस्त्रातारं नाधि गच्छति ।

महान् दैव कृतस्तत्र दंडः पतति दारुणः ॥ १९ ॥ ६१ । २२

युक्तामराजनायदाभिक्षन्ते ब्राह्मणाइव ।

अभीक्ष्णं भिक्षुरूपेण राजानं घ्नन्ति तादृशाः ॥ २० ॥ ६१ । २३

राज्ञो यदा जनपदे वहवो राज पूरुषाः ।

अनयेनोप वर्तन्ते तद्राज्ञः किल्विषं महत् ॥ २१ ॥ ६१ । २४

यदायुक्त्यान येदर्थान् कामादर्थवशेनवा ।

कृपणं याच मानानां तद्राज्ञो वैशसं महत् ॥ २२ ॥ ६१ । २५

महान् वृक्षोजायते वर्धते च तञ्चैव भूतानि समाश्रयन्ति ।

यदावृक्षाश्छिद्यते दह्यते च तदाश्रयानिकेता भवन्ति ॥२३॥ ६१। २६

यदाराष्ट्रे धर्ममग्र्यं चरन्ति संस्कारं वा राजगुणं ब्रुवाणाः ।

तैरेवा धर्मश्चरितो धर्म मोहत्तूर्णं जह्यात सुकृतं दुष्कृतं च २४॥३१।२७

त्रायतेहि यदा सर्वं वाचाकायेन कर्मणा ।

पुत्रस्यापि न मृष्येच्च साराज्ञो धर्म उच्यते ॥ २५ ॥ ६१ । ३२

माता पिताच भ्राताच भार्या चैव पुरोहितः

नादण्ड्यो विद्यते राज्ञो यः स्वधर्मे न तिष्ठति । शान्ति ६० अ० १२१

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

On Theosophy (Brahmavidya).

Translated form Sanskrit by Pt. Ghasi Ram, M. A., LL. B.

(CONTINUED FROM PAGE 424.)

To the question whether the Vedas contain or not all the sciences, our answer is that they do contain the root principles of all the sciences. Of these, the first in importance is Theosophy (Brahmavidya) which we shall now briefly explain.

We read in the Rigveda I. 6,1,55* 4. We invoke God for our protection. He is the ruler and Maker of the Universe and of all that moves or does not move. In Him the intellect finds its satisfaction. He imparts strength and vigour. O Supreme Lord protect through Thy grace our knowledge and riches which thou causest to grow. Do thou guard and sustain us always without remiss so that we may obtain all kinds of happiness.

On this subject see also Rigveda I. 2,7,5† which we have already explained in the chapter on the subject matter of the Vedas while treating of the Vijnana portion.

The Yajurveda XXXII. 11‡ says," The Supreme Lord pervades the Bhutas [the great elements Akasha, &c.]

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* तमीशानं जगतस्तस्थुषस्पतिं धियं जिन्वमवसे हूमहे वयम्। पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये ॥

ऋ० अ० १ अ० ६ व० १५ मं० ५

† तद्विष्णोः परमं पदं सदापश्यन्ति सूरयः। दिवीवचक्षुराततम् ॥

ऋ० अ० १ अ० २ व० ७ मं० ५

‡ परीत्य भूतानि परीत्यलोकान् परीत्य सर्वाः प्रदिशोदिशश्च। उपस्थाय प्रथम जामृतस्यात्मनात्मानमभिसंविवेश ॥ यजु० अ० ३२ मं० ११

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through and through. He pervades the directions East, etc., and sub-directions South-East, &c He pervades the heavenly bodies, the sun, &c., and circumscribes them and knows them completely. He is the maker of the subtle primary substances. The soul, which by means of its inner faculties (*antah karuna*) and powers attains and realises the presence of and holds communion with the All-blissful and Free Lord, obtains emancipation.

The Atharvaveda X 23, 4, 38* says: "He alone should be known as Brahma, who is greater than the greatest and deserving of adoration by all men; who fills the Universe (with His presence) and possesses highest knowledge, who survives the resolution of this effect (the Universe) into its causes. In Him the thirty three devas, the Vasus and others, find their support and He upholds them as a tree does the branches round it.

There are the following verses of the Atharva Veda XIII. 4, 16 to 18, 20 and 21 which say: There is neither a second, nor a third, nor a fourth, nor a sixth, nor a seventh, nor an eighth, nor a ninth, nor a tenth God. He pervades the Universe and, therefore, it also is bound up with Him—there being a close connection between the pervader and the pervaded. He suffers all. He is one, one and one only. He the Omnipotent Being is the only support of all the devas, the above mentioned vasus &c., *i. e.*, He supports them in their causal form even after the Dissolution.

The nine negative particles (in these verses) beginning with the ordinal second and ending with the zero (10th) show that God is one and one only and the Vedas most emphatically deny the existence of a

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* न द्वितीयां न तृतीयश्चतुर्थो नाप्युच्यते । न पंचमो न षष्ठः सप्तमो नाप्युच्यते । नाष्टमो न नवमो दशमो नाप्युच्यते तमिदं निगतं सहः स एष एकवृदेक एव । सर्वेऽस्मिन्देवा एकवृतो भवन्ति ।

अथर्व० का० १३ अनु० ४ मं० १६।१७।१८।२०।२१.

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second Deity. They affirm the existence of one God only and absolutely prohibit the worship of a second God. Being the indwelling ruler of this two-fold Universe the animate and the inanimate, He alone sees it. There is no one else to see it. Of Him, however, no one can be said a seer. The word one occurs thrice in one of these verses. This means that there is no second God equal to or greater than Him. It also indicates that there can be no other God of the same or of a different genus, nor can be a division in His essence. Thus the existence of a second God is absolutely denied. He is one and one only. He is the one intelligent principle the like of whom there does not exist. He alone without the help of another has made this world and supports it because He is All-powerful.

The Vedas contain numerous verses like those quoted above, *e. g.*, the verse beginning with the words स पर्यगाच्छुक्रम् which treat of Theosophy. We do not quote them here for fear of increasing the bulk of the book. We shall explain them in the course of our commentary on the Vedas at their proper place.

On Dharma as taught in the Vedas.

God ordains :

Acquire duly the Dharma preached by me which is justy devoid of bias and partiality and refulgent with truthful characteristics. Combine together giving up all dissensions so that your best happiness may increase and all suffering may be destroyed. Having combined together hold discussions, lovingly putting questions and answering them and avoiding perverse reasoning such as sophistry, captions and fallacious arguments, so that noble qualities and true knowledge may ever increase amongst you. Acquire wisdom and so exert yourselves that your minds may be stocked with knowledge and be always filled with joy. Always follow Dharma and never practise Adharma. You should follow the same Dharma as was followed by the

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learned, wise and impartial men, whether of past times or of the present age, *i. e*, whether dead or living, having a love for the preaching of the Divine Dharma. They worshipped me as the Almighty and adorable God and followed the Dharma laid down by me. You also must do the same so that you may know the Dharma inculcated by the Vedas and have no doubts about it —Rigveda VIII 8-49-2.*

Ye men ! let the end of your delibrations (Mantra) be true knowledge and the good of all beings and may they be harmonious, free from dissensions and characterised by impartiality and fairness.

Mantra means deliberation in which by means of mutual consultation, conversation and instruction men investigate all things, of known or unknown qualities and virtues, from God to material objects and acquire a knowledge of them. King's ministers are called Mantris because they also deliberate upon what is proper and what is improper.

A number of persons should combine together for making investigations into objects in respect of which they possess no certain knowledge. Every one should give his individual opinion and then the best opinion which forms, as it were, the essence of all the opinions and which is beneficial to all men and possesses the marks of truth should be collected and all men should understand it thoroughly and should always conform to and act upon it. By so doing happiness of the right sort will increase day by day amongst all men. With a view to secure freedom to all men and to augment the stock of their happiness you (men) should frame such uniform, impartial and good laws and social rules as may disseminate justice, conduce to the advancement and enlightement of all men, help on the acquisition of noble qualities such as celibacy, purity of character, and devotion

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संगच्छध्वं संवदध्वं संवो मनांसि जानताम् । देवा भागं यथा पूर्वे संजनाना उपासते ॥ ऋ० अ० ८ अ० ८ व० ४९ मं० २

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to duty, harmonise with the administration of the country by means of an assembly of good men purify, the actions leading to the highest aim of human existence and improve the health and increase the vigour of the body and the mind. Let your minds harmonise with one another, *i. e.*, they should not be opposed to one another. You should keep your minds under your control so that you may be inclined towards good and be averted from bad qualities. [Manas (mind) consists of Samkalpa— desire or inclination and Vikalpa—hatred or aversion.] May there be concord and harmony among your thinking faculties. [Chitta—thinking faculty—is that with which one remembers past experiences and meditates upon God and Dharma]. All men should put forth as much effort for terminating the sufferings and increasing the happiness of all living beings as they would put forth for their own sake. Let all of your exertions be for the good and happiness of one another. I bestow my grace upon those men who consider all living beings as their own selves and do good to others and make them happy. I command to follow the Dharma laid down above. All men ought to act according to it so that truth may never fail and falsehood never prevail amongst them. Your givings and takings also should be according to the dictates of the true Dharma which I promulgate for your sake. Follow the Dharma appointed by me and observe no other Dharma* Rigveda VIII 8-49-3.

"Ye men ! May you always employ all of your powers in matters of Dharma for increasing the amount of happiness without coming into conflict with one another. May your exertions and enthusiasm and all that is noblest and best in you have mutual good and happiness of mankind

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* समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मंत्रमभिमंत्रयेवः समानेन वो हविषा जुहोमि ॥

ऋ० अ० ८ अ० ८ व० ४९ मं० ३

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in general as their end. May you so act that this Dharma promulgated by me may never disappear. May your mental activities be full of love for and free from ill will towards others and let perfect agreement reign among them. May you so co operate with one another that happiness may continue to increase. May you rejoice in heart at the sight of the happiness of all men and may no one among you take pleasure in the sufferings of others. All men should so conduct themselves that all may be happy and free. Let there be complete harmony and unison among your mental activities. All men should apply their minds to and bestow full consideration upon the matter in hand and should then translate their thoughts into action. Rigveda VIII. 8,49,4*

The activities of the mind according to the Shatapatha XIV.4. † are the following :—

Kama—a desire for noble qualities ; Samkalpa—a desire to adopt the means for acquiring them ; Vichikitsa—doubt which is raised simply with a view to ascertain the truth ; Shraddha—utmost faith in God and true religion (Dharma) ; Ashraddha—complete disbelief and want of faith in atheism and Adharma ; Dhriti—firm resolve to keep faith unshaken in God and Dharma under prosperity and adversity ; Adhriti—a fixed determination never to adopt evil ways ; Hri—aversion to or the keeping aloof of the mind from untruthful conduct and from non-compliance with the dictates of true Dharma ; Dhi—the power of the intellect to readily and firmly grasp noble qualities and Bhi—the realisation of the fact that God sees

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* समानीव आकूतिः समाना हृदयानिवः । समानमस्तुनो मनो यथावः सुसहासति ॥ ऋ० अ० ८ अ० ८ व० ४९ मं० ४

† कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरेतत् सर्वं मन एव तस्मादपि पृष्ठतः उपस्पृष्टो मनसा विजानाति ।

शतपथ० आ० १४ अ० ४

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us everywhere and therefore to fear from acting untruthfully, sinfully and in disobedience to God's commandments.

In Yajurveda XIX, 77.* God enjoins men to follow Dharma. 'All men should in all conditions, and at all times keep their faith firm in Dharma, and no faith whatever in Adharma. He has through His all-knowing knowledge drawn a line of distinction between Dharma and Adharma some of whose characteristics are well-known and obvious and some fine and not easily discernible. The Omniscient Lord has implanted faith in the minds of men in the true Dharma explained in the Vedas and Shastras which has the support of the proofs, the direct cognition, &c., is based on justice, and is free from partiality and bias. Likewise He has implanted non-faith in Adharma, untruth and injustice. God commands men to have no faith in Adharma. All men should, therefore, make utmost efforts to resolutely fix their minds on Dharma and to turn them away from Adharma.

There is another verse—Yajurveda XXXVI 188, which exhorts all men to have friendly relations with all living beings at all times and in all conditions. All men should accept this divinely ordained Dharma and should pray God so that they may become steadfast in Dharma. 'O Lord, the Destroyer of all suffering! be gracious unto me that I may know the true Dharma as it is. May all beings look upon me lovingly with the eyes of an impartial friend, *i. e.*, become my friends. Make me who am filled with this desire, always prosperous with the possession of true happiness and auspicious qualities. And may I in my turn look upon

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* दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः। अश्रद्धामनृते दधाच्छ्रद्धा सत्ये प्रजापतिः॥ यजु० अ० १९ मं० ७७

† दृते दृꣳहमा मित्रस्य माचक्षुषा सर्वाणि भूतानि समीक्षन्ताम् मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षा महे।
यजु० अ० ३६ मं० १८

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all beings with friendly eyes and loving thoughts and treat them as my own self. In this way drawing away all feelings of enmity may we look upon one another with friendly eyes and strive to live for making one another happy.'

Thus should all men accept this—the only divinely ordained Dharma.

Yajurveda I.* 5th lays down that all men should always seek the Divine help; for without it one can neither know the true Dharma nor successfully practice it.

O God, the Lord of vows and truth! I shall follow the true Dharma. Do Thou grant me strength to follow it and to act truthfully, and do Thou through Thy grace crown my efforts with success. I take a vow to act truthfully and to abstain from doing what is wrong and false and against the Dharma. In the practice of Dharma one should depend on Divine help and prayer and on one's own exertions, for, God never shows His favour to a man who is inactive and lazy. God showers His mercies on that man alone and on no other, who has a desire to perform the Dharma, exerts himself and has a yearning for God's grace, just as He makes *him* alone see who has got eyes and not him who is blind. God has provided man with the means for doing a thing successfully even before he could have an occasion to use them. Man should take as much utility out of an object as it is capable of yielding, but at the same time he should possess a desire for the help of God.'

The Shatapatha I., 1.† also says! 'One becomes a deva by acting truthfully and a mortal man by acting

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* अग्ने व्रत पते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। इदमहम नृतात्सत्यमुपैमि। यजु० अ० १ मं० ५

† सत्यमेव देवा अनृतं मनुष्याः। एतद्व वै देवा व्रतं चरन्ति यत्सत्यम्।
शतपथ० कां० १ अ० १

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untruthfully.' Truthful conduct alone is therefore, called Dharma.

Yajurveda XIX. 30 * says that man knows the truth when he possesses a desire to know the truth and to act truthfully. One should have faith in truth alone but never in untruth.

A man who acts truthfully obtains high worth. By becoming worthy he obtains high rank by means of good qualities and becomes universally respected and successful. This is his reward. It can be achieved by means of good qualities and actions only. By observing virtuous vows such as Brahmacharya he gains respect in his as well as in others' estimation. This creates an abiding faith in truthful conduct, for truthful conduct alone is the sorce of respect. When this faith goes on constantly increasing, by itse means man ultimately attains God and emancipation.

Hence a man should always cultivate faith and enthusiasm for the acquisition of truth.

The following verses of the Atharvaveda reveal the characteristics of Dharma.

'God has made men the possessors of volition, exertion, energy and righteous (Dharmic) conduct. They should, therefore, become wise by studying the Vedas and by acquiring knowledge of God. They should always seek the protection of God and depend on strenuous action.

'May all men be endowed with truth which is inculcated in the Vedas and Shastras, which is free from error and stands the tests of direct cognition, &c. Let them make supreme efforts to cover themselves with highest

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* व्रतेन दीक्षा माप्नोति दीक्षयाप्नोति दक्षिणाम्। दक्षिणा श्रद्धा माप्नोति श्रद्धया सत्यामाप्यते। यजु० अ० १९ मं० ३०

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glory resplendent with the light of right conduct and auspicious qualities, and having the resources of a universal empire at its service. May they be masters of fair renown for the acquisition of noble qualities and truthful conduct and may they shed its lustre on all sides.

'May all men find their fullest contentment in their own property and in their good qualities and may they do good to all beings. May they have firm faith in truth in every way. May they protect others and be themselves protected by the true teachings of honest and trustworthy learned men. May they obtain place of honour before the all pervading God and in activities of universal utility such as Ashvamedha in the knowledge of physical sciences and skilful performance of arts. God ordains men to impress this on their minds that they are here in this world for the performance of good works which may be beneficial to all, up to the time of their death.'

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JAYANTA AND THE CO-ETERNITY OF THE ATHARVA VEDA WITH THE OTHER VEDAS.

By Professor Vishwanath Vidyalankar.

Jayanta is a name unknown to most of our English-educated countrymen. But to Sanskrit scholars this name is very familiar.

In Sanskrit literature he is known as the old logician of the 8th century (Bikramaditya) a title which is too self-explanatory to require any exposition.

He propounded a new method of exposition of Nyaya Sutras (Aphorisms of the greatest Hindu book on Logic). He has written a commentary on a great part of the Nyaya Darshan, changing in several places the order of the Sutras which latter fact shows that he was an original thinker. In his famous commentary upon Nyaya, among other things he has discussed the antiquity of the Atharva Veda.

The inclusion of such a subject in a commentary on Logic may appear rather strange to some of our readers. For such we take permission to state that revelation is considered by the Hindu Logicians to be a criterion of truth. We shall not discuss this subject in this article for our interest here is more historical than logical or epistemological.

Jayanta is of opinion that the Atharvaveda is as old as the other three Vedas. A resume of his argument will be found useful and interesting because almost all Occidental Sanskritists and many Indian scholars of the present day who follow in their footsteps hold the opposite view. While establishing his position he first states the position of his principal opponents.

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That position may be thus summed up :—

1. Chanakya says:—

"तथा च लोके चतस्रः इमा विद्याः प्राणिनामनुग्रहाय प्रवृत्ताः आन्वीक्षिकी त्रयी वार्त्ता दण्डनीतिश्चेति"

"Four sciences have become prevalent in the world for the good of humanity (1) Logic, (2) The threefold science (the three Vedas), (3) Agriculture and Trade, (4) Penal Code." From this the advocates of the view that the Atharva is a later compilation infer that by "त्रयी" Chanakya means the three Vedas, *i. e.*, Rik, Yajur and Sama and therefore the Atharva is an apocryphal scripture.

2. In the Taiteriya Brahman (Last Prapathaka Chapter 18) we read :—

"ऋग्भिः प्रातर्दिवि देव ईयते यजुर्वेदेन तिष्ठति मध्येऽन्हः सामवेदेनास्तमेति, वेदैरशून्यः त्रिभिरेति सूर्य्यः"

"When the sun seems to rise in the east at morn time the phenomenon is due to the Rigveda, when at midday it seems to be overhead the phenomenon is attributable to the Yajurveda, when it sets in the west at eventide the Sama Veda is the cause."*

Thus the sun makes its appearance on account of (or along with) the three Vedas.

The opponents of Jayanta's view argue that because the Atharvaveda is not specifically mentioned in this passage and because the त्रिभिर्वेदैः (the three Vedas) occurs in it the Atharvaveda must perforce be regarded as of later origin.

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*. All this is symbolical and the symbolicism is not explained here because it is foreign to our present purpose. We may offer an explanation in some future issue of the *Vedic Magazine*.

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3. In the Shatpatha Brahmana (Kanda 11, Prapathaka 4) we are told.

"प्रजापतिरकामयत बहुस्याम प्रजायेयेति। सः तपोऽतप्यतसः तपस्तप्त्वेमां स्त्रील्लोकान सृजत, पृथिवी मन्तरिक्षं दिवमिति तां स्त्रीलोकानभ्यतपत्तेभ्य स्त्रीणि ज्योतिंष्यजायन्त। अग्निरेव पृथिव्या अजायत वायुरन्तरिक्षाद्दिव आदित्य इति।

तानि ज्योतींषि अभ्यतपत्तेभ्यः त्रयो वेदाः अजायन्त अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः आदित्यात्सामवेदः इति"

"Prajapati desired to multiply. He created the three lokas, *i. e.* the earth, the aerial regions and the starry heavens, resplendent planets and innumerable solar systems. He placed Agni in the earth, Vayu in the ærial regions, and made the sun as the centre of the solar system. Then he revealed the three Vedas connecting the Rigveda with Agni (*i. e.*, the Rigveda deals mostly with the phenomenon of heat, light and electricity), the Yajurveda with Vayu (because it deals with Yajnas which aim at the destruction of germs of disease and the purification of the atmosphere), the Samaveda with the sun (because it deals with music which makes life livable just as the sun supports it and makes it possible)." The opponents argue that in this passage there is a specific mention of the Vedas as being only three along with that of the three lokas and three sources of vitality and the three Vedas are also mentioned by name, hence the old and eternal Vedas are only three and the Atharva is not one of them.

We have selected these three of the many authorities cited by his opponents and embodied in Jayanta Bhatta's commentary, after stating the case of his antagonists. Our author proceeds to prove the authentic character of the Atharva Veda by means of arguments. After that he cites authorities in support of his view and then explains the authorities quoted by the other party in the light of his own hypothesis. The space at our disposal forbids a detailed reproduction of Jayanta's luminous exposition of his view, al-

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though it is very learned and informing. In this short article we shall content ourselves with reproducing the authorities cited by him to establish the equal antiquity and co-eternity of the Atharvaveda with the other Vedas and his interpretation of the texts upon which his opponents rely.

(1) In the Shatpath Brahmana (XIII, 3, 7)

We read —

"सोऽयमाथर्वणोवेदः" "This is the Atharvaveda."

(2) The Chhandogya Upanishada (VII, 6)

Says :—

"ऋग्वेदो यजुर्वेदः सामवेदः आथर्वणः चतुर्थः"

"The Rigveda (is the first Veda), the Yajurveda (is the second Veda), the Samaveda (is the third Veda), and the Atharvaveda is the fourth."

(3) At another place (III, 3) of the same Upanishad we read —

"येऽस्योदञ्चोरश्मयस्तापवास्योदिञ्चो मधुनाड्योऽथर्वांगिरस एव मधु कृतः"

"The excellent emanations from the eternal sun (God) constitute the Atharvaveda."

(4) Bhattacharya (an ancient authority) says :—

"ऋचो वै ब्रह्मणः प्राणाः आथर्वणोवै ब्रह्मणः समानः"

"The Rigveda constitutes the Prana (life) (of universal knowledge) and Atharvaveda is like unto (the self-revelation of) Brahma"

(5) Again the Taiteriya Upanishada says :—

तस्माद्वा एतस्मात्प्राण मया दन्योऽन्तरात्मा मनोमय इति प्रस्तुत्य तस्य यजुरेव शिरः ऋग्दक्षिणः पक्षः सामोत्तरः पक्षः आदेश आत्मा अथर्वांगिरसः पुच्छं प्रतिष्ठा ॥

"The internal monitor of the pranamaya sharira (the vital breath) is the Manomaya Sharira (the mind) which may be (fitly) compared to a (celestial) bird whose head is the Yajurveda, the right wing the Rigveda, the left

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wing the Samaveda and the backbone the Atharvaveda." The language of the Upanishada is highly metaphorical, but it is as clear as the noonday that the Rishi-author regards the Atharvaveda with a veneration greater than that which he extends to the other Vedas.

(6) In the Taiteriya Brahman we are told :—

"The East is consecrated to the Rigveda, the South to the Yajurveda, the North to the Samaveda and the West to the Atharvaveda."

In this quotation the Atharva is regarded as of equal authority with the rest of the Vedas.

(7) In the Vedas themselves the Atharvaveda is mentioned. In the Yajurveda we read :—

"त्वामग्ने पुष्करादध्यथर्वा निरमन्थत"

The reader will note that the word Atharva clearly occurs in this verse.

(8) Patanjali in his Mahabhashya has quoted the Atharva as of equal authority with the other Vedas—in fact he quotes it first of all. "शन्नोदेवी रभिष्टयइति"

(9) Shabar Swami (the author of a famous commentary on Mimansa) in the chapter on the Veda mentions the four recensions by Kathak, Kathpaka, Mondgal, Piplad. Now Pipalad is a recension of the Atharva Veda. In the chapter on "Vedic Recensions" the Swami discusses not only the recensions of the Rig, Yajur and Sama, but also of the Atharvaveda.

(10) In the Laws of Manu we read :—

"श्रती रथर्वाङ्गिरसीः कुर्य्यादित्य विचारयन्

"Let him recite the sin-destroying texts of the Atharvaveda"

(11) Yajyavalka says :—

"पुराण तर्क मीमांसा धर्म्मशास्त्रांगमिश्रिताः । वेदाः स्थानानि विद्यानां धर्म्मस्य च चतुर्दश"

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History, Logic, Science of Vedic Exegesis, science of Law, the Vedas with their six Angas constitute the fourteen sciences."

Jayanta argues that in order to make up the number of fourteen it is essential to hold that in the term 'Vedas' Yajyavalka included four and not three Vedas and the fourth Veda is, of course, the Atharvaveda.

(12) In another Smriti we read :—

"अंगानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः पुराणं धर्म्मशास्त्रञ्च विद्याहेताश्चतुर्दश ॥

"The six Angas (science of Phonetics, the science of Ceremonials, the Vedic Lexicon, the science of Vedic Etymology, the science of Prosody and Astronomy) the four Vedas, the science of Vedic exegesis, Logic, History, and science of Law and the fourteen sciences."

(13) Another ancient authority says :—

"पुराणं धर्म्मशास्त्रं मीमांसा न्यायश्चत्वारो वेदाः षडंगानीति चतुर्दश विद्यास्थानानि ।

In this extract also the Vedas are spoken of as four and the other sciences are as shown above.

(14) Shatatap, another ancient author says :—

"ऋक्साम यजु रङ्गानामथर्वाङ्गिर सामपि अणोरथस्य विज्ञाना दयोऽनूचानः सनोमहान्"

"Whoever knows even the smallest portion of any of the *four vedas* is the mightiest among us."

(15) Here is an ancient aphorism :—

"चत्वारः चतुर्णां वेदानां पारगाः धर्म्मज्ञाः परिषदिति"

"A Parishad (a supreme Tribunal for final decision of doubtful points of law) is composed of four doctors learned in the four Vedas and Law."

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(16) Shankha and Lekhita say :—

"ऋग्यजुः सामाथर्वविदः षडंगविद्धर्माविद्वाक्य विद नैयायिको नैष्ठिको ब्रह्मचारी पञ्चाग्निरिति देशावरा परिषदिति"

"Let a Parishad often be composed of four doctors each a specialist in one of the four Vedas, one doctor learned in six Angas, one linguist, one expert in science of Exegesis one Logician, one life Brahmachari and one asectic whose renunciation is perfect."

(17) The sage Prachetas says :—

"चत्वारो वेदविदो धर्मशास्त्र विदिति पञ्चावरापरिषद्"

"Let a Parishad of five be composed of four doctors, each a specialist in one of the four Vedas and a doctor of Law."

In an ancient writing called the Pankti Pavan Prastar we read :—

"चतुर्वेदः षडङ्गवित् ज्येष्ठसामगोऽथर्वाङ्गिरसोऽप्येते पंक्तिपावनाः"

Let him occupy the place of honor in a gathering or assembly who is learned in the four Vedas, or (failing that) in the Angas, or (failing even that) in the Samaveda or (at any rate) in the Atharvaveda.

(19) In the Gopatha Brahman we read :—

"तस्मा दृग्विदमेव होतारं कुर्य्यात्, यजुर्विदमेवाध्वर्युं सामविदमेवोद्गातारं अथर्वांगिरसोविद मेव ब्रह्माणमिति"

In a Yajna let the doctor of Rigveda be assigned the position of Hota that of the Yajurveda the position of Adhvarya, that of Sama the position of Udgata, that of Atharvaveda the position of Brahma.

Our readers will, after perusing such a wealth of convincing quotations and pondering over such a formidable array of ancient authorities readily endorse the modest claim of Jayanta when he says :—

"एवं श्रुति स्मृति शिष्टाचार व्यवहारविदामत्र (अथर्ववेद प्राचीनताविषये) विप्रतिपत्ति सम्भाव नैव नास्ति"

By means of quotations from the Vedas, the Brahmans, the Upanishadas, the works on law and on science of conduct (Shishthachar) we have convincingly proved that the Atharva is co-eternal with the other three Vedas.

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BUDDHISM AND CHRISTIANITY.

I

(*By Professor Pran Nath Vidyalankar*).

Many writers have attempted to point out similarities between Buddhism and Christianity. They have succeeded well in their purpose. But without finding out the causes which are at bottom responsible for the resemblance, all these attempts are well-nigh useless. They do not throw much light upon the subject. For instance, we know the similarity between Cross-worship and Serpent-worship in Christianity and Buddhism. But our knowledge of it were useless if we did not know its causes and origin. In the Introduction to "Buddhist Gospels" Mr. David tried to point out the causes of the now universally admitted similarity between the two religions, but he contented himself with a statement of a few causes only. This paper, is, in one sense, a commentary on the "Buddhist Gospels." I have looked, not for similarity, but for the causes which have led to it. Christianity had its orgin in a blending of great many religions. It is natural that one religion should predominate over the others as regards influence upon the faith. From time to time Christianity has been changing and now it has changed so much that in many points it has developed a contrast between the old and the new. For instance, primitive Christians had faith in the doctrine of Transmigration of Souls, while modern Christianity is opposed to it. Taking all these matters into consideration, I have divided this paper into several parts. In the first part I shall try to prove that Brahmans were present in great numbers in Arabia and Syria, the birthplace of Christianity. In the second part an endeavour will be made to show that Buddhists and Jains also lived there. In the third the same topic will be continued but in a new light. In the fourth, an attempt will be made to show

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the confusion that would arise if the Buddhists and the Christians of that age and those climes were not considered of one and the same religion. Though I have collected my facts from numerous books yet I am most indebted to Mr. Wilford whose learned papers on this subject are preserved in the Vol. X of Asiatic Researches. He did not know the date of Buddha's birth and thus vitiated his arguments and conclusions considerably. But the wonderful and surprising array of facts presented by him overwhelms the reader with a sense of deep erudition and the accuracy of his references and the correctness of his data cannot be called into question. I have derived the data from his learned papers but have manipulated the facts given by him in the light of later researches.

Brahmans in Arabia, Syria, etc.

(1) Lucian tells us that when once he was at Nineveh, he saw a great many travellers who had come there only for the sake of worshipping images. Further he tells us, that to the Sacred City Hindus came every day in large numbers because they regarded this city as a place of pilgrimage. The truth of this assertion is confirmed by the Puranas, where Nineveh is called by the name Haripuri. The word *Haripuri* is very much akin to Halio-Polis, the Greek name of Nineveh. Haripuri, the Indian name of Nineveh is, by itself, a clear evidence of what the Hindus once thought of the city. Haripuri literally means the city of God. Pilgrims who went beyond the Hingles Sea in Wilford's time reported that about 24 temples of Bhavani could be seen there even at that time. This place is about 80 miles from Sindh. Few devotees had the heart to travel upon the road running to that important historical place because it was rough and difficult. It was, then, a forsaken place. No one lived there. In the same way on the banks of Euphrates there were two temples. Kalyanrob and Govindrob were the names under which

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the images of Vishnu enshrined there were worshipped by devotees. A great many other idols with their broken noses and ears told the tale of the influence of Brahmanical culture and worship on the ancient religion of that land.

Baharam and Astra Khan, Cairo and Moscow were the centres of trade in ancient times. Indian merchants flocked to these cities every year to earn money. Some of the Hindu families permanently resided in these cities. In the same way Baku and Kongo also held a great many well-to-do Hindu families. Travellers to those regions reported that they were famous there for their honesty and learning. Numerous treatises on astrology written by them have a place in our shelves even up to this time. But before telling anything of these learned men, some thing needs to be said of that great man, Yavanacharya. He took his birth in a Brahman family in Arabia and was educated in the University of Alexandria. He was the author of several treaties on Astrology. It is said that in those days there were in Arabia a great many Brahmans well-versed in Sanskrit and Yavanacharya learned Sanskrit from one of them. Dr. Buchanan, when he was in India, saw several tribes of Jainas who insisted that they came originally from Mecca or Arabia and that they were expelled by Mohamed or his successors

There are twenty three astrologers famous for their books and of them five were born at Mecca. Though they are called Yavanas, they do not appear to be so from their names which are (1) Chetta, (2) Chutta, (3) Romaca, (4) Hillaja and (5) Dishana. Ebn—Dissan was born in Edessus. He was one who fixed the date of Mohmed's birth—638 A. D. From the catalogue of Raghu Nath it appears that O'mar and Dissan were the two names of one and the same person. Romak is so famous that it will be useless to write anything of him. D'Herbelot asserts that astrologer Cangha wrote a book which was translated into Arabic and because of his being a Hindu he was called by the

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Arabians Cancah-al-Hindi. In the opinion of Mr. Wilford, in the first century, Hindu astrologers were in high estimation and repute at Rome and none but the richest men could afford to employ them. (Asiatic Researches, Vol X, p. 104).

In his Life of Isidorus, Damascius mentions Severus, a Roman by nationality but born in Africa. He was a great philosopher and resided at the court of Emperor Anthemius. After the death of Anthemius in 473 A. D., he went to Alexandria. Here he received a great many Brahmans with great respect and showed them every nook and corner of that singular city. (Photii Bibliotheca, p. 1040, and Suidas V. Severus.)

In 24 B. C. an Indian king Porus sent two ambassadors to Augustus to negotiate a treaty. With these ambassadors, there were some Brahmans and the officers of the Pandya King. An astrologer and soothsayer named Chadga Sarmans who was with the party began to live at the court of Augustus and did not return to India. (Strabo.. Dio Plutarchs and Niaal Damascen).

In 103 A. D. some of the Indian kings and the Emperor of Ceylon sent embassies to Claudius and made a great many complaints against Parthian Kings. There were Indian ambassadors at the courts of the following Roman Emperors ; (1) Antoninus Pius, (2) Diocletian, (3) Heraclius, (4) Maximian, (5) Theodosius, (6) Justinian. (Auc. Unib. His. Vol. XVIII, p. 78).

Several Romans also sought refuge in India at various times. In 529 A. D. Almondar, the King of Hemiarites attacked Syria. The Roman Governor of that province fled and landed in India for his protection (Du Fresnoy Chronolog A. D. 529.)

Pheodu Elean sailed for India in 430 B. C. He was taken prisoner by the Hindus and was afterwards sold to Persians. From Persia he returned to Athens. He became

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there a disciple of Socrates and was esteemed as the founder of Elean school. (Asiatic Researches).

In the vicinity of Bombay there was a place called Callian. Some of the Greek traders wished to settle there but permission was refused by Indian Kings. Peutingerian tables show that in India Muziris was a Roman settlement and there was a garrison of 1200 men there for the protection of trade.

From Arrian's *Periplus* and the Justinian code we learn a great deal about the export and import trade of those days. (Strabo II, p. 516.)

Thus it is clear that Ancient India was in extensive communication with other countries of the old world. Many cities of Arabia and Persia were inhabited partially by Hindus. Some of the learned Hindu astrologers flourished there and wrote their books in foreign countries. In the *Romaca Sidhant* Bhaskara is represented as having been educated in the city of Rome. It may or may not be so, but there is no denying the fact that the Aryas were a great and enterprising nation in the Mauraya and Puranic periods and that India had commercial intercourse with countries beyond the seas.

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THE RELIGIOUS EDUCATION OF INDIAN CHILDREN.

(By Mr. Jaggan Nath Khanna, B. Sc.)

There is one curious superstition concerning the matter of religious training of children in India that I would like to notice in this article. One meets this at almost every time. There is a class of so-called reformers abroad in this country who boast of their liberality and are unwilling to give their children any religious training. This to me is one of the finger-marks of a crude, undeveloped and unthinking liberalism. They put up this argument against religious education that it would be taking an unfair advantage of the child. They say, "we propose to let our children grow up as far as possible unbiased. When they are of age, capable of thinking for themselves, let them look over the world and choose what religion they will have, what their belief as to these great questions will be." Now this might be all very wise and well, provided, in the nature of the case, it were not utterly impossible. Can they take one of their children and isolate him from all the rest of the world, and let him grow up till he is twenty years of age with no thought concerning God, concerning duty, concerning right or wrong, or worship or aspiration, with no thought concerning a future, and then can they suddenly place before him all the facts, the dreams, the imaginations the hopes, the fears, of humanity in all the ages, and have him so situated and so constituted that he shall look over the whole field freely without any prejudice, and choose that which is the best? If a ball of pulty be taken, white and smooth and clean, and shaped in any shape whatsoever, and then tossed from hand to hand, or let fall into the dust or mire of the street and if any passer-by be allowed to step on it or shape it as he would, and if at the end of a certain time, suddenly it is endowed with life and asked to choose what shape it would hold and whether it would be soiled or clean, they would be engaged in a rational operation as compared with this one

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of which I am speaking here. Suppose a sculptor should take a piece of marble and stand it in front of his studio on the side walk, and should invite every passer-by to have a stroke at it with mallet and chisel, shaping it according to the fancy or the caprice of the moment, and then at the end of the year have it suddenly endowed with life and ask it to choose what it would be--the shape of a god or of a satyr, of beauty or ugliness, pure and white or stained and soiled,—this man would be rational as compared with the one who believes that a child can be allowed to grow up unbiased until he is twenty, without absorbing any religious ideas or convictions, and then freely allowed to choose what he will be. If they do not bias the child, the first that he meets on the street or in his school, or among his companions, will begin the work of biasing, of impression, of education, of training, for this is a continuous process. Whether they will or not, it is something over which there is no choice. It is something that will be done either wisely and well, or unwisely and ill.

These persons forget another thing,—that the child is born with the summed-up and inherited results of the tendencies of all the past. This brain, this heart, these bodies of ours, are not clean white pieces of paper, that the grown child can write on what he will. We are all palimpsests, that have been written on over and over again in all the ages of the past. We are the total result of thousands of generations and we come to the beginning of this life with tendencies and biases and inclinations of every kind. It seems to me, then, that if one has any views, any convictions, any persuasions, as to right and wrong, as to God, as to human character, as to destiny, that one thinks are worth holding, one should do the utmost to give these to one's children. If one has none, of course, it will be mere waste of words to talk to him unless he can be convinced of the importance of becoming possessed of some as soon as possible. If a man is doubtful about any of these convictions, then let him seek to remove these doubts. He must seek to find out the

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truth, and remember that anything that is safe for him to hold is safe for his child to know. It is a matter of amazement when coming in contact with parents, to find that they hold certain religious convictions themselves and yet question the wisdom of telling them to their children. A man should as soon teach his children false arithmetic, or false grammar, or false geography, or false astronomy as teach them what he regards as false in religion. He ought to teach his child the best, the noblest, the truest that he knows, the convictions of his own heart. He ought, of course, never to attempt to forestall natural growth and the unfolding of the childish mind, or force on it things that it is not able to comprehend. A man ought always, as a rule, to be utterly frank with his children. It is quite harmful and suicidal to teach them what he does not believe himself. If they ask him, if he believes certain things, and he did not, he must tell them frankly as he would concerning any other thing. If a man wishes to teach practical infidelity to his children, to distrust him and to doubt the reality of his religious conviction, he can do it in no speedier way than by playing fast and loose with his child's first, earnest, honest questionings concerning religious truth.

When is a child religiously educated? I will try to outline here what I mean by a child being religiously educated or trained.

I believe most thoroughly in a certain type of theology, certain views and conceptions of the world, certain methods of worship. I believe that it can be historically demonstrated that certain methods, certain ways of thinking, certain conceptions of God and man and destiny have played their part in helping on the world, and that certain others have hindered the development and progress of mankind; and, yet, as earnestly as I believe all this, I do not think that this theological training is of the chiefest importance.

First I believe that every child ought to be trained to think, and to feel, and to become conscious of the fact that

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he is vitally related to God. This world is thinking, pulsing, throbbing with divine life, divine power, divine meaning; and more and more as I think, I trust, more deeply, more and more do I see God everywhere. I look upon the stars shining, but I cannot stop with the stars. It is the life, the power, the mystery, the wonder of God, that looks down at me from the night sky. I look upon the majesty of the mighty Ganga. It is not merely the movement of drops of water, or collections of drops, that I see. This rhythmical motion, this majesty, this mystery, this moaning, laughing river, is just one outshining of the infinite and eternal life of God. I look into human history, I do not regard it any longer simply as an aimless struggle and conflict of political forces, ambitions, hopes, and fears of these or those men or this or that ruler, or this or that king. It is the power, the life, the breadth of God, that I see and feel everywhere—humanity uplifted and led on by the inspiration of this power. And so, when I look into a human face,—the face of a friend or a loved one,—I do not stop with the eyes, with the brain, with the soul, of that friend. All this friendship, all this tenderness, all this beauty, all this love, are simply utterances, words, outshinings of the divine. And so I would like to see every child taught, first, to believe that he stands ever, in the light or in the dark, in pleasure or in pain, in business reverses or successes, in hope or in fear, in struggle with right and wrong, in the immediate presence of God,—that he is dealing first hand with God. There is no power but of God, there is no explaining any phase or form of this universal life, if He be left out.

Then I would like to see the child taught that in the law of this God, as manifested, no matter how, no matter where, is the law of his life, that he is not free in the sense of being at liberty to do according as he wills; that he is free only to know and obey. I would like every child's conscience thus trained in the light of this one great, overmastering conviction.

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Then I would like the heart touched. I believe that it is one of the most important things in the world that the child's sensitive nature should be roused so as to respond in love and tenderness and worship; that he should feel the motive force of love and of life, so that he should not only see what ought to be done, but be moved, impelled, to do it, and to feel that in this movement, these impulses, he is being played upon by the very hand of God.

I would like to have the sense of worship trained, so that every child, as he looks upon the mystery, the wonder, the glory, the beauty, of the world, should have his thoughts, his heart, his feeling, reach up to kneel, as it were, at the very foot of the throne which is the spring and source of all the wonder and glory that call out the admiration of the soul. This is what I mean by religious education, religious training.

It will be seen that this is something else than teaching the head, merely than learning of the discussions that constitute the theological controversies of the world, something else than being merely convinced that "my creed" or "my church" is the best in the world; something else than learning what is called sacred history, or sacred biography or sacred geography. It is bringing into life, into active movement, the real religious nature of the man, so that it shall be the mainspring and motive power of noble thought and feeling and living. This is first. Under whatever religious name, under the inspiration of whatever sacred literature, under the guidance of whatever religious teacher, under whatever theology, in whatever creed and church or in no creed and church, if the religious nature be alive and the man live in close relation to God, this is the first great thing to be attained.

Now let me say a few personal words concerning the theatre of this kind of religious training, where does the child get it as a matter of fact? He can not get

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in any of our present day schools. Then how is it about our homes and the religious influences there. Even this can not help the child unless the atmosphere is healthy at home. It is a matter of situation, of atmosphere. There are certain types of plants that will live under the edge of the glacier among the Himalayas. Put them in the tropics and they will wither and die. So there are tropical plants which if taken from their soft, warm, moist beds and sunny skies, and placed on the mountain side, will cease to be. The atmosphere must be favourable to the development of the religious nature in a child. It is of more importance than any direct influence that we can bring to bear on his nature. Take a child in a home where all the influence and atmosphere are what they call worldly. Worldly means simply the conventional life, dealing with external affairs instead of caring for the deepest and highest spiritual things. Suppose a child is made to feel when a friend comes in, to see his parents, that the particular thing to be thought of about this caller is the way he happens to be dressed. That is the thing which is emphasized after the caller has gone. Or the discussion turns, perhaps, on the street or quarter that this person lives in, the kind of house he has, how much he may possess,—these are made the prominent things in discussing him. This cannot fail to give the child the impression that external matters are really the great things of the world. How many parents make this impression on their young minds quite thoughlessly! They do not believe so themselves, or they would not admit it; but these are the impressions the child's mind receives week by week and year by year. The character, the culture, the tenderness of this caller, his benevolence, his willingness to help—these things, if the parents were asked, they would say, were greater; but the impression that is made is that they are not of chief importance. The atmosphere of the home is not in sympathy with religious development; it is

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irreligious. Then the books the children read, the companions with whom they are associated, things that touch the child morning, noon and night, every day in the week, every week in the year, colour, shape, control, his life. These are the things that are making or marring his religious development more than the direct efforts to counteract them that can be made by the parents themselves. For, curious as the contradiction is, there are a large number of parents who instruct their children, so far as words go, in one way, and impress them, so far as their influence and life go, another way. Their precepts are right; the atmosphere with which they surround the child is wrong.

Now comes the question. The modern schools are meant to give religious training to our children; the home has not a good and healthy atmosphere. Then where should the child be taken for his religious training? My firm belief is there can not be a better place for the child than the residential school of the Gurukul type. Here it is that the child can be brought to a warm heart and he can be surrounded with an atmosphere of devotion. Here he can be taught a sense of duty, made to feel that life is noble, true, holy, high; that there is something grand to live for and here it is that he may become a part of the great effort of humanity to lift up this world of ours.

This matter of religious education, then is just this: it is believing in God: it is loving and reverencing all truth, all sacrifice, all noble actions it is devotion to that which is best; it has power in it to dignify and redeem human life. If I had my choice whether a boy should become rich, successful as a politician or a statesman, a leader in society, a leader in the law, or distinguished as a scientist, an artist, or a musician, and he, not in a bad sense, but in the common sense, irreligious, or whether his whole religious nature should be properly trained, kindled into life, made active, supreme, controlling. I would choose this religious development above every

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thing else. For it means duty, it means love, it means trust, it means peace, it means hope, it means the mingling the life with God, so that one shall feel that he is a part of the great movement of the divine through the ages. It means redemption from everything selfish, petty, mean, small. It means that we shall be at last one note in that song of universal triumph that shall signalize the delieverance of mankind from all sorrow and all wrong.

Therefore to bring this religious development, let us open hundreds of Gurukulas, help the present few and show to the rest of the world how the hundred and one problems which are perplexing the minds of humanity can be solved.

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DIVINE WISDOM.

(By Bawa Chajju Singh).

Creation.

1. Before this visible universe came to be, there was neither non-existent (*asat*) nor existent (*sat*) There was no realm of air, no sky beyond it. What then covered in, and where? and what gave shelter? Was water there, unfathomed depth of water (subtle, liquid root-matter)? R. X.—129-1.

2. Death was not then, nor was there aught immortal: No sign was there of the day's and night's divider (sun). That one Entity, breathless, breathed by its own nature. Apart from it there was nothing whatever (all non-divine consciousness being in *Sushupti*). R. X.—129.2.

3. Darkness there was; at first, enveloped in darkness, this All (the universe) was undistinguishable chaos. All that existed then was void and formless: by His great power of *tapas*, the one only Being manifested Himself. R. X.—129-3.

4. Then, in the Supreme, rose desire, Desire, the primal seed and generating power in the spirit. The wise who ponder with their minds intensely concentrated on this mystery discover the visible, phenomenal universe's kinship with the invisible, primordial matter. R. X.—129-4.

5. Transversely was the severing line of the primary atoms extended: what was above it then, and what below there? There were creating energies, there were mighty forces free action here and energy up yonder. R. X.—129-5.

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[1] *Asat*: that which has the potentialities of existence (which is *sat*).

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6. Who variously knows and who can declare it here, whence this All sprang into existence, and whence comes this universe of creatures ?The sages are later than this world's production. Who knows then whence it first sprang into being ? R X.—129-6.

7. He, the Primeval Originator of Creation, whether He formed it or whether He did not form it—even He whose eye controls this universe in the Highest Heaven,—He alone may or may not know it. R. X.—129—7.

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1. All these objects the Adorable Lord produced with blast and smelting, like a smith. Existence, in the period when the powers and forces of Nature first came into play, from non-existence sprang. R. X.—72-2.

2. Existence, as the result of the play of the powers and forces of Nature, from non-existence sprang. The Worlds then manifested themselves. The creative energy of the Deity gave being to this Earth. R. X.—72-3.

3. To the creative energy of the Supreme this Earth owed its being, and the Earth out-lined the Quarters. From the Infinite came the force—the force that brought into existence the vast, immense creation. R. X.—72-4.

4. The Energies Divine lay (as it were) reposing in an infinite mess of primordial atomic matter, in a harmonious embrace. From their action on atoms the latter developed a grosser form.. R. X.—72-6.

5. When by the disturbing operation of these Energies, like the disturbing operation of winds, all the existence

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7. *May or may not know it*: Not used in a disparaging sense. The meaning merely is that the mysteries connected with creation are too deep to be fully understood by man and that the Supreme alone knows all about them.

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stood fashioned and revealed, the Sun was (among the orbs) brought forward from the hidden ocean of matter. R. X.—72-7.

6. From the Supreme engaged (as it were) in intense contemplation, Eternal Law and Order were born. Thence was the Night produced, and thence the billowy flood of Sea arose From this same billowy flood of sea the year was subsequently produced. Ordainer of Days and Nights, Lord of all that shut the eye, the sustainer of the universe, the Great Creator, then fashioned in due order the Sun and Moon, He fashioned, in due order, as He had done in the previous cycles of creation, Heaven and Earth, the Regions of Air and Light. R. X. 190—1-3.

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6. *The Night*: the period covering the duration of the nebulous state of matter.

Billowy flood: primordial matter in an agitated state. *The Year*: period of cyclic motion in *Prakiriti*

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THE STORY OF RAMAYNA.

By Bawa Chhajju Singh.

CONTINUED FROM PAGE 612.

He was most hospitably received, and after he had stayed with his host for over a week, he said to him: "Let thy daughter, O King, together with her husband, repair unto my city. I am going to be engaged in a mighty enterprise." Rompada, in deference to his friend's wishes, desired Rishya Saringa to accompany his illustrious guest, along with his wife, to Ayodhya, and the ascetic replied that his father-in-law's wishes should be complied with.

After a cordial embrace the two friends parted, Dasratha, accompanied by the saint and his wife, wending his way back to his capital. Beautifully was the whole city decorated against his return, and he entered it to the music of blares and conches. The inmates of the palace accorded Santa and her husband a hearty and most respectful welcome, and honoured and made much of by the King the pair took up their quarters in the royal mansion.

With the approach of spring, the preparations for the proposed Ashvamedha commenced in right earnest. Rishya Saringa had agreed to help in the conduct of the ceremoney, which he had assured the king would give him four sons of boundless power and Vashishtha in

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answer to the humble request of Dasratha that he would order everything that no conceivable impediment might occur in the performance of the rites, had given him his word that he would spare no pains to make the functions a complete success. And to carry out the wishes of Dasratha, Vashistha, addressing a few Brahmanas, well up in sacrificial affairs, and expert artizens, masons and others that could be useful in the affair in hand said : "Do ye, in obedience to the royal mandate engage in the sacrificial work. Let bricks be brought in thousands. Let edifices affording every comfort be erected for the rulers that are to come. Let spacious and comfortable buildings in hundreds, stored with eatables of every description, be reared for the accommodation of the learned and pious Brahmans. Let spacious apartments be provided for the people of Ayodhya and for those who will come from the rural parts. Let barracks be provided for the home warriors and those that will come from foreign parts. Let houses filled with viands of all kinds and abounding in delicious drinks, be set apart to meet the requirements of the vast multitudes that will take part in the festivities. Let stables for horses be available in sufficient number. Do ye take care that the eatables are dispensed most courteously, and not with the indifference of festive occasions so that all may regard themselves as honourably entertained. None should be neglected from greed or passion. Whatever is done should be done thoroughly and nothing should be omitted. Yea, with your hearts overflowing with love do ye so conduct yourself in the discharge of the various duties entrusted to you that all our well-wishers be pleased with us."

Turning to Sumantra Vashishtha said." Do thou invite all those rulers that are pious, and Brahmanas, and Vashyas and Sudras by thousands, treating them and those that come from their foreign homes with every mark of respect. Do thou escort with becoming

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reference the righteous, truthful and heroic Janaka, the King of Mithila to our capital : he is our old friend and that is why I mention him first. Then there is the amiable and fair-spoken lord of Kashi, of excellent character: do thou bring him here with the honours due to a person of his rank. Similarly, the aged and even the pious king of Keyaya (father-in-law of our sovereign) ; the puissant king of Koshala, the illustrious Rompada, the heroic ruler of Magadha, versed in all branches of learning, the rulers of the East, of the Sindhu and Sanvira countries of Saurashtra and the South—all, all these do thou invite, and conduct to our State as becomes their distinctive positions." The virtuous Sunmantra, agreeably to the wishes of Vashishtha, set out in person to bring to Ayodhya the various monarchs named. And for several days running, rulers of diverse countries continued pouring into Dasratha's city by day and by night, bringing with them precious stones of diverse sorts as presents. When at the expiration of a whole year the horse had returned, and everything was ready for the *Yajna*, the king, at the request of Vashishtha and Rishya Saringa repaired to the north bank of Sarayu where the sacrificial ground had been prepared, and the ceremony having commenced, according to his ordinance, he with his queens, was only initiated into it. Rishya Saringa, Vashishtha and other emnient Brahmanas who officiated at the rites, performed their task with a rigid fidelity to the injunctions of the scriptures, with the recitations of Samas and sweet *mantras* (of the Atharvaveda, etc.). None of the Brahmanas engaged on the function felt tired, or hungry, and there was none among them who was not learned, and had not a large following. The highest of the twice-born and the Sudras alike, the aged, the infirm, the innocent children, the ascetics were being continually fed, and the exclamations "Give food Give clothes," were heard on every side. The unanimous verdict of the guests, no matter if they had come from the most distant provinces, was that the food had been prepared in the prescribed form, and that it tasted excellent

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And as a mark of their appreciation of the viands they blessed their imperial host.

In due time the function, presided over by those Vedas and Vedangas alone—by men observant of their vows and having a profound knowledge of every branch of science—reached completion to the satisfaction of all concerned. With a lavish hand did Dasratha bestow gold and silver on the Brahmans, and innumerable were the cows he presented to the priests, in return for extensive gifts of land which they had declined on the ground that only the ruling class could manage and rule over territories. Showering blessings upon the liberal and pious monarch, the holy recipients of the royal gifts, with Rishya Saringa at the head, bade him hope for four sons who would worthily perpetuate his line.

The birth of the sons.

The Ashvamedha ceremony completed, Dasratha returned to his palace. The chiefs and princes, his guests, were made suitable presents and departed each to his own dominions. The saint Rishya Saringa having been accorded every honour that a person of his exalted type was entitled to, left with his consort the Princess Santa for his own asylum. Supremely happy was Dasratha at the unqualified success of the function, and in the consciousness that it was destined to bear the desired fruits in the near future.

When full six seasons had rolled away after the performance of the Ashvamedha, Kaushalya was brought to bed of a son distinguished for beauty, strength and energy. Then was born of Keykayi another boy, a splendid specimen of his kind, and presently was the third queen Sumitra delivered of healthy, comely twins that must in the fitness of time grow up into mighty heroes. Great were the rejoicings in Ayodhya at the birth of the four princes. The spacious highways, decorated in a tasteful and expensive style, could be seen filled with players, dancers, musicians,

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who entertained vast crowds of spectators with their performances and extorted applause from all. The bards, the genealogists, penegyrists swarmed before the palace, sharing in the royal bounty. The claims of the Brahmans to largesses on an auspicious occasion like the present received all the recognition they merited,and they had kine in thousands bestowed upon them. On the eleventh day the naming ceremony of the princes was performed, the wise Vashishtha conferring upon each his distinctive and suitable name. Kaushalya's son be called Rama, Keykayi's—Bharata ; and Sumitra's twins—Lakshmana and Shatrugana respectively. On this day also Dasratha feasted both the rural and urban populations unto fulness and made presents of jewels of great value to the Brahmanas.

The princes grew up to be the pride of their parents and the glory of the house of Ikshavaku. The eldest, Rama, was the special delight of his father and the greatest favourite of Dasratha's people. Each was versed in the Vedas manly in thought, speech and act and intent upon the welfare of his fellow beings. There was no branch of knowledge in which they were not proficient, and no virtue in which they were not prominently rich. Each could manage elephants and horses to perfection, could drive cars after the fashion of a most accomplished driver, was expert in the use of the bow and the weapons of warfare generally and a commander or general of the most approved order. Rama, in particular, displayed a deep and abiding interest in the study of arms, and in everything calculated to minister to the comfort of his sire. Lakshmana's whole-hearted attachment was given only to Rama : from his earliest years he had followed him like a shadow, and anticipated and humoured his lightest wish like a faithful and devoted servant,—Yea in him or for him alone he seemed to live, move, and have his being, while Shatrughana, had a partiality for Bharata's company rather than for his own brother's, and ever sought to please him. It was apparent, however, that both Bharata and Shatrughana

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also, like Lakshmana, saw their idol in Rama only, his wishes with each were alone supreme, and none might cross him in any thing whatsoever even if the sovereignty of the entire universe were to be had as the reward thereof.

Vishvamitra's request to Dasratha.

One day as Dasratha, surrounded by his priests and friends, was reflecting about the marriage of his sons, he was informed by the warders that the great saint Vishvamitra wanted to see him. Hearing this the king overjoyed at the saint's visit, advanced to meet him at the head of the whole court. The saint accepted *Arghya* respectfully offered to him by Dasratha and enquired of him whether his State enjoyed continued prosperity and peace, whether his exchequer was full, whether the diverse provinces of the empire were in a desirable state, and whether his friends and well-wishers were steadfast and loyal to him. " Are thy captains " he aded, " submissive, and hast thou overcome those hostile to thee? Dost thou perform properly the duties thou owest to humanity and to thy Maker?" Having received replies to his questions, the saint next turned to Vashishtha and other holy men, and aked them about their welfare, receiving in answer, the assurance that they were all doing well. The greetings over, Dasratha thus addressed the ascetic: " As the elixir of life is welcome to the individual who finds it, as a plentiful shower is welcome to a land suffering from a drought, as sons are welcome to him who is without issue, as some thing that was lost is welcome to the owner when restored to him, even so, O, saint, is thy arrival welcome to me. Immensely am I rejoiced at thy coming, and happy beyond description. What is even that which is nearest thy heart, O, saint? What can I do for thee, O Brahmana? There is nothing that I would not do for thee most cheerfully and with my whole heart. Thou hast laid me under great obligations by thy visit, hast satisfied the great yearning of my heart by honouring my house

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with thy presence. By thy austerities thou hast risen from *Rajrishi* to the position of a *Brahmarishi*. Thy personality is sanctifying, ennobling. Do thou inform me of the purpose of thy coming. Do thou speak without reserve, for I give thee my word that thy will shall be accomplished." Delighted with the speech of Dasratha, Vishvamitra spoke with emotion: "Thou hast spoken like a descendant of the illustrious Ikshvaku, and nothing less could be expected from a ruler who has Vashistha for his guide. As to what has brought me here, know, O king, that it is with the intention of fetching thy eldest son Rama to asylum that I have come hither. The fact is that I am engaged in the performance of a *Yajna* which I am now anxious to bring to a completion. I cannot complete it however because of the two Rakshasas—Maricha and Suvahu—who accomplished in the use of arms and possessed of prowess, are busy showering flesh and gore upon the altar, and thus disturbing me frustrate my purpose. Regarding all my labours as fruitless, I have left my asylum in dejection. I could destroy the Rakshas with my curse, but it would not be proper for me to do so, considering the nature of the ceremony I am engaged in. What I must never accomplish with my wrath, Rama could achieve for me with his peerless might. Protected by me, he can easily destroy the Rakshas who disturb my function. They cannot withstand Rama, and can do him no harm. Do thou lend him to me for ten days only—the time which will take the *Yajna* to be completed, and not for a longer period. If thou placest him at my disposal, manifold are the blessings that I will confer upon him, and great will be the religious merit that thou shalt acquire by a compliance with my wishes. Do thou permit Rama to accompany me without delay, for on no account would I have this time appointed for the ceremony be wasted, even in part. Have no fear, all will be well."

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Hearing these words of Vishvamitra, the king shook with fear, and felt like one utterly stupified. When he recovered his senses, he thus spoke with the asectic: "Rama is not yet turned sixteen, and I do not think he is fit to cope with the Rakshasas in battle. I am the lord of an immense army. I can march at the head of my host and engage the night-rangers. These troops of mine are daring, warlike and accomplished in the use of weapons, and can deal with the Rakashasas. Under my leadership they will guard thy sacrifice. Do thou let Rama alone. I have obtained him after enduring great hardships, and I cannot live without him even for a moment. And pray, who are these Rakshasas that interfere with thy rites? What is their prowess, and by whom are they supported? Am I at all in a position to deal with them and dispose of them?" Vishvamitra replied that Maricha and Suvahu were the tools of the Ravana, the mighty lord of Rakshasas, and that that powerful monarch himself keeping in the background was employing them as instruments of his villainy. On hearing Ravana's name Dasratha was in dismay, and with his heart sinking within him declared that he could not fight Ravana or his forces. How could Rama of tender years, single-handed and alone? The ascetic would do well to dispense with the Prince's assistance, for naught desirable could come of it. If he liked the royal forces under their sovereign's command would march forth and engage only one of the two powerful Rakshas disturbing the sacred rites of the saints, and try to mete out to him his deserts." Dasratha ceased speaking, and in wrath Vishvamitra burst out: "Wouldst thou break thy word, now O king? Wouldst thou prove an unworthy descendant of Raghu? What but evil can result from such conduct to thy House? Behold, I go back to my asylum; false in promise, do thou be happy surrounded with thy friends."

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Perceiving how matters stood, the righteous Vashistha hastened to interpose, and addressed Dasratha in these words: "Thou art a descendant of Ikshavaku, and descendants of Ikshvaku are formous throughout the world for their unalienable attachment to virtue. Virtue has ever been dear unto thee, and do thou now cling to it as thou hast uniformally done heretofore. Fulfil thy promise, for it will not become thee to act unrighteously. A promise is ever sacred and binding, and shouldst thou prove unfaithful to thy plighted word all the merit thou hast accumulated by thy former good works will become as naught. Under the guidance of Vishvamitra, Rama can suffer no harm, and will know how to deal with the Rakshasas. The ascetic is conversant with the use of weapons wonderful and effective in the extreme, and he will initiate Rama into the use of these and will bestow them upon him. Let Rama go, for in his accompanying Vishvamitra of mighty energy and wisdom lies his own good. Yea, the Saint has come to thee for Rama, in order that thy eldest-born's well-being be furthered thereby."

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Sanskrit a spoken language in the time of Panini.*

Some scholars maintain that Sanskrit was never spoken. If Sanskrit were never spoken, it would afford in the history of the world, the only instance of the existence of a complicated, philosophical, romantic, prose, and poetical literature, as well of astonishing dimensions as of unusual depth, at least for the ancient world. Until this unique and in one sense extraordinary phenomenon is explained, the statement in question cannot be accepted. But the positive evidence in Panini as to Sanskrit being spoken in his time, deserves serious attention. He mentions the lingual usages of the Eastern Aryas as they differed from the Western. He gives rules of accenting words in the Bhasa and marks the accents as they differed in the Chhandas. His rules as to the formation of contemptuous, piteous, and endearing diminutives are interesting. Some grammatical terms such as Dvigu and Babuvrihi reveal the pastoral condition of Society—grammatical terms of an artificially developed language never spoken ought not to include marks not likely to partake exclusively of grammatical terminology as such. Optional usages are carefully given by Panini. Such changes as popular usage enforces are mentioned. For instance, Palyanka for a more correct form—Paryanka. In an artificial language the complicated rules of Atmanepada and Parasmaipada could have had no room. Such arbitrary usages a language spoken generally could alone warrant. The same remarks can be made as to the rules of declensions, conjugations and reduplication. Words, whether nouns or verbs, most in use in ancient India are as irregularly formed as in any spoken language. These items of evidence can be cumulated to any extent, but suffice it to remark that the complexity and variety of Sanskrit idiom are the rusults of its being extensively spoken.

*From M. M. Kunte's Vicissitudes of Aryan Civilization.

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A distinction as to dead and living Sanskrit.

In considering the evidence which literature at the time as well of Panini as of Patanjali affords, the distinction between the Chhanda and Bhasa of Panini, and between the Bhasa and Apabhransha of Patanjali, deserves specially to be marked. A few rules of Panini regulate the formation of words and the idiom of the obsolete literature of the Chhandas, and most of them bear on the formation of words of a living language, while a new element had already come into existense when Patanjali flourished. The language, which Panini calls Bhasa, had ceased to be spoken in its purity. Some words were corrupted. New words were used. The old Sanskrit, once spoken in all the settlements of the Aryas, had begun about the time of Patanjali to undergo a process of corruption, dissolution, and assimilation with the dialects spoken by the non-Aryas. Patanjali distinctly states that the words that had already been enforced by vernacular dialects were many. This distinction between obsolete Chhandas and living Bhasa on the one hand, and the language of literary and polished society, and the rude and uncultivated cant (Apabhransha) on the other hand, shows that considerable time elapsed between Panini and Patanjali—Panini, a distinguished author about the middle of the Acharya period, and Patanjali about the end of the exegetical period.

The Extent of Aryan Dominions in the time of Panini.

The Northern, Western and Eastern Aryas, and their grammar schools, with their characteristic lingual usages are mentioned.....many towns of Valhika[1] are particularly noticed in (Panini) though their names are passed over. He speaks of Sankala and Kapishi[2]. The Aryas had occupi-

1. It must be noticed that Panini calls Valhika by the name of Valika. Vide the Sutra of Panini (IV. 2,117.)

2. Vide the Sutras of Panini (IV. 2, 75) and (IV. 2, 99)

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ed the Punjab, and descended into Sindhu (modern Sindha) into Paraskara (modern Thala Parkrara) and into Kachchha.[2] (Modern Kutch) which was then an island bordering on the sea. The Kurus and Madras had taken possession on the Panjab side of the plains at the foot of the Himalayas. The Bharatas had advanced into the East[3]. Colonies were established in Kamboj, Souvira, Magadha, and Kosala.[4] The Himalaya, with its three summits.[5] towering the rest, and inspiring awe, particularly attracted attention, its only one summit being mentioned in the Vajarneya-Sanhita.[6] The rivers Vipas (Modern Bias) Suvastu (Moder Swat), and the ocean—like Indus fertilized the fields of the Aryas, conveyed their boats, and afforded their great aid in extending their dominion.[7] Some explorers had marched upto the Shone and had taken possession of some places.[8] Ushinara, situated beyond Kampila (modern Cabul) and rich in its flocks of sheep and wool, manufactured woollen blankets and imported[9] them into Valhika, which included modern Punjab, and a part of Afghanistan,

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1. Vide the Sutras of Panini (IV. 3, 93) and (VI, 1, 157)

2. *Vide* the above (IV. 2, 133) and interpret (IV, 3, 10) along with it.

3. *Vide* the above (IV. 2, 130—131) and (II. 4, 66)

4. *Vide* the above (IV. 1, 175) (IV. 1, 148, 170, 171)

5. *Vide* the Sutra (V. 4, 147)

6. *Vide* the Rik Sanhita (VIII. 4, 16) and the Vajasaneya Sanhita, (13, 14) where Kakut in the sense of summit (Uchchrita) is used.

7. *Vide* Panini's Sutras (IV. 2, 77) and (IV. 2, 74) where the northern side of the Vipas is specially mentioned.

8. *Vide* Panini's Sutra (IV. 1, 43)

9. *Vide* of the same (II. 4, 20). Even now hundreds of blankets, made of wool, are brought down into India from the side of Cabul by caravans who enter India about the beginning of November. *Vide* the Vijasaneya Sanita (23, 18) for compila.

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watered by the Swat, and extended beyond modern Balkh. A number of settlements, made by individual families and their followers, are mentioned by Panini in a group,[1] which, when carefully examined discovers such names as Parashariya and Maitrayanaka—names almost identical with those of the well-known Shakhas of the Parasharyas and Maitrayanias.[2] The names of the Mondgaliyas and Shaudilyayanas are suggestive.[3] The Sutra which mentions sixty five places at once is highly important, as some of them can be indentified with those noticed by ancient European geographers such as Ashmaka[4] (their Assini), Shalatura was the place of Panini[5] Perhaps the position of of Eastern, Western and Northern Aryan settlements was determined by the position of Shalatura, for the Northern Kurus and Madras are located on the Punjab side of the Himalaya in the Aitareya-Brahmana. The colony was named after the surname (Gotra)[6] of the Arya who had established it, for the names of Gotras and settlements were often identical.[7] A particular distinction between a native place and a place of residence was made[8] a fact which shows that a spirit of adventurous emigration and of making settlements strongly prevailed.....Yet they had occupied

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1. *Vide* the Sutra of Panini (IV. 2, 80)

2. *Vide* the Charona Vyuba.

3. These names occur in the Sutra (IV. 2, 80).

4. Pliny's history and Herodotus.

5. Tradition mentions Shalatura as the place of Panini. The Chinese traveller Hiouen—Thsang mentions a flourishing grammar school at Shalatura.

6. *Vide* the Aitarerya-Brahaman (VIII. 14). The princes in these districts got the Vairajya-Coronarion-ceremony performed on them.

7. *Vide* for instance (IV. 1, 148), where Souvira is both the name of a district of a Gotra.

8. *Vide* the Sutras of Panini (IV. 3, 89 and 90)

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both the banks of the Indus which runs through the Panjab and Sindha[1] and breaks up its banks and insidiously changes its course. The rising ground, between the high ridges formed by the water-shed of its tributaries, was brought under cultivation and was known as the Antarghana[2] (The Solid Middle)....The power and suzerainty of one Ksatriya Prince was recognized.[3] Hence sometimes strange political combinations took place, when Suzerainty was to be established.[4] The valley of the Indus, as it flows through the Punjab and Sindha, and approaches Kutch, was the scene of Aryan activities at the time of Panini, though some Aryas had penetrated to the river Shone in the East.[5]

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1. *Vide* the same (III. 1, 115) This Sutra characteristically describes the force of the Indus. The government of the country has always to pass laws for the rights of the people which are invaded by the river. In Sindha, this is well-known.

2. *Vide* the Sutra (III. 3, 78) of Panini. Kashi-ka-vritti observes "Antarghana Sanjnibhuto Vahikesa desha-vishesa uchyate."

3. *Vide* the Sutra of Panini (V. 1, 41).

4. Special interests existed. Where different interests exist, combinations or parties are developed as a matter of course. *Vide* the Sutra of Panini (V. 1, 11) where the interests of the Charakas are distinctly mentioned.

5. *Vide* the Sutra of Panini (V. I, 43.)

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MANY THOUGHTS OF MANY MINDS.

Ancient Indians in Mesopotamia.

India was the cradle of all human civilization ; it was in the Indo-Gangetic plains that the first scenes of culture were enacted. Here—yes, here it was that true human civilization first reached its highest pitch before it spread and radiated over the whole world. Today, it is not the merest belief of a few. It is no longer possible for any one to cast aside this position as an *a priori* one. On the contrary, evidence is fast accumulating to the effect that India *was* the mother of all ancient civilizations and the grandmother of modern European one. The following piece of evidence quoted by Mr. A. Ghose carries the proof to a further stage of perfection. "Archæological researches have tended towards the establishment of the most remarkable fact that colonists from ancient India in remote ages settled in Mesopotamia." An eminent archæologist of great experience after patient study has come to the conclusion that Mesopotamian culture displayed by the ancient Babylonians and Assyrians was derived from the Sumerians who were no other than the Indian emigrants into Mesopotamia. above spoken of. Mr. H. R Hall of the British Museum thus expresses the latest view on the origin of the Sumerians.

"The Sumerian culture springs into our view ready-made, as it were, which is what we should expect if it was, as seems on other grounds probable, brought into Masopotamia from abroad... The earliest scenes of their culture-development had, perhaps, not been played upon the Babylonian stage at all, but in a different country, away across the Persian mountains to the eastward.... The ethnic type of the Sumerians, so strongly marked in their statues and reliefs, was as different from those of the races which surrounded them as was their language from those of the Semites, ...or others ; they were decidedly Indian in type. The face-type of the average Indian of today is, no doubt, much the same as that of his race ancestors thousands of years ago...And it is by no means improbable that the Sumerians were an Indian race which passed, certainly by land, perhaps, also by sea, through Persia to

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the valley of the two rivers. It was in the Indian home (perhaps the Indus valley) that we suppose for them that their culture developed. There their writing may have been invented and progressed from a purely pictorial to a simplified and abbreviated form, which afterwards in Babylonia took on its peculiar 'cuniform' appearance owing to its being written with a square ended stylus on soft clay. There is little doubt that India must have been one of the earliest centres of human civilization, and it seems natural to suppose that the strange un-Semetic .....people, who came from the East to civilize the West were of Indian origin, especially when we see with our eyes how very Indian the Sumerians were in type."

Again it is asserted by some archæologists, that there were trade relations between Western India and Sumer 6,000 B. C. and there is the linguistic and ethnic resemblance between the Samerians and Dravidians. Besides, from their statues we see them with shaven heads and wearing long garments. Their physiognomy and fashions of dress bear such close resemblance to the Dravidians that their common origin is not improbable as such striking similailty cannot be merely accidental.

The Bible through Missionary eyes.

Our readers will perhaps recollect the name of Rev. J. T. Sunderland, D. D., whose review of L. Lajpat Rai's "The Arya Samaj" in the *Unity* was noticed in these pages sometime before. He has since contributed articles on The New Testament to *The Unionist Leader* the following extract from one of which will be read with interest. About the authorship of the first three Gospels the Reverend gentleman writes :—

"How and by whom were the first three Gospels written? The question will be asked, Do they not come from the pens of three men whose names are associated with them, Matthew, Mark and Luke? The answer is, certainly not in the form in which we see these Gospels to-day. On this the best Biblical scholarship of the world is practically agreed These Gospels are

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growths. They were compilations and compilations of compilations. They went through more than one edition. They gather up into themselves material from various sources. Especially clear are the traces we get of two important early documents—considerably earlier than any entire Gospel. One is a collection of "*Rogia*," or "Sayings of Jesus," that seem to have been gathered together by Matthew, although we do not know at what time. The other is a collection of rather miscellaneous *Memorabilia* events of the life of Jesus, said to have been taken down by Mark from the preaching of Peter. There seems reason for believing that these two collections gave their names to our first and second Gospels. In other words, it is believed that our first Gospel, Matthew, is made up of the sayings of Jesus collected by Matthew, plus additions taken from the Mark document, and some other additions from sources unknown. Our second Gospel, Mark, is believed to be composed of the Mark document, or record of events in the life of Jesus taken down from Peter by Mark, plus other additions, some of which come from the Matthew collection of the sayings of Jesus. The author of the third Gospel, Luke, is believed to have drawn his material from relatively independent sources, though making use of some things taken from the Mark Memorabilia or Notes and from the Matthew Collection of Sayings.

"It is generally taken for granted that Matthew is the oldest or earliest of three Gospels because it stands first in order in the New Testament. But as a matter of fact the weight of critical opinion inclines quite strongly to place Mark earliest, with Matthew second and Luke third.

"What are the dates of the three? Approximately, Mark the year 70 A. D., Matthew somewhere between 75, and 90, and Luke between 80 and 100. In other words, the oldest Gospel probably goes back to within about forty years of the death of Jesus, and the other two to within seventy, sixty, fifty, or possibly one of them to within forty-five years of that event. Of course, by these dates we mean the times when these Gospels assumed pretty nearly the forms in which we see them now."

The Indian Messenger from whose columns the above is taken makes the following pathetic remarks about the attitude of the Brahmos towards Christianity.

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"Unlike their founder the Brahmos for the most part have been uncritical in their study of the Christian scriptures. This lamentable lack of information about the Bible is responsible for irrational pro-Christian tendencies in not a few. It is time that the Brahmos are better posted iu Biblical criticism. Let us know the truth about the Bible and the truth shall make us free."

We do not know how the Brahmos have hitherto been justifying their Christian proclivities. Anyhow, if they still persist in their attitude, we would be forced to the conclusion that their electicism is not a bit rational.

Tragedies in our Colleges.

As often as we have advocated the cause of the vernaculars, we have always had to brave the foolish criticism of a set of writers who have blindly held fast to the "king's language." Here is at last the first-hand evidence of an eminent teacher of History which based as it is upon long and continued experience of years can not but prove convincing to all sensible persons who have hitherto withheld their support from the rising vernaculars. Prof. Jadunath Sarkar, M. A., P.R. S., in his article "Confessions of a History Teacher" contributed to the December number of the *Modern Review* makes the following remarks upon the tragedies which English as a medium of instruction works in our colleges.

"The students' limited power of English composition makes it practically impossible for them to express themselve in their own words freely. They are driven to reproduce other men's language "because they are not sure of their own English." This unnatural arrangement of Oriental boys having to read and write in a foreign and imperfectly acquired tongue, is responsible for a twofold mischief; the meagre acquisition of knowledge from books by our students and the inadequate expression in writing of what they do acquire."

The learned Professor continues his most illuminating "Confessions" in the following strain :—

"No Indian student below the Honours Standard can profitably follow a discourse rapidly delivered in English on

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a subject just then introduced to him, and notes he may jot down on the occasion are likely to be scrappy, incoherent, and useless for the purpose of self-instruction. The European system of lecturing requires for its success that the student should have a perfect mastery of the language of the lecture, he should carefully read the subject up at home in advance of the lecture, and he should have sufficient leisure to read in it afterwards in order to verify references and correct his mistakes. The two insuperable difficulties here are the weakness of our average students in English composition and the absence of advanced historical works in our vernaculars. When, however, the lectures are delivered in the boy's mother tongue they can take notes of their own. A case within my own knowledge illustrates this point. I once discoursed on the Renaissance to the B. A. students of our college; the language used was English, and on examining their notebooks I found that only two of my pupils,—who were up to the Honours Standard—had taken down intelligent and useful summary of my lecture in English. Sometime afterwards I spoke on the same subject, but in Bengali, to the boys of Rabindranath's School at Bolpur, and though my second audience was very much younger than my first, they wrote excellent connected reports of my discourse, in their mother tongue.

"Hence, all practical teachers in India are driven to throw their imparted notions overboard and to dictate to their classes, word for word, what they wish them to learn. They sometimes deliver "lectures" in the English sense of the term, no doubt; but these merely introduce and explain the subject; the students listen and ask questions if they have any difficulty, but they do not write down anything at this stage. Then these lectures are crystallised in the form of Professor's "notes," to which the students pin their faith, and which, when well—written, circulate from College to College usually in manuscript copies and sometimes in print. Addressing students in a tongue not their own, the Professor must supplement or rather consolidate the spoken word by written note. The course of action is dictated by common sense and the necessities of the case, and not by the pervesity

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of the native professors,' nor by the "Mediæval Spirit of the Calcutta University'."

Ah! that he should have to conclude this section of his article in the following sorrowful manner and in such piteous tones.

"It is beyond the power of us,—who are mere teachers and not university,—to abolish the unnatural system of teaching and examining our boys in a tongue which they do not use in daily life and in which only a few of them possess facility. But it is possible for us to mitigate its evil effects and to improve the teaching of History in other ways."

What says our friend the "Advocate" to this view of an eminent educationist. Perhaps in his opinion intellectual atrophy is not too heavy a price to pay for the retention of our pride in the literary past not of our own land, but the land of our rulers.

India's Contribution to the Civilization of the World.

is the heading of an interesting article by Dr. Ananda Coomaraswamy which appeared in a recent number of the *Atheneum*. In the beginning of the article the learned Doctor remarks that

"If we regard the world as a family of nations, then we shall best understand the position of India by recognizing in her the elder, who no longer, it is true, possesses the virility and enterprise of youth, but has passed through many experiences and solved many problems which younger races have hardly yet recognized. The heart and essence of the Indian experience is to be found in a constant intuition of unity of all life and the instinctive and ineradicable conviction that the recognition of this unity is the highest good and the uttermost freedom. All that India can offer to the world proceeds from her religion which has here been made the essential basis of sociology and religion."

As to the "*Purpose of Life*"

"I do not suggest that the ancient Indian solution of the special Indian problems, though its lessons may be many

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and valuable, can be directly applied to modern conditions. What I do suggest is that the Hindus grasped more firmly than others the fundamental meaning and purpose of life, and more deliberately than others organized society with a view to the attainment of the fruit of life; and this organization was designed, not for the advantage of a single class, but to use a modern formula, to take from each according to his capacity, and to give to each according to his needs. How far the sages succeeded in this aim may be a matter of opinion. We must not judge of Indian society, especially Indian society in its present moment of decay, as if it actually realized the Brahmanical social ideals; yet even with all its imperfections Hindu society as it survives will appear to many to be superior to any form of social organization, attained on a large scale anywhere else and infinitely superior to the social order which we know as "modern civilization." But even if it were impossible to maintain this view—and a majority of Europeans and of English-educated Indians certainly believe to the contrary—what nevertheless remains as the most conspicuous special character of the Indian culture, is its purposive organization of society in harmony with a definite conception of the meaning and the ultimate purpose of life (1).

As to the value of Philosophy, the modern Europeans differ radically from the Indians. While in Europe it is regarded as an end in itself, as mere mental gymanastics, and of little importance to the ordinary man, Philosophy in India has a deep religious significance as the sole means of salvation from ignorance which for ever hides from our eyes the vision of reality. Philosophy here has full reference to all the phases of human activity; it is the key to the map of life by which are set forth the meaning of attaining its goal. About *Politics* for instance,

(1). Lest I should seem to exaggerate the importance which Hindus attach to *Adhyatma-vidya*, the Science of the Self, I quote from the 'Bhagvad Gita.' ix 2: "It is the kingly science, the royal secret, sacred surpassingly. It supplies the only sanction and support to righteousness, and

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"The Western sociologist is apt to say: "The teachings of religion and philosophy may or may not be true, but in any case they have no significance for the practical reformer." The Brahmans on the contrary, considered all activity not directed in accordance with a consistent theory of the meaning and purpose of life as supremely unpractical."

Speaking of the *Brahmin view of Life* the writer says that this would require an exposition of the Science of Self (*Adhyatma Vidya*) which is the religion and philosphy of India. If one were to express it in two words one might say that the curve of life is subject to outward movement, evolution, the Path of Pursuit (*Pravartti Marga* and the inward moment—the Path of Return, involution (*Navritti Marga*) which are characterised by self-assertion and self-realisation respectively. Again,

"The Brahmans, therefore, notwithstanding the austere rule appointed for themselves, held that an ideal human society must provide for the enjoyment of all pleasures by those who wish for them; they would say perhaps that those who have risen above the mere gratification of the senses, and beyond a life of mere pleasure, however refined, are just those who have already tasted pleasure to the full.

"For reasons of this kind it was held that the acquisition of wealth (*artha*) and the enjoyment of sensepleasures (*kama*), subject to such law (*dharma*), as may protect the weak against the strong are the legitimate pre-occupations of those on the outward path. This is the stage attained by modern Western Society, of which the norm is competition regulated by ethical restraint. No society can progress further unless it is subjected to the creative will of those who have passed beyond the stage of most extreme egoism, whether we call them Heroes, Guardians, or Brahmans.

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its benefits may be seen even with the eyes of the flesh as bringing peace and permanence of happiness to men"; and from Manu, xii. 100; "Only he who knows the Nedasystra, only he deserves to be the Leader of armies, the Wielder of the Rod of Law, the King of Men, the Suzerain and Overlord of Kings." The reader who desires to follow up the subject of this essay is strongly recommended to the work of Bhagvan Das, "The Science of Social Organization,' London and Benares, 1910.

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Thus the Brahman sociolgy which is the golden mean between Puritanism on the one hand and industrialism on the other avoided the errors of both.

"In adopting the theory of *sva-dhrama*, the "own-morality" appropriate to the individual according to his social and spiritual status. However much the Brahmans held Self-realization to be the end of life, the "summum bonum," they saw very clearly that it would be illogical to impose this aim immediately upon those members of the community who are not yet weary of self-assertion. It is most conspicuously in this understanding tolerance that Brahman sociology surpasses other systems."

The learned writer next goes on to discuss the doctrine of reincarnation, etc, and later says that

"The primary motif of marriage is not merely individual satisfaction, but the achievement of the purposes of life, and the wife is spoken of as *sahdharmacharini*, 'she who co-operates in the fullfilment of social and religious duties,"

Lastly he says that the problems of the future will not be the problems of East and West separately but of the world as a whole. The West must give up its pretensions to civilize the East and seek co-operation on equal terms of the as-yet-hardly-discovered East in every adventure of the spirit which it would essay.

In concluding this notice of Dr. Coomaraswamy's article we would request the reader to ponder over the great significance of the following words.

The essential contribution of India, then, is simply her Indianness; her greatest humiliation would be to substitute or to have substituted for this own character (*Sva-bhava*) a cosmopolitan veneer, for then she must come before the world empty-handed.

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REVIEWS AND NOTICES.

Taluh-e-Alam (The Evolution of Worlds) is an Urdu tract published by the Society for Promoting Scientific Knowledge and written by L. Atma Ram, M. A., of the Government College, Lahore, who is honorary editor of the *Raushni*, the above Society's monthly organ. The difficulties of putting modern scientific thought into any of the vernaculars of our country are great and would be evident to any one who has ever set himself to the arduous task. But they are greater far in the case of Urdu which, being a 'mongrel dialect', *par excellence*, inclines both ways. The tract in hand, though it must have cost its author a good deal of trouble, is not easy reading. The unfamiliarity of the general public with the technical terms which have been consistently borrowed from Arabic alone as also the needless and pedantic elaboration of the general style will, we fear, act like a dark cloud in withholding from at least half the readers the light which the Society is so anxious to spread all round. For future, the remedy lies in giving all information in a simple unostentatious style and in employing the more familiar Sanskrit technical terms which might, if necessary, be supplemented by their Arabic equivalents, enclosed within brackets. The tract is illustrated with a number of charts and photos. Price As. 4. Can be had of the Manager, the *Raushni*, Lahore.

महात्मा गोखले (Mahatma Gokhle) edited by Pandit Onkarnath Vajpæi of the Omkar Press.—Price As. 4. Allahabad.

This short and opportune biographical sketch of the life of the late lamented patriot and statesman is the third of the Onkar Press Biogrophical series, and is meant primarily for the study of young boys and girls. The booklet deals with almost all important events of Gokhale's life and is written in easy, lucid language. It wisely omits the details of his speeches and political doctrine which can be useful only for a critical study of the

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great man's life from which boys and girls are age-debarred. Nonetheless, the book is stimulating to a wider study of the hero's life. At the end of each chapter the editor points to the lessons to be learnt from the particular events discussed therein. The book is of considerable moral and educational value for young people who must not be deprived of a knowledge of the activities of their country's greatmen.

Concentration—A Practical Course by Earnest Wood. *Can be had of the Theosophical Publishing House, Madras.* Price

We have read this little book of one hundred pages and tried carefully to follow the instructions given here for acquiring a control of the mind. Its subject matter being meant mainly for the use of practical students we do not want to mar its value and to mislead the reader by calling it interesting reading which undoubtedly it is. The practices are clearly put and well graduated. Concentration forms one of the primary stages of Yoga system which must be 'practised under a competent teacher because of the element of danger which is so largely present in its exercises.' The present book is, however, meant for private use and hence the necessity of 'eliminating from it the dangerous factors.' The author is sure that "nothing but good can result from following the directions given here" and his remark is confirmed by Mrs. Besant in her foreword. The book goes a little further than its scope in so far as it gives some hints about the higher *Yogic* practices of meditation and contemplation. Apart from its higher uses, concentration is a practical necessity and every thing which can help to its acquirement must be considered valuable. We, therefore, heartily recommend it to our readers.

Bil Rana is an Indian Romance, adapted from Sanskrit, by Mr. P. Sheshadri, M. A., of Pachhiyappa's

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College, Madras. The adaptation retains the vigour and simplicity of the original. It is fine reading. Can be had of Sriniwasa Varadachari & Co, Mount Road, Madras.

Indian Ballads,—by William Waterfield, is a reprint of some of the very interesting ballads on Indian mythological subjects, by the well-knwon Pannini Office of Allahabad. They afford delightful reading and can be had of the said office for Rs. 1-8.

Nala and Damyanti and other Poems—by Dean Milman, is another delightful booklet published by the Pannini Office of Allahabad. The poems are excellent and are sure to find a wide circle of readers.

बाला विनोद (Joy for girls) by B. Bansi Lal Singh and revised by B. Shyam Sundar Das is a useful pamphlet on the duties of young women including ways and means of keeping good health and producing good children. It contains more than 130 pages. Can be had for As. 6 of Madhoprasad, Dharm Kuan, Benares.

جنگ یورپ (European War) is a book of more than 80 pages in Urdu, by H. Raja Ujari Lal, Vakil, Budaun. It contains in short the history of commencement of the great war now convulsing the whole world. It includes a list of military technical terms with their definitions and a table of places in the centres of war. The striking poem on the departure of the Indian Contingent from the pen of the famous Nationalist Poet, Pt. Brij Narain *Chakhast* has been appropriately quoted *in extenso*. It is to be had of the author for As.8 only.

The Mitakshara—English translation (pp. 233—424) edited by J. R. Gharpuri, is an excellent edition much useful to the lawyers and to others intersted in Hindu Dharma Shastras. Can be had of the Manager, "Collections of Hindus Laws Texts," Angre's Wadi, Gurgaon, Bombay (No. 4.)

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Manusmriti, with the Glass of Medhatithi (Text pp. 211—360), is one of the same series. Mr. Gharpuri is laying the whole community under obligation by bringing out important Dharma Shastras in an attractive form. The arrangement of the subject leaves nothing to be desired.

Smritichandrica—by Devananda Bhatta (Text, pp. 145—232) is one of the above series and is also excellent.

Miscellaneous Writings of M. G. Ranade, is a book containing weighty and important contributions on (1) Literary, (2) Social, (3) Educational, and (4) Historical subjects. It is needless to say that the papers and articles bear marks of the learned author's vast and varied erudition and his great versatility. Mr. Ranade's love for the vernaculars was great. According to him, the true teaching Indian University will be that which firmly and broadly takes into cognisance the importance of the collection of the vernacular languages. It is interesting, that this great sage of modern India held such pronounced view on this all-important subject.

Let us see if the new Hindu University will justify its name in this respect and come up to the standard prescribed by the great sage of Bombay. It is a strongly bound book of about 400 pages, with a frontispiece having Ranade's photograph. It also includes a learned and very appreciative introduction from the pen of another great Indian publicist, Mr. D. E. Wacha. Can be had of Mrs. Ramabai Ranade, Justice Ranade's Wada, Shukamar Peth, Poona City, at the comparatively moderate price of Rs. 2 only.

M. M. S.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Selection of Initiates.

The eleventh and twelfth of Posh were dates fixed for the selection of initiates for the Gurukula academy. A pretty large number of applications had been received in the office and correspondence with the guardians was busily going on for sometime back. Out of about 32 who turned up on the above dates as many as 23 were selected, and this made up the number of studentships available in the academy on Rs. 10 per mensem. Among the remaining number, there were some who were found physically unfit and others failed in the competition. The above number, 23, is however provisional. Before the next anniversary when the initiation will formally take place, at least some more, belonging mostly to the Rs. 1,500 category, will be added to the present number. It may be noted here that the last date for entertaining new application has now been long over.

Dr. Sukhdev.

Dr. Sukhdev, the popular, selfless Health Officer of the academy who is now undergoing treatment at Lahore contracted his illness in a generous effort to relieve the sufferings of a fellow mortal who could not be won back from the hands of death. A young lad who belonged to a village in the Gurukula neighbourhood had been severely suffering from a fell disease. He was operated upon by the doctor who through an inadvertency did not take precautions to protect his slightly injured finger against the possibility of poison inoculation. The

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poison had effect and before it was fully known it had reached up to the arm pit. At once, the doctor began his own treatment, but it was thought advisable to send for medical aid from Hardwar. Later, he was sent to Lahore where he has been favourably progressing under the vigilant treatment of Dr. Maharaj Krishna. For the first few days Dr. Sukhdev's duty was performed by Dr. Bhana Ram and Dr. Dina Nath, L. M. and S. and later Dr. Ram Rakha Mal came down from Amritsar and has since been doing the work. He is expected to prolong his stay till the return of Dr. Sukhdeva. We heartily sympathise with Dr. Sukhdeva and pray for his speedy recovery, and thank Dr. Maharaj Krishna and Dr. Ram Rakha Mal for the kindness and generous spirit with which they have tried to help the ailing doctor and the academy. We take this opportunity also of expressing our deep gratitude to medical officers at Hardwar, who have always heartily responded to the calls of the Gurukulites.

The Vedas are Revealed Knowledge.

This was the subject of a very interesting and illuminating speech delivered by Mahatmaji the other day before a pretty large audience consisting of the senior students of the Kula and some of their teachers and professors. The extreme importance and vast significance of the subject precluded any possibility of its being dealt with in a short space of one or two hours. Perforce, therefore, it had to be divided into several parts, the subject of the first day's discourse being

The Necessity of Revelation.

The arguments of the discourse were illuminated with numerous apt illustrations. The following report must be taken as shorn of most of the illustrations and perhaps some of the minor arguments also.

"Everything in the world," began the learned lecturer, "goes on according to fixed laws ; and laws have no existence apart from their maker. But laws, to be obeyed, must be formulated in a code for the information of those whom they are to control. The laws must be known to the people in order that they may be able to abide by them. It is with the seeker after truth even as it is with the child. The infant first acts according to its sweet will. Then comes to the stage of asking questions and its parents give answers as to what is to be done and what not. At the third stage the man commences study and seeks intercourse with lofty souls through their writings and guides himself by their teachings. But the question then arises. Whence to get the right sort of directions and how

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to adjudge them. Opinions vary considerably. Firstly, there are those who take refuge in conscience as the sole judge of right and wrong. The opinion is widespread in these days and the intellect is the only support of western civilization. On the religious side the same opinion has appeared in the eclectic faiths like Brahmoism, etc. But the permissibility or otherwise of an act cannot be determined by considerations which form the province of conscience. Such religions which begin in self-worship lead always to man-worship and then to destruction. Some there are who look upon the human conscience as their true guide and say that its dictates constitute duty. And here let it be said to the credit of these men that conscience is a mirror which, when clean, reflects true images of the objects put before it, but blurred ones or none at all when spoiled with the dust of materialism. Again, there is the conduct of the men of noble character who have given up all worldly attachments. The daily duties of these noble souls are *Dharma* for ordinary people. They are certainly very good guides. Their loftiest flights are embodied in what are known as Smritis. But can we accept them as final authority? No, and that for the simple reason that they as men must have had their own limitations. The final authority must be sought somewhere else.

"There is another question. Is human knowledge inborn? Several experiments were tried both in India and in Europe. A child was segregated from all human influence with the result that after seme years it showed no signs of a natural knowledge whatsoever. Knowledge can thus be ultimately traced to God. Matter changes forms but the laws never; intellects always vary, though knowledge is ever the same. Now the gift of our eyes would have been useless in the absence of the Sun. Like our eyes all other organs of sense are correspondingly provided for in the external nature. Are we then to suppose that our mental eyes are left without acorresdponding sun. That cannot be. The necessity of revelation is thus clear. A ruler who does not give his laws, but punishes infringements thereof, is not to be thought of even in this imperfect world. There must then be a code, promulgated by our Lord, the ruler of this universe When the sun goes down, every inhabited village is lighted with lamps. These lights do always point to the sun which is most conspicuous by its absence. The presence of the numerous sects, spiritual lamps also points to the true Dharma which lies hidden from the general view. In the end let me tell you that the sphere of control of reason is extremely limited. Human codes can cover only "The totality of conditions for which legislation is possible," and in my opinion no more than 1/10th of human activity in feelings, thoughts and actions is subject to the

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operation of temporal laws. Is it then to be considered that the remaining 9/10ths is totally uncontrolled? Certainly not! Just as every city has its own directory, Just as every machine has its own explanatory book, just as every science has its own books, even so is this set of phenomena of nature (human nature included) provided with its own book, its own code, and its own directory with which to interpret it, and to guide our actions. What and where it is will be discussed on some other day."

The second lecture was delivered on the 28th December, 1915, when after revising his first day's arguments, Mahatmaji continued as follows :—

"In the last discourse we passed that stage of the lecture at which the existence of God could be questioned. We shall now examine the comparative claims of several scriptures to be known as revealed. Here at the very outset we find that Granth, Quran, and Bible (all three words meaning 'book') claim no more than to be known as "books" which they really are. The word 'Veda,' on the contrary, means "knowledge, revealed knowledge." And then, if we cast a glance on the history of these books the truth of the Vedic revelation becomes all the clearer. The scriptures of all the other religions when compared with the Vedas are but yesterday's products. They all point to a previous source which though left unspecified means the Vedas themselves. The Zoroastrian scripture, for instance, is a rough translation of the Vedas. About the relation of Zend to the Vedas, Sir William Jones observes almost as follows. "When I perused the Zend glossary, I was inexpressibly surprised to find that at least six or seven of every ten words there were purely of Sanskrit; and even some of the inflections too were entirely Sanskritic. The key to the Avastha is not Pachlwi but Sanskrit." If these books are to be called revealed, how was the world guided before they came into existence? The history of the ancient world which can clearly be read in the Hieroglyphics of Egypt is similar to our own. Max Muller though he has expressed but a half truth has observed that "the Rigveda is the oldest book in the library of the world." The Vedic knowledge, neverthless, has come down to us from the very beginning. It was at first passed down orally from father to son till committed to writing long afterwards.

"Another test of revealed knowledge is that it should not contain stories of men though it may contain universal history of men and nature. This test falsifies the claim of all the other scriptures, which clearly and unmistakely refer to the events of history. The Vedas, on the contrary,

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are entirely devoted to universal knowledge. There is no doubt that some of the interested interpreters of them like Saynacharya have thrust history upon the Vedas; but this disappears if all the Vedic words are interpreted as *Yougic* and not as *Rurhi*. Again the revealed knowledge should not be in the tongue of any special nation. Most of the languages of the world have already been traced to Sanskrit. The science of language is certainly pregnant with many great possibilities for the Vedic Religion. In the end, all languages will be found to go back to the original source of the Vedic language. If to-day we don't find very clear similarity between Sanskrit and several other languages, it is because of the considerable length of time which has passed since they bade farewell to the source of all true knowledge.

"Another test is that revealed knowledge should not be self-contradictory. Most of the mistakes committed about the Vedas are due to linguistic difficulties. All Vedic knowledge is mutually complementary. Thus the Rigveda is the book of definitions. The Yajurveda is the book of actions. The Samveda is the book of prayers. And the Atharvaveda is the book of Sciences. Some people say that the Vedas as revealed knowledge suffer from the defect of repetitions of the same thing again and again. Rightly judged, however, this is not a defect but an ornament. Frequent repetition of words in legal processes is meant to give a greater degree of accuracy to the proceedings. So with the Vedas. Again, the aesthetic side of repetitions should not be lost sight of.

"All the existing religions sing the praises of *The Word or* the *Great Word*. Mahomadans say that اسم اعظم (Great name) is everything, even God himself. In one of the Christian Gospels, St John's, it is said : "In the beginning was the word, the word was with the God, the word was God." They have, however, forgotten the sacred word (Aum) ओं which is the real name of God. Curiously enough the Freemasonry Brotherhood holds the letters A, u, m in great sanctity and possesses a long commentary upon them.

"Above all these arguments there is the evidence of a great sage Maharishi Dayanand Saraswati, who was a profound scholar of the Vedas and a great Yogic besdes. Here let us pause, then, reserving the remaining portion of the lecture for another day."

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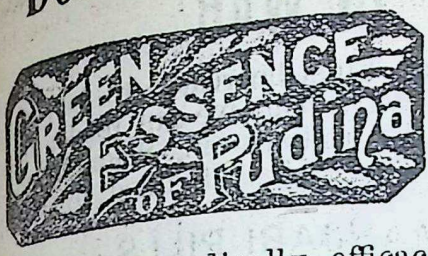

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THE LATE SIR PHEROZESHA MEHTA.

Sir F. M. Mehta, K. C. I. E., the Uncrowned King of Bombay and the ablest champion of Indian aims and aspirations has passed away, mourned alike by the people and the Government. It is superfluous to give a sketch of his career here as the main facts of his life are well known and the details will be found fully stated in the first volume of the Indian Nation Builders series sold by Messrs. G. A. Vaidya Raman & Co., booksellers at 3 & 4, Kondi Chetty Street, Madras, for the modest price of one rupee.

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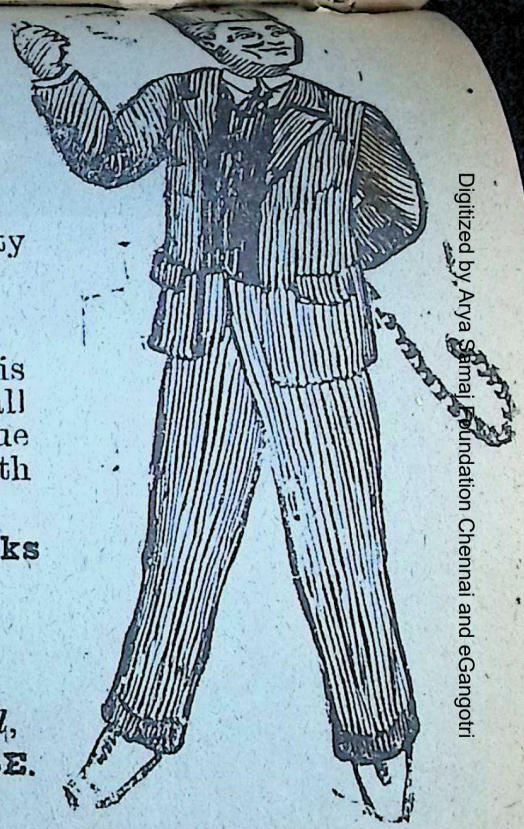

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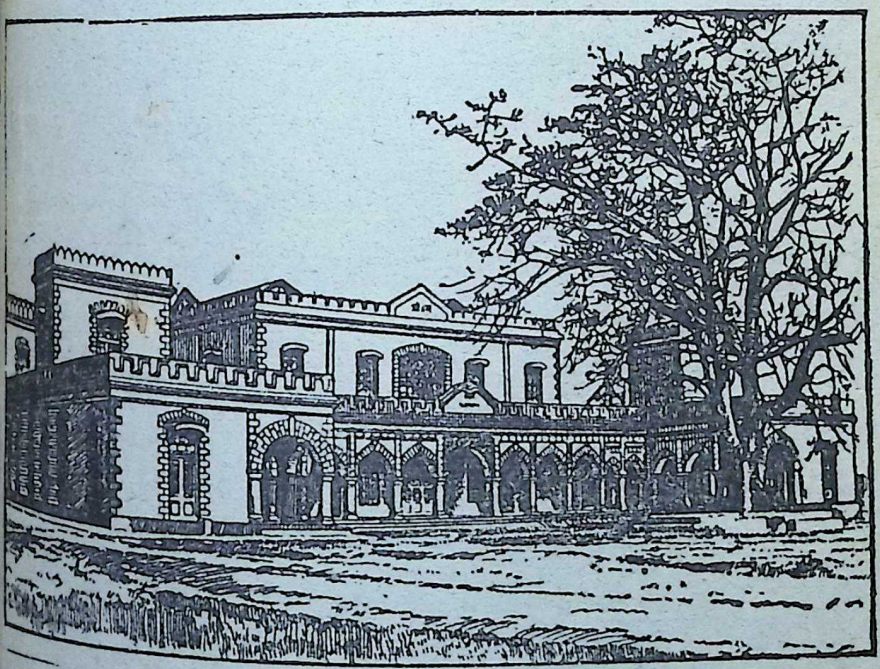
Vol. No. 9.

THE VEDIC MAGAZINE AND Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

PHALGUN, 1972—FEBRUARY, 1916.



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As a rule its articles afford interesting reading and its contributors are men who may be heard.—*The Hindustan Review.*

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

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NOTES.

The-All India Muslim League.

The peculiar feature of the proceedings of the session of the All-India Muslim League was the feeling of good-will and friendliness towards the Hindus which characterised all speeches delivered in the League from that of the learned President downwards. Mr. Muzahar-ul-Haq's Presidential address is characterised by ability, fair grasp of the subject and fearlessness. Referring to the eternal Hindu-Mahomedan problem, the President said :

About what we owe to our non-Muslim fellow subjects I have never concealed my opinion before and I can only repeat here what I have often said. I am one of those who have never taken a narrow and sectarian view of Indian politics. When a question concerning the welfare of India and of justice to Indians arises I am not only an Indian, first, but an Indian next and an Indian to the last, an Indian and an Indian alone, favouring no community and no individual, but on the side of those who desire the advancement of India as a whole without prejudice to the rights and interests of any individual, much less of any community, whether my own or another. But whenever any question arose on which there was a clear and unmistakable Divine injunction conveyed to me by my God through my Prophet, I could not even

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consider, let alone accept as correct, anything conflicting with that injunction, no matter on what mundane authority it was based. With Divine authority as my only guide I will be not only a Muslim first, but a Muslim next, a Muslim to the last and a Muslim and nothing but a Muslim. People may scoff and laugh, but I hold firmly to these convictions. In the affairs of my country I stand for goodwill and close co-operation between all communities with a single eye to the progress of the motherland. If we look sufficiently deeply into the different questions affecting India we should find hardly any which does not affect all equally. Are we less heavily taxed than are our Hindu or Parsi brethren? Do the repressive measures passed during recent times weigh less heavily upon the Musalmans than upon the Sikhs or the Marhattas? Are the newspapers of Muslims more free than those of the Hindus? Does the administration of justice produce different effect upon the different communities of India? Are the rigours and invidious distinctions of the Arms Act reserved only for the martial races, and are the non-martial free from them? No. The truth is that in essential matters such as legislation, taxation, administration of justice, education, we are all in the same boat and we must sink or swim together. No doubt, there are occasions when differences arise which lead to heated discussions, and in the excitement of the moment hard words are said on both sides which are regretted afterwards. Take, for instance, the question of special electorates. We all remember the bitterness of feeling produced by the controversy, and, I am afraid, this still rankles. You all know my views on the question, views which I am afraid, have not found favour with the vast majority of my community, but, in my humble opinion, and I say it with due deference to the opinion of others, there is no reason, why such questions should not be solved by the trusted leaders of all communities at a round table conference, discussing matters in a friendly spirit. There are a few other questions of temporary interest, which do not in any way affect the essentials of our corporate life as citizens of a common land and could be easily solved by a little sobriety of judgment, based upon the principle of give and take.

The case for the absolute unity of the political interests of the two principal communities that inhabit this ancient country of ours has never been stated more admirably. The logic is faultless and the line of argument sound. What we fail to perceive, however, is that if the political interests of the two communities are so absolutely identical—as, doubtless, they are—where is the justification for a separate organisation for safeguarding the special political interests of the Muslims. When, as Mr. Haq admits, there are no special interests, why should there be a special political organisation to safeguard them. Is the League to safeguard what is non-existent. Hindus and Muslims differ in religion and social polity. There is, therefore, a very fair case for separate organisations to deal with religious and social problems peculiar to each community. When

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Muslim *qua* Muslims have no disabilities or grievances of a political character, where is the need of dissipating national energy by formulating identical, political demands from two platforms not allied but rival and of giving a handle to the enemies of our joint aspirations who openly say that the existence of two separate political organisations is a proof positive of the diversity of the political interests of the two great communities and of the fact that educated India is not politically one unit and, therefore, its demands are not entitled to the weight which united counsels alone can claim. The least convincing part of Mr. Haq's speech is that in which he seeks to justify the continued existence of the Muslim League as a political organisation separate from the congress. He has not been able to lay his finger on a single point on which the interests of the Hindus and the Muslims as political beings under British rule are different. Says he:

> Muslims as well as Hindus have to solve their own particular problems. The Haj question is peculiar to the Muslims and affects them nearly, while the problem of caste does not press us so closely as it does our Hindu brethren. *Well, it may be objected that these are religious and social questions and have nothing to do with politics and the propaganda of the League. True, but these are, after all, questions which have to be solved separately by the different communities in their own ways and according to their own feelings and requirements.* As a matter of fact, and speaking personally, I go further and think that even in such questions there are factors involved such as the economic and sociological, which interact, however remotely, upon all communities and thus affect the Indian people as whole.

The italics are ours. If words have any meaning, Mr. Haq's line of argument inevitably leads to *one* and *only one* conclusion and it is this that separate Muslim and Hindu organisations are needed for the consideration of peculiar religious and social questions which "have to be solved separately by the different communities in their own ways and according to their own feelings and requirements". Does it not logically follow from this that separate Hindu and Muslim organisations are not needed for non-religious and non-social purposes or, in other words, for the discussion of political problems. It is hardly logical to accept a proposition as true and to deny its obverse.

If Mr. Haq must abide by the logical implications of his position he must try to merge the Muslim League into the Congress or to have it affiliated to the Congress as a branch organisation. If, however, this is difficult of accomplishment, let politics be excluded from the purview of the League and let it confine its activities to the work of religious, social and educational reform.

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Rowdyism in the Muslim League and its Psychology.

We take the following from our esteemed contemporary of the *Leader* :—

The fears that were entertained in various quarters over the present session of the All-India Muslim League were partly realized this afternoon when the League resumed its adjourned sitting to carry through the brief programme before it though what threatened to be a very serious disturbance was averted by the tact, coolness and great presence of mind displayed on the occasion by Mr. Mazhar-ul-Haq, president, and by other Moslem leaders who were in attendance. By two, the time appointed for the meeting, almost all the members of the League were in their seat, but the portion reserved for visitors was, to a large extent, unoccupied. About half an hour before the meeting Mr. Edwards, Commissioner of Police, had sent a force of about fifty policemen armed with *lathis* and were kept in readiness in an enclosure just in front of the pandal, while half a dozen European police officers under Superintendent Walker were patrolling in the grounds. Later, however, Mr. Edwards accompanied by his three deputies also arrived at the spot. The acting chief presidency magistrate Rao Bahadur C. H. Setalvad was seen in the company of the commissioner of police at the later stage. Inside the pandal several C. I. D. officers, both European and Indian, had taken seats as visitors by payment of fees. When the president stepped on the *dais* he was loudly cheered and just then the visitors' seats which had been unoccupied were filled by large numbers who came in a body.

The business before the meeting was very brief. The first resolution expressed the loyalty of Musalmans and the second prayed for an extension of Lord Hardinge's Viceroyalty. The next one related to the formation of a committee on the question of self-government. The agenda also contained a resolution urging communal representation on all self-governing public bodies. This seems to have influenced the mind of Mr. Hasrat Mohani of Aligarh who had before the commencement of the proceedings given notice of his intention to move an adjournment for as he said subsequently, at the compromise arrived at in the presence of the Governor of Bombay, no other resolutions except those of loyalty and for the appointment of a committee on the question of self-government and formal matters was to be brought forward.

The proceedings commenced by the president declaring that the first resolution on loyalty was to be moved from the chair.

Mr. Mohani thereupon raised a point of order and said that his motion for adjournment must be discussed first.

The President.—Please sit down.

The ruling of the chair was obeyed.

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The president, in putting the resolution to the meeting remarked that he had said all that he had to say on this subject in his speech the previous day and asked if there was any dissentient voice among them. (Cries of 'no, no'.) The president declared the resolution carried.

The second resolution about the extension of Lord Hardinge's Viceroyalty was moved from the chair and carried with acclamation.

The president next called upon Mr. Jinnah to move the third resolution.

Mr. Mohani :—I rise to a point of order. My motion is for an adjournment and it must be discussed first.

The President.—Please sit down. I have already informed you that you that your motion is out of order. (Cries of, 'Sit down.' Don't dictate to the chair.')

At this stage Moulvi Abdul Rauf, former secretary of the Anjumaneliaul Islam of Bombay, who was occupying a seat among the visitors, rose and shouted demanding that Mr. Mohani should be allowed to speak. He said this was a meeting of Mahomedans and not of Hindus.

Then followed a confusion but peace was soon restored and the president appealed to them all to believe that he was not acting in a despotic manner. He said that he firmly believed in the word of his God. Quoting an Arabic passage he asked them to put faith in his words if they were Mahomedans. At this another Mahomedan from the visitors' seats got up and said, 'If you were a Mahomedan you ought to appear like a Mahomedan. Quran asks you to dress like a Mahomedan. You must speak the Mahomedan tongue. You pose to be a Mahomedan leader, but you can never be a Mahomedan leader.'

Wild scenes of disorder then ensued when a number of men began to shout and became rowdy.

While the scenes of disorder were going on Abdulla Samat Khan, head of the Pathan community of Bombay, Moulvi Abdul Rauf and several other Mahomedans followed by Sirdar Saheb Suleman Cassum Mitha, C. I. E., who was in the beginning against the League holding its session this year but who subsequently was a partly to the compromise, rushed towards the *dais* and began to speak vehemently. The Pathan leader, who was in front, said he objected to the proceedings being conducted in any language but Urdu or Persian. The proceedings of the meeting affected the Mahomedans and he wanted to follow what was being said there. There were many present at the meeting who did not know English. How were they to know that nothing against Mahomedan interests was being said.

(A voice from behind shouted that the president yesterday had spoken of a Hindu Governor of Kabul.)

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The Pathan leader was then called upon the *dais* by some Mahomedan leaders and the president shook hands with him. They pacified him and assured him that the remainder of the business would be conducted in Urdu. These leaders also succeeded in restoring order temporarily and further decided to allow Mr. Mohani to address the meeting.

Speaking in Urdu Mr. Mohani said that he belonged to no party and he did not want to say anything against the president. They had arrived at a compromise to pass only three resolutions and they ought to adjourn after passing the self-government resolution. This was followed again by shouts saying. 'What guarantee there was that the very same resolution, the terms of which were agreed upon at the compromise meeting, would be moved.'

Mr. Mitha said that he could not yet understand why they should have conducted the proceedings in English yesterday. This was a sham. Yesterday they brought the Congress leaders to the meeting and lustily cheered them. They were transacting business in the name of the All-India Muslim League but they were a Congress body.

Maulvi Adbul Rauf said that at all meetings the loyalty resolution was put first. Why should they have moved those two condolence resolutions yesterday ?

The president assured every one that they would not alter the self-government resolution as drafted and settled at the compromise meeting even by one letter.

At this the same man who had taken objection to the dress and appearance said that they would not rely on a Kafir Mussalman who did not dress like a Mahomedan and keep his beard.

Maulvi Abdul Rauf said that they had not come there to hear from the president that his word was God's word.

Mr. Mitha then became more excited and he said that they were merging the League into the Congress and were acting as dictated by Congress leaders. They had upset the object with which he and other Mahomedan leaders had established the League. They had sunk the League in darkness and were wiping it out of existence, and were converting it into the Congress.

Tumultuous and wild scenes continued for some time, rowdies blocking the passage and making it impossible for business to continue. The leaders on the *dais* preserved great coolness and while the rowdies were shouting and were getting more and more excited they apprehending the worst managed successfully to send all ladies away in motor cars through the back entrance. Perceiving it impossible to proceed with the business the president, after consulting the leaders, adjourned the meeting remarking that it was his great misfortune that he had to adopt such a course but he and all his Moslem friends believed that this was the wisest course to take under the present circumstances.

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The leaders retired into the president's room and stayed there for nearly an hour until the rowdy element had dispersed. Nothing untoward happened. On the contrary, the president was cheered when he left.

The question whether the sessions will be continued and if so when and where and under what restrictions is to be decided shortly for which an informal meeting had to be convened.

The adjourned meeting of the All-India Moslem League will be held tomorrow morning at the Taj Mahal Hotel.

It is, indeed, deplorable that such a disgraceful scene should have occurred and that any responsible Muslim leader should have demeaned himself so much as to rouse the fanaticism of rowdies or to hire them.

It is still more deplorable that the police although they were there in such force did not clear the pandal of visitors who had no authority to interrupt the proceedings or to participate in them at all. It is also shameful that a C. I. E. should have forgotten himself so far as to blame the President and others for the simple act of courtesy involved in cheering honoured guests and seating them in the platform. But this rowdyism must have a history behind it and a psychology as every event, good and bad, doubtless has. To us it seems that the Muslim League was first founded to further the separatist movement and not with a view to promote union. Its object it was to safeguard separate electorates and to secure the extension of the pernicious principle to District Boards and Municipal Committees. Many titled nobodies joined the League because they believed that the League would secure for the Muslims preferential treatment--not earned but graciously conceded—as a price for refraining from political agitation on Congress lines. To the misfortune of these titled people, some enlightened Muslim progressivists—some of them avowed congressmen—also joined the League. As brains have always lorded it over and will always lord it over property, these progressivists gradually gained position and influence and captured the League. The climax was reached when Mr. Haq, an avowed congressman and a consistent opponent of separate electorates, was elected president and it was resolved to hold this session of the League contemporaneously with the Congress and in the same city. This alarmed the sluggish non-progressivists whom inspring ideals did not move and who wanted only a few fat plums of the public service for their relatives and co-religionists to the detriment of highly-educated members of more enlightened communities. They had swallowed the bitter pill of self-government resolution though not without awry and contortion of features. But their patience was now exhausted. They could not swallow Mr. Mazhar-ul-Haq

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and formal alliance with the Congress. There was a flutter in the dovecots and a storm in the tea cup. The parrot cry of loyalty in danger which, perhaps some short-sighted bureaucrats had taught them was repeated. At last a compromise was arrived at in a meeting presided over by the Governor of Bombay and the seal of official approval was put upon the decision to hold the present session of the League in Bombay, to confer with the congress and to pass the loyalty and self-government resolutions. But the fossilised pillars of re-action and separation had counted without their host. It was not one of the terms of the compromise that the President should not deliver an address instinct with the spirit of liberalism and good will towards the sister community or that distinguished Congress leaders should not be admitted as visitors, seated on the platform and lustily cheered. The forces of re-action felt the impact of the tide of progress and sought in vain to turn it back with all the vigour they could command. Hence this rowdyism this humming and hawing, this agonised solicitude for the preservation of the old departed spirit of aloofness, hauteur and superciliousness. The forces of life and Death, Progress and inaction, forward movement and re-action, liberalism and retrogression in the Muslim community fought the last fight in Bombay and Life triumphed over Death. The adjouned meeting of the League was held in a hotel next morning, visitors were excluded and the session was peacefully brought to a successful and glorious close.

The Sanatan Dharma Mahamandal, Benares.

The following account of an amusing squabble which took place in the Pandal of the Mahamandal is full of meaning, for it shows that the people whose religion is stagnation and negation of progress and for whom crystallized custom, no matter how it may have originated is eternal rule of conduct are always ill-advised when they hold conference for deliberation—for deliberation means movement of the mind and the stirring of the intellect which and stagnation raised to a sacramental act are as the poles asunder

"The grandeur of the opening ceremony of the Hindu Congress was marred to some extent by a regrettable incident the origin of which was probably the injudicious arrangement of seats for the Pandits. When Pandit Panchanan Tarkaratna arrived several gentlemen rose to receive him. A boy volunteer not heeding this and probably not knowing who he was forced him to take his seat among ordinary people. This annoyed some Pandits who saw that their seats were allotted far down while the title-holders and big men were allowed to sit on the elevated platform around the president. Probably for this reason Mahamahopadhyaya Shivakumar Shastri and other leading Pandits of Benares did not grace the

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meeting with their presence. When the President, his Highness the Maharaja of Benares, arrived, the whole assembly rose to recieve him. Some people took the opportunity to change their seats, and some Sadhus forced their way to the platform shouting that in a religious meeting their position was the highest of all. The ceremony of presenting the address to the President being over, his Highness owing to old age asked his secretary to read his speech. When the speech was being read a Pandit cried 'we can hear nothing from here' and this offended a volunteer who came to expel him. The Pandit asked the protection of Rajput soldiers standing close by who sided with him and angry words were exchanged between the sepoys, the volunteers and the police. The President felt annoyed and left the meeting and a general confusion followed. The ladies and girls in the female enclosure being alarmed began to cry and scream. The remaining portion of the programme had to be abandoned and the meeting adjourned, the Maharaja of Benares not attending since and leading Benares Pandits also keeping aloof. This explains the small attendance of the last two days.

(*The Leader*).

The above disturbance is very much similar to the one which, last April, spoiled the proceedings of the All-India Hindu Conference at Hardwar. A genuine Brahmana or Sanyasin does not clamour for respect and honour. He does his duty in a spirit of selflessness and thus by his righteous, philanthropic conduct extorts respect and adoration though he is thinking not of these but of his duty. Genuine esteem is the reward of native dignity of the soul which scorns to seek reward for duty done. The craving for outward marks of respect is only a sad confession of the lack of inward dignity whose place it is sought to fill by external trappings. He who clamorously demands respect is conscious of his spiritual barrenness and has an uneasy feeling that people suspect that the eternal founts within have dried up and that he is a moral and spiritual bankrupt.

Only an empty vessel makes noise, only shallow waters roar. The blue depths of the sea are silent and majestic. So is a true Brahman or Sanyasi who will never beseech, importune or claim. He thinks of other people's rights and of his duties which he discharges faithfully without seeking to dictate to the eternal cosmic Laws of Compensation and Parva, which alone award the fruits of action and which are inexorable and unerring in their working. Alas for the departed glory of true Brahmanhood which made ancient India the motherland of all civilizations and the fountainhead of all cultures. The Lord only knows when it will be revived to saturate the saced soil of this ancient land with its fertilizing and vitalizing current! It is the duty of her patriotic sons to ask for that glorious day in a spirit of hopefulness and optimism, and faith.

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A RIVIEW REVIEWED.

(*Contributed*)

Pt. Sitanath Datta Tatvabhushan on Lala Lajpat Rai's 'Arya Samaj.'*

Lala Lajpatrai's work has naturally attracted widespread notice both in England and India both on account of the vitality and importance of the movement with which it deals as well as the position of the writer in the public life of this country. Every important paper and magazine has found it worth while to review the book somewhat in detail. The reviewers have in the present case usually gone beyond their duty of 're-viewing the work, of stating what the writer proposed to do and how far he has succeeded in doing his self-imposed task. They have rather reviewed the activities of the Samaj in various fields. One of the reviewers at least—Pt. S. Tatvabhushan—has made remarks on the doctrine of the Arya Samaj and has thrown a slur on the present leaders of the Samaj as well as on the Master by doubting their honesty.

Mr. Tatvabhushan at the very start doubts if the principles of the Arya Samaj can at all be said to form a system. We do not know what has led Mr. Tatvabhushan to his conclusion. If by a system we mean something in which the various parts are regularly united to form one entire thing and in which the parts are arranged in national dependence or connection, undoubtedly the teachings of the great master do form a system. What can be more systematic than the programme of life that the great sage lays down for his followers to follow? What can be more rational and reasoned out than the order and the class system of society whose great exponent and teacher Dayanand was? Can there be a better system of education than the one in which harmonious development of the whole man is aimed at? Again, can that not be called a system in which every act of life is subordinated to one great aim in life—the realization of the higher spiritual life'? That Dayanand was thoroughly systematic may be made out from one single fact, that of his effort to reconcile the three great paths of *Jnan Karma and Upasana* and bind them together into one organic whole. We wish Pt. Sitanath had spared a little more time to study the teachings of the greatest spiritual teacher of modern times.

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* The *Mordern Review*, vol. XIX, p. 71.

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Pt. Tatvabhushan next regrets that in the book under review there is no 'reasoned exposition of the doctrines of the Samaj, especially an exposition, if any were possible, of the 'astounding' doctrine which chiefly distinguishes the movement from the Brahmo Samaj, namely, that the Vedas are infallible.' We too regret and perhaps more deeply than Pt. Sitanath that there is no reasoned exposition of the doctrines of the Samaj in the book written by the great Indian patriot and philanthropist. But if Lala Lajpatrai has failed to give an exposition of the doctrine of the infallibility of the Vedas it does not follow that there can be no exposition of the doctrine at all. Surely the Pundit does not hold that the great Hindu sages like Vyas and Patanjali, Shankar and Ramanuj, Dayanand and *Rama Mohan Ray*, Christian leaders and learned Moulvis who believe in the infallibility of one scripture or the other have either been knaves or fools. Surely they had keen intellects and at least so much honesty as to believe in that thing only with whose *rationale* they were satisfied.

The Pt. now takes us a step further; he tells us that reasoned expositions of the doctrines are not in demand in the Samaj. We fail to understand on what data he has founded his conclusion. The failure of L. Lajpatrai to discuss the doctrines surely does not warrant the conclusion. As a matter of fact the whole Aryan press has found fault with Lalaji for not discussing the doctrines. The *Vedic Magazine*, the great champion of the Aryan religion and one of the leading magazines of India, takes Lala Lajpatrai to task for this omission and states.

"This analysis shows that the book deals mainly with the social and educational side of the movement and very briefly and only incidently touches on its doctrinal side—its philosophy. After all a proselytising church with a world-wide mission must ultimately stand or fall by its metaphysics—it is by its contribution to the solution of ultimate problems which have perplexed philosophers for ages that the world of today and posterity will judge of the Arya Samaj as a factor in the advancement of humanity to the ultimate goal of human endeavour. .....The author has failed to lay emphasis on the aspect of the Master's teachings which would subjugate intellects and capture hearts irrespective of colour and nationality."

A somewhat similar criticism has been made by the reviewer in the *Hindustan Review*—Mr. G. A. Chandavarkar—a thorough going Arya Samajist.

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We might also state here that the Reviewer in the *Modern Review* is so ignorant of the Arya Samaj literature that it would have been better for him if he had not attempted to review the book or had confined himself to his proper sphere only and avoided making unfounded statements. The leaders of the Arya Samaj do not look upon the doctrine of the infallibility of the Veda as a policy. They believe it to be a serious article of faith. The great Swami himself has discussed the doctrine both in the Satyartha Prakash and the Rig Vedadi Bhasha Bhoomika. Lala Jivandas, one of the oldest members of the Lahore Samaj, wrote a Pamphlet on the subject in eightees. The learned Pt.Gurudatta Vidyarthi whose works. (1) occupy a very high place in the literature of the Samaj also wrote a note on the pamphlet of L. Jivan das. The martyr preacher of the Samaj,Pt.Lekhram*too has written on the subject. The late Swami Darshnanand (ff) a very zealous worker of the Samaj has written several pamphlets on the subject. Mr. Narang, the translator of The Rig Vedadi Bhashya Bhoomika,(Q)has treated the subject in a fairly long introduction of his book. The subject has also been discussed by Rao Bahadur Master Atma Ramji in his introduction to the Life of Swami Dayanand.† Prof. Ramdeva,the Vice-Principal of the Gurukula University, has informed the public that he would soon write a separate book on the subject. Prof. Balkrishna, a writer of several good books, is also bringing out a book on the same subject. Mr. Tara Chand Dgajra who has just published his Life of Swami Dayanand,(H) has devoted nearly 4ths of his book to the discussion of the teahings of the great Swami. Out of 280 pp. about 50 are occupied with the discussion of the 'astounding' doctrine of the infallibility of the Veda.

Can be had from all Aryan book sellers for As. 12 only One of the works of the learned Pundit was once prescribed for the M. A. examination (in Sanskrit) of Oxford University.

(Q) An Urdu book worth about Rs. 1-4-0.
*His complete Urdu works could be had for Rs. 2 only.

(ff) His pamphlets may be had from Lala Vazir Chand, bookseller. Anarkali, Lahore.

† In Urdu worth Rs. 5 and a smaller in one Hindi (Dharmendra Jivan) price Rs. 1-4. Can be had of all Aryan Book Depots.

(H) An English book worth Rs. 2. Can be had from the Gurukula (Kangri) Shiampur (Bijnour) or from the author Shikarpur (Sind).

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Besides the above there are other books on the subject. The Fountain head of Religion(X)by Pandit Ganga Prashad, M. A., throws a side light on the subject and the Akshar Vijnan (H)ot Pt.Raghoonandan presents the subject from a very interesting and new point of view. After learning all these facts we are sure Mr. Tatvabhushan would regret having accused the respected leaders of his land of speaking lies and conscious falsehoods.

We might also here refer to the allegation of some of the critics of Swami Dayanand that the belief in the infallibility of the Vedas was with him 'nothing but a policy'—evidently a 'policy to attract the ignorant and the uneducated.' Now if the great Swami had a desire to have merely a large following, he could have very well gratified it by agreeing to the proposal made by Sanatanist Pandits—a proposal that required the Swami to abstain from criticising idolatry and to get in return the title of *Nishkalank Avtar*. If he had wanted to do reform work on the principle of compromise he could not have had the courage of teaching the doctrine of *Niyoga*— —a doctrine which has given opportunity to unscrupulous demagogues to excite the half educated and the uneducated against the Arya Samaj and its founder. A keen logician like Dayanand would not have failed to foresee this result. If he had the desire to sacrifice his convictions to popular prejudices, surely this would have been his best opportunity.

Lastly, we would refer to the charge of spiritual barrenness in the Samaj. We regret to note that hereto Mr. Tatvabhushan has merely followed hearsay and not cared to study things for himself. Now the great Swami himself was a great spiritual teacher. Principal Vaswani of the Keshabite section of the Brahmo Samaj called him the greatest spiritual teacher of the modern times. M. Rangal Das Kapadia tells that the Swami 'evolved a healthy state of society, a monotheistic form of religion, *a noble creed of spirituality* Srijut. Aurovindo Ghose sees in Dayanand's life 'the pussant jet of *this spiritual practicality*, Several of his contemporaries bear evidence to the fact that he was a great *yogi*. There are innumerable incidents in his life which show that Dayanand had many *yogic* powers. Such a man could not but vividly teach to his followers the higher spiritual truths. Let them that doubt it read the 7th and 9th chapters of the Satyartha Prakash and ponder over the inspiring and elevating passages in the Rig Vedadi Bhashya Bhoomika. Dayanand was not only spiritually developed himself, but

(X) An English work of permanant value. Can be had from the Arya Pritinidhi Sabha—Agra. Price Rs. 1-4.

(H) A Hindi book priced at Re. 1. Can be had of Seth Shoorji Jalabdas and Co., Vadgadi, Bombay.

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he has inspired his followers with a keen desire for spiritual advancement. Who would read the life of Pt. Gurudatta and be not impressed with his earnest struggle for Life in the Lord? Are not the names of Swami Lakshmanananda, Swami Satyananda, Lala Vazir Chand and many others known because they are earnest students of the spiritual in man? How many hearts in the Samaj do hanker after higher life? How many sincere souls steadily struggle on to the Path Divine? Is it that thousands of the copies of the Dhyan Yoga Prakash* have been sold off in a few years because there is spiritual barrenness in the Samaj How many editions of the Yoga and the Vedant Darshna have been brought out by the learned of the Samaj? How many other books on the subject have been written and sold. Does this show lack of spiritual earnestness? It may be that the Arya Samajists do not dance and shed tears while praying. But that is because the *Bhakti* preached by the great Master Dayanand is of "a silent, serious and systematic character." In it 'there is no play of vague sentiments and restlessness.' Let Mr. Tatvabhushan and others who are ignorant of the devotional side of the Arya Samaj carefully read in the *Vedic Magazine* Vol. VII, No. 5, the article on Swami Dayanand and Bhakti.‡ Swami Dayanand demands from his followers a regular practice of the 'sadhans' of higher life. The standard fixed is very high and exacting. The followers struggle towards it by means of their daily morning and evening prayers, by their weekly Prarthnas in their temples, by attending at the time of their anniversaries to Kathas from Upanisheds and by imbibing the spirit of special sermons on the subject. A series of this kind of sermons was sometime back given by our respected leader Srijut Lala Hansraj†

High as the standard is therre is often failure and on account of this regrets are expressed. The critics merely echo the regrets forgetting that they are not signs of the lack of the spiritual endeavour, but that of falling short of the ideal which is so high and so noble.

In the end we thank Mr. Tatvabhushan for giving us an opportunity to correct some of his views, to make certain suggestions to him and the general reader and above all to remind our brothers of the Samaj to throw themselves in the struggle with still greater of the earnestness and enthusiasm, and to remember and follow the motto :—True magnanimity does not liein never falling, but in rising every time we fall."

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*Can be had from Shrimati Vidyavati Seth. It is an excellent Arya Bhasha book.

†The sermons have been published.

‡It is hoped that it would shortly be published as a pamphlet.

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DIVINE WISDOM.

The Sacred Om and Veda-vidya.

1. Upon what syllable of the Holy Richas do the sages found their highest felicity? He who understandeth not this syllable (Om), what will he do with the Richas. Those who understand this syllable well, in the Supreme are absorbed. (R.-164-39.)

2. Let us give utterance to the three words, introduced by the illuminating syllable Om--the words which give the essence of the Vedic text that generates immortality. The mighty rain-cloud made swiftly visible hath sent forth its thunderpeal, engendering the germs of plants, its offspring. R. VII 101—I.

3. Let the clarified butter's rapid flow be acceptable to the great Lord, and may the exalted Lord prosper this great act of worship. May He protect this sacrifice from injury. Here let all sages rejoice. Om! Step thou forward. Yaju. II—13.

4. The essence of the Richas is contained in Om even as milk is representative of Soma. Yaju. XIX-25.

5. He (the Sacrificer) perfects with the syllable Om the Richas.

6. We have invoked the Lord of speech, may He respond to our prayer. May we cherish and cling to the Holy Lore, never may we be reft of it. Ath. I-1—4.

7. We laud and praise the Holy Richas and Samas by which men carry out their acts. Conspicuous in the Mansion of Law and Truth (*i. e.*, the Hall of Sacrifice) these two—the husband and wife—present their offering to the sages and saints. Ath. VII-54-1.

8. Even as we have inquired about the Richas, the Samas, the Sacrifice, Vigour, Force, and the Yajus text, even so let this Love that we have sought forsake us, Lord of Might. Ath VII-51-2.

9. Since, Lord of light and knowledge, we with our fervent zeal carry out the behests of virtue and righteousness, may we be dear unto the Holy Lore, may we be wise and live long. Ath VII-61-1.

10. Self-effulgent Lord! We practise acts austere, we undergo austerities. So listening to the Holy Lore may we grow wise and full of days. Ath VII—61-2.

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1. Swami Dayanand translates this mantra a little differently.

2. *Three worlds.—bhu, bhavah and savah. Speak.*—the connection with a *yajna* or *homa* which brings down rain.

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11. Those who temes recent, midmost, or ancient, greet the sage who knoweth the Veda—they one and all, discourse of the Indestructible, otherwise called the Self-effulgent. Being, even the Lord of Light, pervading the three-fold universe. Ath. X-8—17.

12. The verse employed at opening, and at conclusion, the verse employed in each and every portion (of a sacred function) that by which sacrifice proceedeth onward, we ask thee, which is that of all the verses? Ath. X-8-10.

13. He from whom perfected Amrit sprang into existence, who is Gayatri's Lord and Sovereign, in whom the perfect Veda has been treasured up,—with the help of this Being shall we conquer death. Ath. IV.—; 5-6.

14. The Sacred Lore is lustre like the Sun. Yaju. XXIII—18.

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12. The *Gayatri* is undoubtedly alluded to.

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

Translated by Pt. Ghasi Ram, M. A., LL. B.

(CONTINUED FROM PAGE 709.)

'Let all their activities follow the dictates of justice. Let them show courage, fearlessness and fortitude in acting truthfully. Let them be not elated with joy at gain and pleasure and dejected with sorrow at loss and pain in which they may find themselves involved for the time being. They should, on the other hand, try their best to alleviate their suffering and should bear it with resignation. Let them root out the diseases of the body and the mind and render their limbs strong and their intellects firm and acquire strength requisite for the performance of redoubtable deeds by obeying the good rules of Brahmacharya, &c. Let them acquire learning and education and let their speech be truthful and sweet and possessed of similar good qualities. Let them keep manas (mind) and the fine organs of cognition and the fine organs of action tongue, &c., constantly engaged in the pursuit of true Dharma and away from sinful acts. [Here the word vák—tongue, is used as a generic term for the organs of action]. Let them spend their best energies in acquiring glories of imperial rule. This alone is the Dharma promulgated by the Vedas, based on justice, free from partiality and bias, associated with truthful conduct and universally beneficial. All men should follow it always. What has gone before as well as what comes after is an exposition of this very Dharma. God has revealed the Dharma in these and the following verses for the good of all mankind.

'The special qualifications of a Brahmana, *viz.*, the acquisition of the highest learning, qualities and actions and the dissemination of virtuous attributes, &c, should always be given scope to develop themselves and the special virtues of a

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Kshatrya such as learning, skill, courage, fortitude and valour should have always room to grow. Let the assembly of good men always make the empire full of happiness and auspicious virtues by making good laws for it. The Vaishyas, *i.e.*, the merchants, should have free access to all quarters of the globe and should be afforded every protection so that they may increase the wealth by means of trade and commerce. Let noble qualities shine forth and let a pure desire for virtuous traits of character be cultivated. Let men achieve fair renown. Let there be proper permanent arrangements for the teaching, learning and diffusion of true knowledge. Men should have a desire to acquire what they do not possess by just means, should protect and preserve and improve and increase what they possess and, lastly, should spend their riches in righteous actions. In this fourfold way they should always strive to increase their wealth and provisions and happiness.

'Men should prolong their lives and become physically strong by leading a chaste life, observing the salutary laws of food and dress and thoroughly obeying the good rules of Brahmacharya. They should preserve beauty of their persons by not giving themselves up to incontinence and unrestrained gratification of the senses. They should establish a fair reputation for themselves by means of doing righteous acts so that (their example) may add to the zeal of others in their performance. Let what they recite or hear being recited be always for glorifying the name of God or for the acquisition of Godlike qualities and let them make themselves endowed with good renown. By means of Pranayama, *i.e.*, control of breath they should strengthen and purify prana, *i.e.*, inbreathing or the air which is drawn into the body from outside, and Apana, *i.e.*, outbreathing or the air which is breathed out of the body. By residing in a healthy place and by the forcible ejection and the withholding of the breath they should acquire strength of body and mind. They should thoroughly know the ocular, aural and infer-

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ential and other proofs and with their help should acquire correct and complete knowledge.

'Men should use liquids such as water, &c., and juices such as milk, ghee, &c., after purifying them thoroughly according to the rules of medical science. They should eat, cooked and uncooked edibles after purifying and dressing them. They should always worship God and should always speak the truth that has been put to the test of the proofs the direct cognition, etc., exactly as it exists in their consciousness; and should always believe the same. They should offer adoration to God and perform universally beneficial Yajnas and with proper care and energy should apply their minds, words and acts, to the collection of materials necessary for the completion of both. They should properly educate, train and provide for the comforts of, their children and the (subjects of the) empire. They should also train their domestic animals—the elephant, horses, &c. [The frequent use of the conjunction 'and'—cha—in these verses signifies that men should acquire other good qualities also which have not been specifically enumerated.]*

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* श्रमेण तपसा सृष्टा ब्रह्मणा वित्त ऋते श्रिता ।

अथर्व कां० १२ अनु० ५ मं० १

सत्येनावृता श्रिया प्रावृता यशसापरीवृता ।

अथर्व कां० १२ अनु० ५ मं० २

स्वधया परिहिता श्रद्धया पर्य्यूढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम् । अथर्व कां० १२ अनु० ५ मं ३

ओजश्च तेजश्च बलं च वाक्चेन्द्रियं च श्रीश्च धर्मश्च ।

अथर्व कां० १२ अनु० ५ मं० ७

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥

अथर्व कां० १२ अनु० ५ मं० ८

आयुश्च रूपं च नाम च कीर्त्तिश्च प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥

अथर्व कां० १२ अनु० ५ मं० ९

पयश्च रसश्चान्नं चान्नाद्यं च ऋतं च सत्यं चेष्टं च पूर्त्तं च प्रजा च पशवश्च ॥ अथर्व वेद कां० १२ अनु० ५ मं० १०

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We shall now give some extracts from the Taittiriya Shiksha bearing on the subject of Dharma. All men should always act according to the essential requirements of Dharma as explained therein. They are briefly as follows :

To know a thing as it is, to act truthfully, to bring into practice the essential features of knowledge and Dharma such as *rita* (morals, divine worship) as they are in reality, to restrain the senses from unrighteous conduct and to always employ them in righteous acts ; never to let a desire to act unrighteously enter the mind, to utilise the Vedas and Shastras and the things of the world such as fire, &c., for the purpose of the spiritual and the practical sciences so that one may be able to do good to others, to always secure the happiness of all beings by purifying the atmosphere and the rain water by means of regularly performing the yajna from the daily homa to the Ashvametha ; to arrive at pure truth and to remove doubts by associating with and serving righteous and pious men possessed of perfect and profound erudition, to obtain proficiency in human sciences such as the science of government, &c., to beget children in accordance with Dharma, to bring them up in true Dharma to educate them and to make them cultured ; to conserve virile powers and to have sexual intercourse at the proper time (ritu) according to the rules of putreshti ; to provide for the safety of the children in the womb and at the time of their birth and to make their bodies and minds grow and develop. The opinion of the Acharya Rathitara is that a man ought always to speak the truth. The Acharya Paurushishthi lays down that a man should always act in accordance with the dictates of true knowledge and Dharma by observing the rules such as rita (divine worship, moral behests, &c.). The Acharya Nako Maudgilya, however, holds that the noblest act is to study and teach the Vedas, that there is no other work of Dharma among men better than this and that is the highest religious exercise.

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The preceptor on the conclusion of his disciple's study of the Vedas should instruct him in the Dharma in the following words :—

"O disciple ! always speak the truth, follow the Dharma whose distinguishing mark is veracity. Never forsake the reading and the teaching of the Shastras. Serve your teacher and procreate children. Acquire proficiency in true Dharma and maintain and enhance your prosperity and glory. You should always acquire knowledge from the learned (the devas) and the wise (the pitris) and should always serve them. Render loving service to your mother, father, preceptor and the holy guests. Do not forsake it through carelessness and laziness."

The mothers, &c., should address their sons as follows :—

"O sons ! Follow us in our good works only, but never follow us if we happen to commit sinful acts. Associale with those persons only among us who may be learned and possess knowledge of God. You should always have faith in what they say, but never trust the words of others. Men should always make a gift of such objects as learning, &c., with love or without love, with grace, with modesty, moved by fear or for redeeming your promise. To give is far superior to the acceptance of a gift from others. O disciples ! if ever you be troubled with a doubt in respect of an act or line of conduct you should approach the learned who know God, are free from bias, and yogins who keep aloof from adharma possess learning and other good qualities and have a love of Dharma. Get an answer (to your doubts) from them and act accordingly. You should travel by the road which is trodden by them. We implant this teaching, this advice in your heart. This is the inner teaching of the Vedas. All men should give this exhortation (to their sons and disciples). The worship of God

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who is all existence, all consciousness and all bliss should be performed with the greatest faith and devotion but should be preceded by such conduct as has been mentioned above. There is no other way to worship Him."

Now we describe characteristics of tapas :—Ritam, *i. e.*, tatwam (that-ness), the worship of Brahma and knowledge of a thing as it is a reality ; Satyam, *i. e.*, truthful speech and conduct; Shantam, *i. e.*, the learning and the teaching of all arts and sciences ; Shantam, *i. e.*, the keeping aloof of the mind from Adharma and the fixing of it on Dharma; peace of mind ; Daman, *i. e.*, to restrain the senses from adharma and to employ them in dharma ; Shamah, *i. e.*, to keep the mind back from adharma and to concentrate it on dharma ; Danam, *i. e.* to always make a gift of true knowledge and yajnam, *i. e.*, the performance of the yajnas described above. The word tapas signifies all these and nothing else.

Also, O man ! believe that tapas is to worship God who pervades all regions. The opposite of this cannot be tapas. The destinctive mark of dharma is no other than truthful speech and conduct, because through truth men attain to worldly happiness and to that uninterrupted bliss called moksha (emancipation) from which they never fall. The differentia of good men is truthful conduct. Good men, therefore, always take delight in truth and tapas is, accordingly, to act according to the requirements of dharma whose distinguishing features are ritam, &c. Brahma is also the name given to the acquisition of learning by means of the due observance of the laws of Brahmacharya. The other portions of the above extract, *viz.*, danam (gift) &c., also are to be construed in a similar manner. The characteristic of the learned is mental activity. The True (God) makes the wind blow and the sun shine. Men attain to honour by

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means of truth and not otherwise. The words Manasa rishayat in the text mean vital airs, knowledge, &c.*

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* ऋतं च स्वाध्याय प्रवचने च सत्यंच स्वाध्याय प्रवचने च सत्यंच तपश्च स्वा०। दमश्च स्वा०। शमश्च स्वा०। अग्निहोत्रं च स्वा०। अतिथयश्च स्वा०। मानुषं च स्वा०। प्रजाश्च स्वा०। प्रजनश्च स्वा०। प्रजातिश्च स्वा०। सत्य मिति सत्यविचारार्थीताः। तप इति तपो नित्यः पौरुशिष्टिः। स्वाध्यायप्रवचने एवेति नाकोमौद्गल्यः। तद्धि तपस्तद्धि तपः। वेदमनूच्या चार्य्योऽन्तेवासिन मनुशास्ति। सत्यंवद। धर्म्मं चर। स्वाध्यायान्माप्रमदः। आचार्य्याय प्रियं धनमाहृत्य प्रजातन्तुं माव्यवच्छेत्सीः। सत्यान्न प्रमदितव्यम्। धर्म्मान्न प्र०। कुशलान्न प्र०। भूत्यै न प्र०। स्वाध्याय प्रवचनाभ्यान्न प्र०। देवपितृ कार्य्याभ्यान्न प्र०। मातृ देवो भव। पितृ देवो भव। आचार्य्य देवो भव अतिथि देवो भव। यान्यवद्यानि कर्म्माणि तानि सेवितव्यानि नो इतराणि। यान्यस्माक ँ सुचरितानि तानि त्वयोपास्यानि नो इतराणि एके चास्मच्छ्रेया ँसो ब्राह्मणाः। तेषां त्वयासनेन प्रश्वसितव्यम्। श्रद्धया देयम्। अश्रद्धया देयम्। श्रिया देयम्। ह्रियादेयम्। भियादेयम्। संविदादेयम्। अथते यदि कर्म्म विचिकित्सा वा वृत्त विचिकित्सा वा स्यात्। ये तत्र ब्राह्मणाः सम्मर्शिनः। युक्ता अयुक्ताः। अलूक्षा धर्म कामाः स्युः यथा ते तत्र वर्त्तेरन् तथा तत्र वर्त्तेथाः। अथाभ्याख्या तेषु ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता अयुक्ताः अलूक्षा धर्म्मकामाः स्युः। यथा ते तत्र वर्त्तेरन् तथा तेषु वर्त्तेथाः। एष उपदेशः। एषा वेदोपनिषत्। एतदनुशासनम्। एवमुपासितव्यम्। एव मुचैतदुपास्यम्। तैत्तिरीयारण्यके प्रपा० ७ अनु० ९। ११

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः शमस्तपः दानं तपो यज्ञस्तपो भूर्भुवः सुवर्ब्रह्मैतदुपास्वैतत्तपः॥ तैत्तिरीय० प्रपा० १० अनु० ८

सत्यं परं पर ँ सत्यं ँ सत्येन न स्वर्गाल्लोकाच्च्यवन्ते कदाचन सता ँहि सत्यं तस्मात्सत्ये रमन्ते। तपइति तपो ना नशनात्परं यद्धि परं तपस्तद्दु-र्धर्षं तस्मात्तपसि रमन्ते दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे० शम इत्यरण्ये मुनयस्तस्माच्छमे०। दानमिति सर्वाणि भूतानि प्रश ँसन्ति दानान्नाति दुष्करं तस्माद्दाने०। धर्म इति धर्मेण सर्वमिदं परिगृहीतधर्म्मान्नाति दुश्चरं तस्मा-द्धर्म्मे०। प्रजन इति भूयार्थ सस्तस्माद्भूयिष्ठाः प्रजायन्ते तस्माद्भूयिष्ठाः प्रजनेन०। अग्नय इत्याह तस्मादग्नय आधातव्या अग्निहोत्रमित्याह तस्मादग्नि होत्रे०। यज्ञ इति यज्ञेनहि देवा दिवं गतास्तस्माद्यज्ञे०। मानसमिति विद्वा ँसस्तस्माद्वि द्वा ँस एव मानसे रमन्ते। न्यास इति ब्रह्मा ब्रह्मा हि परः परो

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("This Atmá (God) is gained only by means of truthfulness, right knowledge and constant Brahmcharya. Those who possess self-control (the yatis) whose imperfections have been destroyed see Him, the pure effulgence residing within their body"). God is attained by the practice of true dharma, &c. The meaning of this mantra is easy.

Truth realised in conduct ever conquers. Through it man always becomes victorious and through untruth, *i. e.*, action opposed to dharma he comes by defeat. The devayana, *i. e.*, the path of the learned, *viz.*, the road of the emancipation which is the giver of unending bliss is illumined and widened by truthful conduct. By taking the road illumined by the performance of

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हि ब्रह्मा तानि वा एतान्यवराणि तपा ँसि न्यास एवात्मरेचयत् । य एवं वेद इत्युपनिषत् । प्राजापत्योहारुणिः सुपरोमिः प्रजापतिम् पितरमुपससार किं भगवन्तः परमं वदन्तीति । तस्मै प्रोवाच सत्येन वायुरावाति सत्येनादित्योरोचते दिवि सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं तस्मात्सत्यं परमं वदन्ति । तपसा देवा देवतामामायन्तपसर्षयः सुवरन्वविन्दन् तपसा सपत्नान् प्रणुदायारातींस्तपसि सर्वं प्रतिष्ठितं तस्मात्तपः० । दमेन दान्ता किल्बिषमवधून्वन्ति दमेन ब्रह्मचारिणः सुवरगच्छन् दमो भूतानां दुराधर्षं शमे सर्वं प्रतिष्ठितं तस्माच्छमं० । दानानां यज्ञानां वरूयं दक्षिणा लोके दातार ँसर्वं भूतान्युपजीवन्ति दानेनारातीरपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति दाने सर्वं प्रतिष्ठितं तस्माद्दानं० । धर्म्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्म्मेण पापमपनुदन्ति धर्म्मे सर्वं प्रतिष्ठितं तस्माद्धर्म्मं० । प्रजननं वै प्रतिष्ठा लोके साधु प्रजायास्तन्तुन्वानः पितृणामनृणो भवन्ति तदेव तस्य अनृणं तस्मात्प्रजननं० । अग्नयो वै त्रयी विद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवी रथन्तर मन्वाहार्य्य पचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयः साम सुवर्गो लोको बृहत्तस्मादग्नि०। अग्निहोत्र ँसायं प्रातर्गृहाणां निष्कृतिः स्विष्टं ँसुहुतं यज्ञक्रतूनां प्रापण ँसुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं० । यज्ञ इति यज्ञेन हि देवा दिवं गता यज्ञेनासुरानपनुदन्त यज्ञेन द्विषन्तो मित्रा भवन्ति यज्ञे सर्वं प्रतिष्ठितं तस्माद्यज्ञं० । मानसं वै प्राजापत्यं पवित्र मानसेन मनसा साधु पश्यति मानसा ऋषयः प्रजा असृजन्त मानसे प्रतिष्ठितं तस्मान्मानसं परमं वदन्ति ॥ तैत्तिरीय आरण्यक प्रपा० १० अनु० ६२ । ६३

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the dharma the sages obtain what they desire and live there where is the last abode of truth, *viz.*, Brahma and enjoy the bliss of emancipation for ever and ever which cannot be gained otherwise. All should, therefore, act according to dharma and forsake 'adharma.' Munkopanishat III. 5 and 6.*

'That alone is to be known as dharma which has been enjoined to be performed by the Vedas and that which has been prohibited by God is adharma having no substance in it (anartha). It ought to be given up, therefore, by the men." Purva Mimansa I. 1. 2.

That alone is to be recognised as dharma which leads to the desired happiness in this world and also to this highest bliss of emancipation. That which is opposed to it is adharma. Vaisheshita I. 1-2.†

All these extracts are only an amplification (of the teachings) of the Vedas. God has thus preached the dharma for the sake of all men in a great number of the Vedic Mantras. This is the only dharma for all men. There is no second dharma differnt or separate from it.

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* सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यङ् ज्ञानेन ब्रह्मचर्य्येण नित्यम् । अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीण दोषाः ॥

सत्यमेव जयते नानृतं । सत्येन पन्था विततो देवयानः । येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

मुण्डकोपनिषद् मु० ३ खं० १ मं० ५ । ६

† चोदनालक्षणोऽर्थो धर्म्मः । पू० मीमांसा अ० १२ पा० १ सू०

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THE BIRTHPLACE AND PARENTAGE OF SWAMI DAYANANDA.

SOME CURRENT MISCONCEPTIONS.

(By Shriyuta Debendra Nath Mukherji).

Many mistakes and errors are going on without contradiction or correction in the name of Swami Dayananda Saraswati. The main reason of this is that there is no faithful, critical and comprehensive biography of him. The Arya Samaj is a brave body, and bold enough to fight in the field of theological controversy and to win its victories, but the Samaj has no literary life. The Samaj is too active to establish, as well as to organize, several new institutions but the Samaj is as inactive as possible in matters of literature. Since the foundation of the Samaj in Rajkote, most likely in the first week of January 1875, up to this time, the Samaj, inspite of its many-sided activities, has not been able to produce a proper, elaborate, and faithful account of the life of its founder. This shows that the Arya Samaj is a movement which is literarily dead.

The late Pandit Lekhram, who is recognized by the Aryan public, as the foremost historian and biographer, wrote a bulky life of the Swamji in Urdu which the Arya Pratindhi Sabha of the Punjab published a few years ago. But the Urdu Book, I believe, contains various kinds of mistakes and errors. Specially the style observed by the Panditji in his work, is not the proper style for writing the biography of any hero.

Among those mistakes committed by the Panditji, I will point out here only two which I think are important, as they are connected with the birthplace and the parentage of Swami Dayananda. Pandit Lekhram has ascertained in his book that Swami Dayananda's original

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name was Mul Shankar and his father's name was Amba Shankar. He has forwarded three evidences to prove the said statement.

Firstly he met some years before his death, one Sannyasi, namely, Gobindananda Sarsawati at Amritsar on the occasion of the Dewali festival, who told the Panditji that he was the brother of Swami Dyananda and had accompanied him during his travels on the banks of the Ganges, for 6 years continually, and knew that Dayananda's father's name was Amba Shankar. As far as my information goes, I can say with assurance that there was no brother of Swami Dayananda who became a Sannyasi and took the name Gobindananda Saraswati. There was an elder brother of Swami who it is said died at his home at Tankara, and his next or last brother, namely, Vallabji, died at an early age, after a few years of his marriage with Mogibi, a woman belonging to Cutch. There are Sannaysis and Sadhus here and there, and one of whom I saw at Surat who are very fond of describing themselves as brothers and relatives of the Swamiji, with the only object, I suppose, of glorifying themselves. Those Sadhus and Sannyasis are cheats and men of worldly policy only Pandit Lekhram was an intelligent man, undoubtedly, and how did he believe this statement made by a man of no credentials on such an important point, is a matter of wonder.

Secondly, the Panditji was told by the late Thakur-Mukunda Singh of Chhaleswar and Mr. Ram das Chabbildas, Barrister-at-Law, &c., that they had heard from some Chiefs of Kathiawar who attended the Delhi Darbar of 1877, to call Swami Dayananda Mul Shankar. Thakur Mukunda Singh is now dead and gone. Mr. Ramdas Chabbildas is still living and practising at Nagpur in the Central Provinces. A few years ago I visited Nagpur and met Mr. Ramdas Chabbildas in his house and asked him about this point particularly. He totally denied it, and said that he had never heard from any man up

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to this time that Swamiji was originally called Mul Shankar. Mr. Ramdas has given me his written contradiction to this point in his elaborate note on the subject of Swami Dayananda and his relations with him. I wish to know how it was possible for those Kathiawar Chiefs to recognize Swami Dayananda as a man belonging to the Morvi State, and to know that his original name was Mul Shankar after a period of 32 years? Because the Swami left his home in the year 1845 and the aforesaid Darbar assembled at Delhi in 1877 under the Viceroyalty of the late Lord Lytton. I believe this was an impossibility for those Chiefs in Kathiawar to know Swami Dayananda in his boyhood. I understand only 2 or 3 Chiefs came to Delhi in connection with that Darbar and none of them belong to Morvi State. This shows that those Chiefs had not the least chance of making their acquaintance with the Swamiji when he was a boy at his father's house. In connection with this point I wish to say one thing more. Swami Dayananda visited Rajkote, the capital of Kathiawar, in the end of 1874, and remained there up to middle of January 1875. During this short period of his sojourn at Rajkote, the Swamiji used to deliver lectures systematically in the hall of the local Dharamsala, and many people attended his lectures and even many people from Morvi as well as from Tankara used to come to Rajkote with the object of seeing and listening to the lectures of the sacred man but none of them ever said to any one that Dayananda's original name was Mul Shankar. Of course, there is a rumour in the bazar of Rajkote that this extraordinary man belonged to Tankara. When he was at Rajkote he was invited by Mr. Macnaughton, the Principal of the Rajkoomar College at Rajkote to deliver a lecture specially for the students of his College. Swamiji accepted his invitation and delivered his lecture before the assembled young princes of Kathiawar. This incident created an occasion to meet the minor Chief of Morvi who was a student of the College. Swamiji met the young prince of the Morvi territory and talked with him for a long time, but the

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Morvi prince at that time or afterwards never said to any one that Dayananda's original name was Mul Shankar. For these reasons I have no hesitation to say that the information with regard to the Kathiawar Chiefs and their naming the Swamiji as Mul Shankar, which Pandit Lekhram gathered from Thakur Mukunda Singh, etc., is false, fabricated, and unfounded.

Thirdly, in the course of the investigation regarding the facts connected with the life of the Swamiji, Pandit Lekhram visited Morvi, Tankara, and Mitana. At Tankara he met one gentleman, namely, Kurberji Kanji who was Talsidar of Tankara at that time and who gave the information to Lekhram that one of his uncles—a distant relative of his—whose name was Mul Shankar and who left home in the Sambat 1903 and afterwards became a Sannyassi, took the name of Dayananda Saraswati. Pandit Lekhram took the information as infallible truth and without hesitation narrated in his biography of Dayananda, that Dayananda's original name was Mul Shankar and he was a man of Morvi. But the thing is that Kuberji Kanji's family belong to *Yajur Vedi Udichya* while Swami Dayanand belonged to *Syam Vedi Udichya*. I enquired this matter particularly in Morvi as well as in Tankara and I have been told by many respectable Brahmins of both the places that the man who was a relative of Kuberji Kanji was the son of Pitambar Panda and was a bad man and left home for bad purposes. Pandit Lekhram was so careless as to accept the statement made by Kuberji Kanji as true. In Morvi city there is one Prem Shankar Kuberji, B. A., who is the son of Kuberji Kanji, who told me that this was a great mistake on the part of his father to inform Pandit Lekhram that Pitambar Panda's son and Swamji Dayananda were the same man. It is as certain as possible that Dayananda was an inhabitant of Tankara and not of Morvi or Mitana. In order to prove this statement I take the liberty of publishing below a correspondence made by one gentleman of Tankara on the subject. This correspondence was

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addressed to the Secretary of the Arya Pratinidhi of Bombay and I have been able to gather it from one gentleman at Rajkote in the course of my last tour to Kathiawar. A copy of the correspondence is attached herewith.

Some facts about Swami Dayanand Saraswati.

22nd September, 1911.

To

THE SECRETARY,

ARYA PRATINIDHI SABHA.

Nameste.

I herewith place before you some facts about Swamiji, which I have come across during my inquiries. Some people in the course of their investigations have found out that the reason why all the information about Swami's life is not forthcoming is that the Brahmin inhabitants of the village of Tankara, most of whom live by Yajman Vritti think that if they throw any light on the life of Swamiji, or reveal any facts about him, the Arya Samajists preachers will come there and deliver religious lectures, and thus they will be undone when they will destroy the faith which the people have in their teachings. Therefore they have resolved not to furnish any information about Swamiji and plead ignorance whenever questioned and the people scrupulously act up to it. The gentleman who has communicated this fact to me is an inhabitant of Tankara and is at present practising medicine in M ndal. He himself was formerly of the same resolution but on being artfully questioned gave out some facts. He interrogated me as to what I wished to know about Swamiji and then distinctly observed that it would be better, if I proffered any reward to the person willing to communicate any fact about him, and that only under the stimulus of such a temptation could I hope to get any information. Now I leave it to you what course you should adopt. In the course of conversation, he communicated to me the

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following facts based on inferences, which you may verify by your own independent inquiries.

Swami Dayanand was by caste an Audichya Brahmin and belonged originally to the village of Tankara. His father held the office of Kamdar or Wahiwatdar (Local Administrator of the village). At this time, the village was under the farm of Moroba Pant *alias* Bhau Saheb. Also his father built a temple dedicated to Mahadeo Kuberji in Tankara, or at any rate contributed to the expenses of the repairing work of the temple. Another important fact to be noticed is that the officiating priest of the temple Rawal Popatlal Kalianji owns and enjoys some lands attached thereto. It is said that Bhoga Rawal, the father of Kalianji Rawal, was the son of the daughter of the sister of Swami Dayanand and that the father of the Swami, after the flight of Dayanand nominated as his heir his daughter because he had no direct heir and on the latter's demise the succession went to her daughter's son Bogha Rawal. After Bogha Rawal came his son Kalianji, and then his son (the present) Popatlal succeeded to the estate.

The Swami's father had many Yajmans whose names are recorded in a Book which lies at present in Hariana with Jani Ambaram Kevalram, formerly a Wahiwatdar of Paddhari, and by consulting which, it is possible to get more information.

The gentleman who has communicated these facts to me is by name Harishanker, who is an inhabitant of Tankara. He heard all these informations from his elder uncle who is of an old age. Harishanker observed that Popatlal himself had told him that he was a relative of the Swami. The information about the book of the names of Yajmans is also told by Popatlal. Thus it is possible that more information may come out on further investigations. But the inhabitants of the village look with disfavour the Arya Samajists, and it is only by offering some inducements

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that we may hope to get any further information particularly about the book of the names of the Yajmans. Lala Munshiramji, the founder of the Hardwar Gurukul, had written one letter to Vaidya Harishanker requesting him to give any information he may have had about the Swami, but the latter, fearing his elders made no reply. The information which I have been able to put before I owe to him, and is very scanty. As far as I could judge from their talk it is possible to get the information only under the stimulus of an inducement.

Yours sincerely,

(Sd.) GANPATI KESHAORAM SHARMA.

Besides the evidence stated in the above correspondence I have half a dozen evidences at least at my command to establish this fact that Swami Dayananda Saraswati took his birth on the soil of Tankara and not at any other place.

Now I will say something about the second blunder committed by Pandit Lekhram in his Urdu Biography regarding the father of the Swamiji. He said that Dyananda's father's name was Amba Shankar while Dyananda's father was Karsanji Lalji Tribari. Karsanji was his father and Lalji was his grandfather. His family belonged to *Sambedi Udichay* and *Dalavya Gotra*. The family was known as Tribari family, because Tribari was the surname of the family. Tribari means one, whose forefathers used to read 3 Vedas.

Any gentleman, if he be a critical student of History, and if he reads the autobiography of Swami Dayananda carefully, and critically, will be able to ascertain who was his father. Because Dayananda has given three indications regarding his father in the autobiography. He said that his father was a banker. Secondly, a zemindar or landlord, and thirdly, a high officer in the State. These three things may be taken as clues given by the Swami himself to trace out who was his father. I shall now try to prove

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and by that Karsanji Lalji Tribari was a banker, a zemindar and also he used to hold an important office in the Darbar.

There is a Brahmin, namely, Popat Kalyanji Rawal at Tankara, who is the only surviving relative of Karsanji's family. Popat Rawal's father was Kalyanji, Kalyanji's father was Boga and Boga's father was Mongolji. That Mongolji was the son-in law of Karsanji as he was married with the elder sister of Dayananda whose name was Premlai. During my second visit to Tankara I was able to find out one old worn out record kept in Popat Rawal's house. This record was an account book concerned with the money lending business conducted by Karsanji. The perusal of this old record will prove clearly that Karsanji Tribari had a good banking house at Tankara. Besides, it is a fact known to the old people of Tankara that Karsanji Lalji was a banker.

Secondly, Karsanji Tribari was a zemindar as he had a large landed property in the village of Keshia belonging to the Jamnagore territory. Although Karsanji was not the owner of the whole village of Keshia, the major portion of it belonged to him. Some portions of the Keshia land were given by him to his two brothers-in-law as dowries in Hariana, a village in Jamnagore State. I have visited Hariana and met some members of those brothers-in-law's families, who are all enjoying the Keshia lands up to this time. Some portions of the Keshia property were bestowed by Karsanji to provide his widow daughter-in-law Mogibi, the wife of his last son Vallabji, and some portions also were given to his son-in-law Mongolji Rawal at Tankara, whose only surviving descendant the above-named Popat Rawal is still enjoying the lands in Keshia. There is a documentary proof kept in the Jamnagore Revenue Commissioner's office the perusal of which will convince the reader that those large landed properties in Keshia of Karsanji were granted to his forefathers by several Jam-Sahebs as well as by other Jagirdars. I have taken a copy of this document

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and kept with me. Also it is known to the elderly people in Dhrol State as well as in the vicinity of Joria Bunder that Karsanji Tribari was the landlord of Keshia.

Thirdly, I shall have to prove that Karsanji Tribari was a State officer. Before doing this I will cite one incident which occurred in one of the villages under the jurisdiction of the Tankara Taluka in the Morvi State. It is as follows :—

Most likely in the Sambat year of 1869, some Miana people of Malia went to Kagdori, a village belonging to the Tankara Taluka, with the view of creating disturbance and plundering the property of the people.

Nagar Nirbhay Shankar, the Fouzdar of Tankara and Karsanji Lalji Tribari both came to Kagdori. Nirbhay Shankar was beaten so severely by those Mianas that he died within two or three days and Karsanji was captured and dragged to Malia and detained there for some time.

In former times, I mean before the introduction of the Jamabandi settlement in the year of 1807—1808 by Colonel Walker, the well-known British Resident at Baroda, there existed a good deal of animosity and hostility between the two States—Malia and Morvi. The Malia authorities used to exercise their force—generally by sending Mianas the notorious outlaws in Kathiawar to harrass the Morvi people and to capture specially their high officers of the State. So the Morvi authorities used to exercise their power and to arrest the big officers of the Malia State and to imprison them for a short time. This was a practice observed systematically by both the States. Karsanji Tribari's going to Kagdori with the Tankara Fouzdar with the object of putting down the Miana raid and to establish peace there and his arrest by those Mianas who took him to Malia for imprisonment proves the fact that Karsanji Tribari could not but be a big officer in the Tankara Taluka under Morvi. Except this fact there is more evidence on the subject and the aforesaid correspondence of a Tankara gentleman

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also says that Dayananda's father held the office of "Karmad or Wahiwatdar of the village."

It is said by some elderly people at Tankara that the father of Swami Dayananda was the same Brahmin who owned the temple of Kinbernathji Mahadeb and also who was a banker and a zemindar and used to hold important office in Tankara during the time of Meral Narayan Bhow, the great banker of Baroda, and it can be said safely and without hesitation that there was no other Brahmin in Tankara with those indications and distinctions as told by Swami Dayananda in his autobiography except Karsanji Lalji Tribari I met one Shastri at Dhrol who told me spontaneously "Babuji why are you bothering your head so much about Swami Dayananda's father? It is known to the elderly people belonging to this side of Kathiawar that Dayananda was the son of Karsanji Lalji Tribari."

I have seen the house of Karsanji Lalji Tribari which is still in existence just a few yards west of the Darbargarh of Tankara and talked with some of the members of the family of Prembai, the elder sister of the Swamiji, and out of my profound admiration for the Swamiji I took one handful of dust from the compound of the house.

I have shown clearly in the above lines that Pandit Lekhram has committed great mistake in mentioning that Dayananda was a Morvi man and that his original name was Mul Shankar and his father's name Amba Shankar. It is a pity for the Arya Samaj movement that these mistakes are being easily copied by those different irresponsible writers of the biographies of the Swamiji, either in English or in Urdu, who take the Panditji's book as the only basis of their respective works without making any independent researches. Not only this—those mistakes and blunders are being spread far and wide by some careless preachers of the movement.

Mistakes and errors are going on in the name of the founder of the Arya Samaj, not only committed by Pandit

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Lekhram; but a book named *Dayananda Digbijoy Mohakabya* written and lately published by one good Sanskrit-speaking preacher of the Samaj contains various sorts of falsehoods and fabrications regarding the Swamiji. As the *Sankarbijoy* and *Sankar Digbijoy Kabyas* are bringing disgrace to the sacred name of Sanskracharya, so the *Dayananda Digbijoy Mohakabya*, I believe, will bring disgrace and dishonour to the glorious name of the great Swamiji after the lapse of 25 or 30 years hence.

Had Swami Dayananda been living in these days, he would have been the first man to come forward to put down the publication of this *Mohakab ya* at once.

Perhaps it is known to the Indian reading public that nearly 20 years ago a book was published in England written either by a Theosophist or by a secularist to prove that Jesus of Nazareth came from Jerusalem to Tibet to learn some occult science at the feet of a Lama Guru, and after practising the science for some years he went to the holy city of Benares to acquire the wisdom of the holy Brahmins. After the publication of this book the whole Christian world became so excited as to crush the book down, and scholars like Professor Max Muller came forward to contradict those false and fabricated statements published in the book. The book disappeared shortly and it is now out of print. On the contrary, the Arya Samaj is slumbering about the publication of the above named *Mohakabya*. These things show that in the Samaj there is neither the spirit of historical research, nor the taste of making important things, historically correct.

The movement which is not backed up by good, sound and healthy literature, dies. The movement in which there are no literary men and students of critical history of high order—the movement which is without the knowledge of comparative study of religions—the movement which is not acquainted with the history of the rise and development of the different creeds of the world, I believe, is not potent

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enough to conquer the modern critical scientific and sceptic world.

For these reasons the Arya Samaj movement is so unpopular in *Maharastra*, *Madras* and *Bengal*.

The facts and informations which I have given in the above few lines regarding the birthplace and parentage of the Swamiji will prove sufficiently how critically and minutely I have tried to collect materials of the life of the founder of the Samaj. To verify the truth of an insignificant fact connected with the life of the Swamiji I had to go from Agra to Indore twice. In this way I have spent nearly fifteen years, and I have been able to gather heaps of materials, interesting and important. The proposed critical and comprehensive biography of the Swamiji may be divided into 2 or 3 volumes. I have left no stone unturned to collect even the minutest details regarding the life of the Swamiji. I have visited Kathiawar, the province of the Swamiji, 4 times. Nearly one thousand rupees have been spent to meet the expenses of railway fares and bullock-cart hires. Some noble minded Political Agents, Residents, and some members of the Bombay Secretariat, were so kind as to introduce me to some of the Chiefs of Kathiawar and of Rajputana from whom I collected the sum above mentioned, to meet my expenses. I have not received any material help from the Arya Samaj except one or two. My labour and sacrifice in this cause, I am sorry to say, have not been appreciated by the Samajists. Some say I am not an Arya Samajist so I should not be encouraged, but I can't find any better Arya Samajist than myself in the whole Arya Samaj world, and a greater admirer of the Swamiji for whom I have taken so much trouble for nearly 15 years. The first and systematic biography of Dayananda was written by myself and was published before the publication of Pandit Lekhram's biography in Urdu. Except this I have written and published two more booklets—one named 'Dayananda the Ideal Reformer' and the other named 'The Autobiography of Swami Dayananda in Bengali.' The first

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book has been translated and published in Gujarati and is being sold in the Bombay Presidency—the second book also has been translated and published in Gujarati. Besides these I have written three or four booklets mainly devoted to the principles of reform originated by the Swamiji, but these exist now in manuscript form and I have no money to publish them. Also the manuscript of an elaborate life of Swami Virjananda, the great Guru of the great Dayananda is ready. Money is wanting to publish this also. It is unnecessary to mention that I was the first man in the superstitious province of Bengal to make the public appreciate the principles and doctrines of Swami Dayananda Saraswati. A good amount of money will be required to publish the proposed critical and comprehensive biography of the Swamiji including those few booklets. If I can get the amount of rupees two thousand I may go on with those publications easily. Is there any sincere admirer and true follower of the Swamiji who may come forward to lend his material support to this cause? However I am thankful to God that He has enabled me to trace out the birth place and the father's name of the Swamiji. These things were full of mystery. I took a vow in secret that I would do my best, cost what it would, to unearth these mysterious things which Swamiji had never disclosed to any one in his life.

The present condition of my health does not permit me to go further as I have been attacked with paralysis that has made me bed-ridden for the last 6 months. Of course, I am now better and under treatment. If any reader of the article wishes to correspond with me on this subject he is always welcome and may write on the following address.

DEBENDRANATH MUKHERJI,
C/o *Post Master, Burdwan,*
(Bengal)

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THE BIRTH OF BUDDHISM.*

(B. C. 150—A. D. 100).

By Prof. Benoy Kumar Sarkar.

SECTION 1.

Introduction of Buddha-cult into China.

(a) CHINESE ROMANTICISM.

Historically speaking, Buddhism was introduced into China under Mingti, the Han Emperor, in A. D. 67. There are legendary traditions of the Celestials having had knowledge of the new faith in Chou times and at least since the time of the first Emperor, the contemporary of Asoka. The traditions do not seem to have been thoroughly unhistorical in view of the fact that the Maurya Emperor (B. C. 250) was a great internationalist and was always ambitious to extend the Indian sphere of influence in every direction, and also because the Han Emperor Wuti (B. C. 140) was a great explorer of Central and Western Asia,

But even if the Asokan or later Indian Missions to China are unfounded and be regarded as impossible, the Chinese sympathy with, and knowledge of, Buddhism during that early period were, at any rate, philosophically very probable, in fact, almost a psychological necessity. That the Chinese intellect of the period was eminently adapted to a new mythology of Romanticism would be apparent from Fenollosa's remarks in his chapter on "Chinese Art of the Han Dynasty":

"The poetry of Han * * * remained largely Taoist or Individualistic, enforcing the prime fact which all later Chinese critics, and their European Sinologist pupils have ignored, that almost all the great imaginative art work of the Chinese mind has sprung from those elements in Chinese genius, which if not anti, were at least non-Confucian. This poetry is almost always in the southern romantic style."

* A chapter from the forthcoming *Chinese Religion Through Hindu Eyes* in the press at Shanghai, China.

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Professor Fenollosa also speaks of the "philosophical and romantic interest in the Taoist stories of the West" which inspired the great Han Emperor Wuti "to inaugurate the Turkestan campaigns. He summoned about him the individualistic genius of his day, professed to believe in and share the Taoist mystical powers, and determined to revisit the Queen of his Taoist paradise."

The romantic story of the actual introduction, also, points to the same inevitability of the Buddha-cult extending sway over the spiritual consciousness of the Celestials. The dream of the Emperor was not the "fine frenzy" of an individual but an index to the whole race-psychology. "Imagination bodies forth the forms of things unknown." So the Chinese imagination evolved the Buddha-cult in the guise of an Imperial dream as it had produced so many other cults in other guises.

The story is told by Hackmann thus; "The commonly accepted date of the real entrance of Buddhism into China is during the reign of Emperor Mingti (A. D. 58-76) This ruler is said to have had a dream in which a high, shining gold image of a god appeared to him, which entered his palace. The interpreter of the dream—a brother of the Emperor—attributed this apparition to the Buddha Sakyamuni, who was revered in Central Asia and India, and who demanded worship in China also. * * * The Emperor sent an embassy through Central Asia to Khotan (the land of the Yueh-chi) to procure the things requisite for the practice of the new religion. The emissaries-eighteen in number—left the imperial court in the year A. D. 65 and returned in 67, accompanied by two monks, Kasiapa Matanga and Gobharana (the latter arriving a little after the former), as well as in possession of Buddha images and scriptures. A temple was built for the new religion, in which the two representatives lived, and gave themselves to the work of translating the most important Buddhist instructions into Chinese. The imperial palace of residence

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at that time was Loyang, the present Honan-fu. It was here that Buddhism first took root in Northern China.

The admission of Buddha into the Chinese pantheon in the first century A. D. was not an extraordinary incident in the life of the Celestials. It belongs to the same category as the promulgation of the worship of Tai Mountain by the First Emperor in the 3rd century B. C., and of other cults in the pre-Christian era, and also as the recognition of Confucius as a god about A. D. 555 when, to quote Giles, it was enacted that a Confucian temple should be built in every prefectural city in the empire. Chinese mentality had ever been manufacturing myths and deities out of forces scattered here and there and everywhere. The only contributions of India were (1) a few new names, *e.g.*, those of Buddha, Avalokiteswara, etc., and (2) a new form or mould in which the original myth-creating and iconising instinct of the Chinese was to express itself.

The traditional Chinese literature and philosophy represented, on the one hand, by Laotsze and Chuangtsze, and on the other, by Confucios and Mencios, had pre-disposed the people for the new cult and were quite adequate to assimilate it when it was introduced. For as yet the influence of Indian thought was insignificant. The number of Sanskrit works translated into Chinese was very meagre, intercourse between Hindus and Chinese infrequent, and in the realm of sculpture and painting there are absolutely no evidences of any contact between the two peoples. The great epoch of the Hindu sphere of influence in China's world of letters and art was to come under the mighty Tangs about six hundred years later, after Hiuen Tsang's return from India (A.D. 645).

Hindu missionising activity, during this period, for the propagation of the Buddha-cult, since the pioneer work of the first two missionaries, is described in the following extract :

"In the reign of Changli (A. D. 76—89) the chief of the Chu Kingdom became a devoted follower of Buddhism

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and many more books were imported. Eighty years afterwards a Parthian monk arrived at Loyang (Honan) with a collection of *sutras* some of which he translated with great intelligence and perspicuity. More monks arrived in the reign of Lingli (168—170) from the country of the Getæ and from India, and translated the Nirvana and other *sutras* with great spirit and fidelity."—Werner's *Chinese Sociology*.

(*b*) THE RELIGION OF LOVE.

It need only be stated here (1) that what has generally been known to scholars as *Mahayanism* (Greater or Higher Vehicle), as contrasted with the *Hinayanism* (Lesser or Lower Vehicle) of Sakyasimha's apostles, has been called *Buddhism* in these pages ;

(2) That the mythology, iconography and canon which were introduced into China from Central Asia were neither what the *man* Sakya had taught as *Nirvanism* nor what Asoka had propagated as his *Dhamma*, both probably coming under *Hinayanism*,—but formed the ingredients of Mahâyanism*, which alone I have ventured to call Buddhism as being the cult of Buddhas and Bodhisattvas;

And (3) that the language of Mahayanic Bibles was not Pali, like that of Hînayâna, but Sanskrit, the language of universal culture in India.

It is beyond the scope of the present work to prove the connection of Hînayânism with the *Chhandogya Upanishad* or with the *Samkhya Darsana* of India. Nor is it the object to catalogue the gods and goddesses of the *Mahaya-*

*The image and the Sanskrit language indicate that the faith was Mahayanic. Evidently this form of Buddhism had been well established in Central Asia before A. D. 65. What, then is the date of Kanishka, especially of his famous council associated with the name of Aswaghosha, where Mahayanic Buddhism is alleged to have been formulated for the first time ? Kushan chronology seems to require fresh revision in the light of facts from Chinese History. Vincent Smith considers A. D. 78 to be the date of Kanishka's accession, but adds : "The substantial controversy is between the scholars who place the accession of Kanishka in B. C. 58 and those who date it in or about A. D. 78." He dates the council somewhere about A. D. 100.

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nic pantheon so carefully done by Mrs. Getty. The process, also, by which *Mahayanic* eschatology and metaphysics were disentangling themselves from the previous *Hinayanic*, *Upanishadic*, and *Darsanic* systems need not detain us.

I have already mentioned Avatarahood and image-worship. A few more characteristics of Mahayanism are being given in the words of Dr. Richard in his *New Testament of Higher Buddhism* :

1. "Help from God to save oneself and others from suffering.

2. Communion with God, which gave the highest ecstatic rest to the soul.

3. Partaking of the nature of God by new birth so as to become Divine and Immortal oneself."

The following characteristics may be added from Hackmann's account:

1. The conception of an Eternal Deity.

2. The Bodhisattvas or Buddhas in *posse*.

3. The attainment of the Bodhisattvahood as the ideal of life—consisting in "sympathy with all beings, and a world-encompassing love."

4. The invocation of the Bodhisattva becomes the central point to the householders. Remarkable stress is laid on Faith.

5. The idea of a Paradise or a happy state of existence as opposed to Hell.

These are the marks of a Religion with Love, Faith and Hope as its basis and Romanticism as its inspiring force. Its Bible has, therefore, been rightly called the *Awakening of Faith*. It is a work in Sanskrit by Aswaghosha* (1st century A. D.?).

* The Doctrine of *Sunya*, *i.e.* Void, as an important feature of Mahayanism is attributed to Nagarjuna, one of its founders like Aswaghosha.

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The same Emotionalism and Idealism could be noticed in the whole super-natural and anthropomorphic god-lore of contemporary India. One common ocean of Devotionalism was being fed by Mahayana, as by Shaiva, Saura, Vaishnava, Jaina, and other theologies.

For the first time in world's religious history men opened their hearts and began to love. It was not an age of passionless stoics, mere brain-labourers and cold book-lorists, but of lovers, *bhaktas*, devotees, Messiahs and apostles. The Jataka-stories, the Ramayana-verses and Gita-literature could flourish not in an atmosphere of "sophists, calculators and economists" but in the world of warm-blooded enthusiasts, men of faith and hope "believing where we cannot prove." These were meant not for abstract academicians but for such as could inhibit their senses in order to focus their whole attention on the culture of the heart so that it might be the capital of the 'Kingdom of God.'

Each of these Religions of Love embodied—

"The devotion to something afar
From the sphere of our sorrow."

The apostles of *Bhakti* or Heart-culture asked the questions :

"Would you understand
The language with no word,
The speech of brook and bird
Of waves along the sand ?
Would you know how sweet
The falling of the rill,
The calling of the hill,
All tunes the days repeat ?"

And the right romantic reply that was preached to the devotees was the following *sutra*:

"The secret of the ear
Is in the open heart.

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It was the creed or message of the "open heart" that the Mahayanists and others were propagating in India. A similar situation came to pass when centuries later Jesus was repudiating the "Legalism" of the scribes and the Book-religion of Judaism.

The human and mystic elements in these faiths which postulate the Infirmity of Man and the Mercy of God are as different from the primitive Nature cult as from the practice of Dhamma or the study of Sakyan and Confucian *Dialogues*, but have historically grown out of both.

The Buddhism that came into the land of Confucius was thus only one of the expressions of the comprehensive cult of Love and Romanticism which manifested itself at the same time in the promulgation of the worship of Vishnu, Krishna, Shiva, etc. And the same religious emotionalism was being exploited by sculptors to enrich their Buddhist or Shaiva arts.

This common origin it is which makes it often so difficult to distinguish between the images of the gods and goddesses belonging to the Buddhistic and non-Buddhistic pantheons of Hinduism. This is why Chinese, Korean and Japanese forms of Buddhism look so similar to the many varieties of present-day Indian religion in spite of modifications under the trans-Himalayan soil and race-characteristics. This is why in spite of the disappearance of Buddha as a god from Indian consciousness, Buddhism may be said to live in and through the other cults of modern Hinduism, *e.g.*, Vaishnavism, Shaivaism, Jainism, etc.

SECTION 2.

Exit Sakya, Enter Buddha and His Host.

(*a*) THE PSYCHOLOGY OF ROMANTIC RELIGION.

Psychologically speaking, therefore, as we have indicated above, Buddhism was born almost simultaneously in China and India. It need not be considered as a foreign commodity imported into China but the inevitable outcome

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of its age-long social evolution. The religious consciousness of the Chinese has ever had the same stuff as that of the Hindu, and each had paved the way quite independently for the recognition of an *Avatara*, a deified man or a God incarnate in human form. Invention of deities out of historical, semi-historical or legendary characters or out of Nature-Forces had been going on among both peoples all through their history. Sooner or later the "Enlightened" One was to get a place in the pantheon, sooner or later the Great Sage was to be a colleague of the Elemental Forces. It was an accident that Buddha was the name of the god to be worshipped first in both countries. It was an accident also that this Buddha was supplied to China from an Indian theological laboratory.

The contrast between Sakya the preacher and Buddha the god, or Confucius the moralist and Confucius the god, has its parallel in Christology also. Professor Bacon writes in his *Making of the New Testament*: "Modern criticism expresses the contrast in its distinction of the gospel *of* Jesus from the gospel *about* Jesus."

The Pauline "doctrine of Incarnation appealing to the eternal manifestation of God in man," *i.e.*, of Jesus as an *Avatara*, is thus explained by Dr. Bacon: Whether Paul himself so conceived it or not, the Gentile world had no other moulds of thought wherein to formulate such a Christology than the current myth of Redeemer-gods. The value of the individual *soul* had at last been discovered, and men resorted to the ancient personifications of the forces of nature as deliverers of this new-found soul from its weakness and mortality. The influential religions of the time were those of personal redemption by mystic union with a dying and resurrected saviour-god, an Osiris, an Adonis, an Attis, a Mithra. Religions of this type were everywhere displacing the old national faiths. The Gentile could not think of the Christ primarily as a son of David who restores the kingdom to Israel. * * * The whole conception was spiritualised. The enemies overcomee rew

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the spiritual foes of humanity, sin and death; redemption was not the deliverance of Israel out of the hand of all their enemies, * * * it was the rescue of the sons of Adam out of the bondage to evil powers." It is human instinct to manufacture a god out of a great Teacher.

We have traced in the preceding chapter the development of the *avatara*-cult in China and India It is always difficult to point historically to the exact date when an idea is started. But so far as India is concerned, the best 'external evidence' is that supplied by the sculptors of the post-Asokan age (2nd century B. C. ?).

These bear at once the indelible impressions of the Vishnu-Sirima worship, the avatara-myths of the Ramayana, and similar legends of the Jatakas.

"It stands there," says Lloyd in his *Creed of Half Japan*, "in the clear-cut stone monuments of India that pre-Christian India believed in Buddha as a being whose birth was supernatural, the result of a spiritual power overshadowing the mother; as one whose birth was rejoiced over by angels and testified to by an aged seer; as one who had been tempted by the evil one and had overcome; as one whose life had been one of good deeds and holy teachings; as one who had passed into the unseen, leaving behind him a feeling of regret for him who had thus gone away."

(b) Spiritual Experience of Iran and Israel

It is a significant fact that the first epoch of Internationalism in world's history beginning with the Hellenistic period was the time of gestation for new emotional cults throughout the world. The spiritual experience of all mankind was passing through the same stages. Zoroastrianism was evolving Mithraism, Chinese Classics were evolving the worship of Confucius, Hinduism was evolving Buddha-cult, Shiva-cult, Rama-cult and so on, and Judaism was in the birth-throes of the Christ-cult.

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With regard to the development in Iran we read in Moulton's *Early Religious Poetry of Persia*: "We still meet the old familiar names: Ahura Mazdah is still supreme, with the Amesha Spentas around him, and Zarathustra is still the Prophet of the Faith. But even while we shut our eyes to the new divine names which crowd upon us, we cannot help seeing that the familiar names carry new associations. The prophet is no longer a man of like passions with ourselves, a fervid religious and moral Reformer, eagerly pressing his lofty doctrine of God and duty against much opposition, and exhibiting very human emotions of elation and discouragement as the fortunes of the campaign sway to and fro. He is a purely supernatural figure, holding converse with Ahura Mazdah on theological and ritual subjects, which rarely come near the practical and homely religion inculcated by the singer of the *Gathas*. * * * His own name had become semi-divine."

Rev. Charles Canon of Westminster, writes in his *Religious Development between the Old and New Testaments*: "One of the strongest impressions experienced by the reader who studies in their historical order the Canonical and non-Canonical Books of the Old Testament is the consciousness of the continuous, and in most instances, the progressive, re-interpretation of traditional beliefs and symbols.

* * *

Down to the fourth century B. C., progress was slow and hesitating, but from the third century onwards the work went on apace, not through the efforts of the official religious leaders of the nation, but mainly through its unknown and unofficial teachers, who issued their writings under the names of ancient worthies in Israel. The anonymity or pseudonymity * * characterised all the progressive writings in Judaism from the third century B. C. onwards. * * * All real progress in this direction was confined to a school of mystics and seers. * * *

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During this interval a new and more ruthless power had taken the place of the Greek empire in the East, *i. e*, Rome. This new phenomenon called, therefore, for a fresh re-interpretation. * * * Every conception was undergoing development or re-interpretation. Whole histories centre round such conceptions as soul, spirit, sheol, Paradise, the Messianic Kingdom, the Messiah, the Resurrection."

(*c*) BUDDHA-CULT AND ITS INDIAN "COGNATES."

We have noticed in the previous chapter how the whole Indian atmosphere was surcharged with the doctrines and ideas described in the above extract. The following lines of the Valmikian bards—

"For Vishnu's self disdained not mortal birth,

And heaven came with him as he came to earth"—

were the stock-in-trade of every religious sect. So that centuries before the one "beneath the Syrian blue" declared "I am the Way, the Life, the Truth," his brother-Messiah, the Hindu Krishna, had asserted in the *Gita*: "Forsake all *Dharmas* (*i. e.*, Ways, Taos, religions or creeds), make Me alone thy way."

The following declaration of the Lord is from Griffith's *Specimens of Indian Poetry*:

"I am the Father, and the fostering Nurse,
Grandsire, and Mother of the Universe;
I am the Vedas, and the Mystic word,
The way, support, the witness and the Lord.
The Seed am I, of deathless quickening power,
The Home of all, and mighty Refuge-tower.

* * *

When error leads a worshipper astray
To other Gods to sacrifice and pray,

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Faith makes his gift accepted in my sight—
'Tis offered still to Me, though not aright.
Faith makes the humblest offering dear to Me,
Leaves, fruit, sweet water, flowers from the tree;
His pious will in gracious part I take,
And love the gift for his devotion's sake."

The lengthy oration of Lord Krishna proceeds in this strain, which is nothing short of Romanticism carried to the *nth* power. Here is the Yankee idealist Whitman's individualism lifted up to the transcendental plane. One is reminded of his characteristic *Song of Myself*:

"Magnifying and applying come I,
Taking myself the exact dimensions of Jehovah,
Lithographing Kronos, Zeus his son, and Hercules his grandson,
Buying drafts of Osiris, Isis, Belus, Brahma, Buddha,
In my portfolio placing Manito loose, Allah on a leaf, the crucifix engraved,
With Odin and the hideous-faced Mexitili and every idol and image,
Taking them all for what they are worth and not a cent more," etc., etc.

Whitmanism spiritualised is the mysticism of *Gita*.

These verses from the *Gita* give a picture of the common spiritual *milieu* in the midst of which the various cults of Hinduism were born. The new mythologies are herefore "cognates" and all present a family-likeness.

Sakyasimha had been one of a legion of "cognates." His *Nirvanism* was one of the numerous metaphysico-moral systems of the Hindus in the 6th century B. C. Similarly during this period (B. C. 150-100 A. D.) Buddhism or Mahayanism was one of the numerous "cognate" cults that had been developing among the people of

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Hindusthan. This Buddhism should be called Hinduism of the Buddha-cult, just as Vaishnavism of the period was Hinduism of Vishnu-cult, and Shaivaism was Hinduism of the Shiva-cult, and so on.

Buddha was only one of the gods of a vast pantheon. It consisted of the Supreme Being variously conceived and diversely named, as well as the full-fledged deities, *avataras* and the gods in *posse*. Among Buddha's host are to be included not only Adi-Buddhas, Avalokiteswaras, the Bodhisattvas and the other "Gods of Northern Buddhism," but also Rama, Krishna, Vasudeva, Parsvanatha, Tirthankaras, etc., to mention a few semi-historical names, and Brahma, Vishnu, Shiva, etc., descended from the Vedic deities.

That Mahayanism and other forms of Hinduism were not mutually exclusive would be evident from the policy of Kanishka, the Indo-Scythian monarch, generally regarded as the Asoka of the "New" Buddhism. Says Mr. Vincent Smith: "Such a Buddha (a god with his ears open to the prayers of the faithful and served by a hierarchy of Bodhisattvas) rightly took a place among the gods of the nations comprised in Kanishka's wide-spread empire, and the monarch, even after his 'conversion,' probably continued to honour both the old and new gods, as, in a later age, Harsha did alternate reverence to Siva and Buddha."

Almost all the coins of Vasudeva I, the last powerful Kushan ruler (A. D. 110-73 ?), "exhibit on the reverse the figure of the Indian god Siva, attended by his bull Nandi, and accompanied by the noose, trident and other insignia of Hindu iconography." The thoroughly Indian name of this King, which is a synonym for the god Vishnu, is a proof, according to Smith, of the rapidity with which the foreign invaders had succumbed to the influence of their environment. The coins of Kadphises II, the predecessor of Kanishka, also tell the same tale.

It is clear that Buddha, Shiva, and Vishnu existed side by side as deities in Hindu religious consciousness during the first and second centuries of the Christian era.

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SECTION 3.

The "Balance of Accounts" in International Philosophy.

(a) RIVAL CLAIMS OF THE EAST AND THE WEST.

The relations between Greek thought and the Asiatic religions during the Hellenistic period may be understood from the following account.

According to Emmet in Charles' *Apocrypha and Pseudepigrapha*, the third book of *Maccabees* written about B. C. 100 in Hebrew "expresses a bitter opposition to the attempts at hellenising, which so nearly overwhelmed Judaism in the second century B. C., and shows no sympathy with the developments of thought and doctrine, which at that time were growing up within the Jewish Church."

So also the Hebrew *Book of Jubilees* written between B. C. 135 and B. C. 105 defends, in Canon Charles' words, "Judaism against the Hellenistic spirit which had been in the ascendant early in this century, and to prove that the Law was of everlasting validity."

Dr. Moulton writes in his *Early Religious Poetry of Persia*: " Are we justified in claiming Zarathustra's right to be acknowledged as the founder of apocalyptic? It is too large a question to answer here in any adequate way, but we may briefly recognise the strong probability that contacts with a Zoroastrianised Persia did much to stimulate in Israel the growth of a form of literature which from the Maccabean era downwards dominated Jewish thought and created the *milieu* of the Gospel proclamation."

Mr. Hogarth writes in the *Ancient* East : "His (Alexander's) recorded attitude towards the Brahmans of the Punjab implies the earliest acknowledgment made publicly by a Greek that in religion the West must learn from the East"

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Further, "the expansion of Mithraism and of half a dozen other Asiatic and Egyptian cults, which were drawn from the East to Greece and beyond before the first century of the Hellenistic Age closed, testified to the early existence of that spiritual void in the West which a greater and purer religion about to be born in Galilee and nurtured in Antioch, was at last to fill.

A ring of principalities, Median, Parthian, Persian, Nabathœan, had emancipated the heart of the Orient from its short servitude to the West; and though Rome, and Byzantium after her, would push the frontier of effective European influence somewhat eastward again, their Hellenism could never capture again that heart which the Seleucids had failed to hold."

In his *Studies in Chinese Religion* Parker records the opinion that "it is impossible to deny that the ideas of a Messiah of Salvation, good works and so on, may reasonably have suggested themselves to the Nazarenes through the efforts of Buddhist monks."

The following is from Lloyd's *Creed of Half Japan*: "The existence of Buddhism in Alexandria has often been suspected. Scholars have seen Buddhists in the communities of the Essenes in Palestine in the monastic congregations of the Therapeutœ described by Philo, in the Hermetic books of Egypt. * * * It has also been often suspected that Gnosticism was derived from Buddhism."

On the other side have been opinions that Iranian, Hindu and Chinese religions of B. C. 200—A. D. 100 owe their origin to Biblical lore. According to Rev. Timothy Richard, "it is more and more believed that the Mahayan Faith is not Buddhism, properly so-called, but an Asiatic form of the same gospel of our Lord and Saviour, Jesus Christ." And Lloyd believes that the religious mission to China during the reign of Mingti in A. D. 67 was "not a Buddhist mission at all" from India, but a Christian propaganda, and "that under Indian names of these two missionaries there may have lurked a Greek nationality."

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Mr. Lloyd refers to the tradition of the visit of the *Magi* or the Iranian 'Sages' to the cradle of the Infant Saviour as an indication of the way in which the wind was blowing. But the tradition should be regarded as having the same value as that of pious Buddhists who have recorded the legend of Vedic deities dancing attendance on the infant Sakyasimha on his nativity. It proves really, on the contrary, that the philosophy and metaphysics as well as theology of the Persian "wise men" were the most powerful factors in the socio-religious world of the time, and, therefore, it was a pardonable vanity on the part of the apostles of the Galilean to imagine the representatives of the established order as having paid homage to the newly risen Star.

Any reader of Lloyd's chapter on 'The New Testament in touch with the East' in his *Creed of Half Japan* would see how impossible and hopeless a task it is to prove the early influence of the Christ-cult on the lands of Zarathustra, Sakyasimha and Confucius. In the first place, the chronology of Biblical literature itself is not yet beyond criticism. In the second place, according to Prof. Bacon, in the *Making of the New Testament*, it was not before the end of the second century A. D. that the New Testament was canonised. For, on the authority of the Tubingen school of Bible-criticism founded by Ferdinand Baur, "the period covered, from the earliest Pauline Epistle to the latest brief fulminations against Gnostic Doketism and denial of resurrection and judgment, is included in the century from A. D. 50 to 150."

The Sanskrit Rama-stories and Pali Jataka-stories which are related on the stupas of the 2nd century B. C. could not certainly be influenced by stories which became current several centuries afterwards. Buddha-cult, Rama-cult, Krishna-cult, Shiva-cult and Vishnu-cult had already been formed with icons and *sutras* before Christ-cult was definitely established in Asia Minor. Historically speak-

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logy, Christology and Mariolatry are later than similar '-logies' and '-latries' in Persia, India and China.

The following opinion of Giles may also be quoted: "It seems almost certain that the *Mahayana* School had already developed in western India before any knowledge of the Gospels could possibly have travelled so far. Nagarjuna, its reputed founder, is generally assigned to the second century A. D., and it does not appear to have been earlier than the middle of that century, that the Christians at Antioch began to gather together the records of their Founder, nor indeed until the end of the second century that the Gospels became publicly known through the writings of Irenæus and Tertullian."

The conclusion of Mr. Vincent Smith regarding the "extent of the Hellenic influence upon India from the invasion of Alexander to the Kushan or Indo-Scythian conquest at the end of the first century of the Christian era" is thus given in his *History of India*:

"The Greek influence merely touched the fringe of Hindu civilisation and was powerless to modify the structure of Indian institutions in any essential respect."

The following statement of the same author, however, is unsupported by evidence and partially contradicts the above remark: "The newer Buddhism * * * must have been largely of foreign origin, and its development was the result of the complex interaction of Indian, Zoroastrian, Christian, Gnostic and Hellenic elements which had been made possible by the conquest of Alexander, the formation of the Maurya Empire in India, and above all by the unification of the Roman world under the sway of the earlier emperors."

(b) Parallelism and "Open Questions"

It is not justifiable to explain the problem of the nature of the relationship between Christianity and Buddhism

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except by the hypothesis of an original common fund of spiritual ideas. The following remark of Johnston can, therefore, be accepted :

"We may then admit the possibility that some of the characteristic doctrines shared by Christianity and the Mahayana—such as the efficacy of belief in divine or superhuman saviours incarnating themselves in man's form for the world's salvation—were partly drawn from sources to which the builders of both religions had equally ready access."

Dr. Timothy Richard remarks in *The New Testament of Higher Buddhism*: "It is getting clearer each year now that these common doctrines of New Buddhism and Christianity were not borrowed from one another, but that both came from a common source, Babylonia, where some Jewish prophets wrote their glorious visions of the Kingdom of God that was to come. Babylon then had much intercourse with Western India and Persia, as well as with Judæa, Egypt and Greece. From this centre these great life-giving, inspiring truths were carried like seeds into both the East and West where they were somewhat modified under different conditions."

About Babylon and early Christianity, however, Mr. Johnston remarks: "It is in the discussions of these schools (Hinayana) orthodox and unorthodox, not in Babylonian poetry or prophecy or in the missionary activity of a St. Thomas, that we must look for the ultimate sources of the principal streams that flow into the ocean of Mahayanist belief."

In fact, as for the place of Babylonia in world's religious history and the general intellectual condition of the Hellenistic and Græco-Roman countries, the only statements that may be safely made seem to be the following :—

1. Hellenism was a composite product—neither thoroughly Greek nor thoroughly Asiatic. Therefore anything

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traced to Hellenistic influence must be considered as much oriental as occidental.

2. Hellenism was, after all, not very deep and wide. It may be *presumed* that the important landmarks in world's thought during this period bore the impress of the mutual influence of the East and the West, and that the Buddha-myth (as well as Rama-myth and Krishna-myth) of Eastern Asia and the Christ-myth of Western Asia were held in solution in the grand philosophic cauldron of post-Alexandrian eclecticism. But definite historic *evidences* to prove the impact in each case are not yet forthcoming.

Rather, as Vincent Smith observes, "the invasions of Alexander, Antiochos the Great, Demetrios, Eukratides and Menander were, in fact * * merely military incursions which left no appreciable mark upon the institutions of India: * * * the impression made by Greek authors upon Indian literature and science is hardly traceable until after the close of the period under discussion."

3. Each one of the systems of philosophy, metaphysics and eschatology which we notice full-fledged between B.C. 150 and A. D. 100 can be explained independently as the consummation of an evolutional process along traditional lines without any reference to the international *milieu* or the contact between the East and the West. Thus Platonism might lead to Stoicism, "Cynicism" and Neo-Platonism without any so-called Oriental impact. So Judaism might lead to Gnosticism, Apocalypticism, and Christ-cult without the influence of Neo-Platonists or Zoroastrians. So also Zoroastrianism could be the basis of Mithraism without any Hellenistic or Hindu factors. Original Chinese mysticism might similarly give rise to later Taoism. The cult of *avataras* in India and China also can be explained by totally ignoring the epoch of internationalism and *rapprochement* between East and

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West. The *Brahmanas*, *Upanishadas*, *Darsanas* and *Tripitakas* alone can explain Mahayana, Shaiva, Krishnaite and other faiths.

4. Under these circumstances it is desirable to recognise the parallelism in the tread of religious and philosophical growth in India, China, Persia and Syria, and not to dogmatise about the parenthood of any system with regard to the rest. The psychology and metaphysics of Hinduism with its Buddha-cult, Krishna-cult, etc., and those of Judaism with its Christ-cult were independent phenomena growing out of the same "conditions of temperature and pressure," to use a metaphor from physical science.

5. It may be stated that considerable research has to be bestowed on the Parthian, Bactrian, Persian, and Syrian languages and literatures, and the results of these investigations checked by comparison with the findings of Indo-Chinese scholarship, on the one hand, and Hellenic scholarship, on the other, before the problem of international debit and credit can be settled in that most fruitful period of world's religious history.

It is beyond the capacity of the present author to deal with that problem of the "Balance of Accounts" between Asia and Europe. It seems that for some time to come the following, among others, would still remain "open questions:"

1. How far Zeno, a Phœnician of Cyprus, the founder of Stoic Universalism, was a product of the wedlock between the East and the West.

2. What actual influence the missionaries sent out by Asoka to propagate his *Dhamma* had on the Magi of Iran (*cf.* Prof. Jackson's *Zoroaster*) or in the centres of Greek culture like Antioch, Tarsus and Alexandria. According to Vincent Smith, as would be apparent to every student of facts, "Asoka was much more anxious to com-

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municate the blessings of Buddhist teaching to Antiochus and Ptolemy than to borrow Greek notions from them."

3. How far Saul, the Jew of Tarsus, an apostle of Christianity, was an "oriental who combined the religious instinct of Asia with the philosophic spirit of Greece."

4. (Coming somewhat later), to what extent Plotinus, the greatest of Neo-Platonists, who lived in the 3rd century of the Christian era, imbibed the mystical pantheism of Chuang-tsze's *Tao-te-ching* or the Indian *Gita* and *Vedanta*. The following account from Webb's *History of Philosophy* would lead one to rank Plotinus with the Chinese *Taoists* and Hindu *Yogaists*. "The spiritual ambition of Plotinus was not to be satisfied by sympathy with the universal life, nor yet by contemplation of the eternal Intelligence. He sought, and was believed by his friends on several occasions to have attained, a union with the ultimate principle, the highest God of all. * * * Union with the Highest can be attained only in a state in which all sense of distinction is lost, a state of ecstasy or rapture."

SECTION 4.

The "Middlemen" in Indo-Chinese Intercourse.

(a) THE TARTARS IN WORLD-HISTORY.

It was from Central Asia that the new mythology of India was introduced into China. It supplied two missionaries, several canonical manuscripts in Sanskrit language, and a golden image. Central Asia, as the connecting link between Chinese and Hindu culture, therefore, demands our attention during this period of the birth of Buddhism.

In the history of Indo-Chinese civilisation generally and of religious development in particular, the races of men inhabiting the region vaguely called Central Asia, have always played a prominent part. Their functions have

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never been creative but only those of carriers, distributors, intermediaries and middle-men. In the present instance, they are responsible (1) for the initiation in India of what is called the Græco-Roman art, and (2) for the transportation of Buddhist religion, art and literature from India into China. A brief political anthropology would explain the inter-racial relations of the period.

The Maurya Empire of the Hindus (B. C. 320) was chronologically the first empire in world's history, if we leave out of consideration the ancient Assyrian, Egyptian and Persian Monarchies. Alexander's brilliant conquests did not lead to an empire because of his early death. The second Empire in world's history was that of the Chinese under Tsin (B. C. 220) and Han Dynasties. And the third Empire was that of the Romans (1st century A. D.). It is interesting to note that the first empire to be dismembered was the Hindu, the second, the Chinese, and the third, the Roman. It is still more interesting to note that the fall of all the three empires was due ultimately to the invasions of the same barbarian hordes.

These were the Central Asian races known under diverse names, *e. g.*, Tartar, Scythian, Yuechi, Kushan, Saka, Hiung-nu, Hun, White Hun, and so forth. We need not enter into the question of their blood-connexions or linguistic affiliations nor tarry to inquire as to which of these names represents the genus and which the species, branch or family. The most important thing for us to know is that the homeland of peoples who could be successfully withstood neither by the Asiatic nor by the European civilised nations was the *terra incognita* named Central Asia. Readers of Gibbon's *Decline and Fall of the Roman Empire* are familiar with the story of "the barbarians of Scythia, * * * the rude ancestors of the most polished nations of the world."

Originally nomads, these Tartars had no culture of their own, but succeeded in swooping upon well-establish-

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ed civilisations through the vigour and virility characteristic of *pusne* races. And as always happened in history in such cases, "captive Greece captured Rome." The Tartars willingly allowed themselves to be captured by their slaves in India, China, as well as Europe, who were more enlightened than they. They took for their intellectual and spiritual masters those among whom they lived as conquerors, and thoroughly adapted themselves to the local conditions by matrimonial and other social connexions. In lieu of the refinements of culture they obtained they imparted the freshness of their blood and strength of their physique to the subject races. The "Barbarians" of Central Asia were thus vandals in no sense. Modern Hindus, modern Chinese, as well as modern Europeans, owe much of their ancient culture and present vaitality to intercourse with these hardy races.

(b) The Indo-Scythian (Tartar) Kushans

By the middle of the second century B. C., a branch of the Tartar race, the Yuechi, was already on the move towards the hinterland of Northern and North-western India. There were no strong rulers either among Hindus or among the peoples of the neighbouring Hellenistic Kingdoms. The only powerful monarchy of the time was that of the Hans of China. The Yuechis, therefore, had smooth-sailing through the Indo-Bactrian and Indo-Parthian territories and also the regions now called the North-Western Frontier Province of India.

By the first century A. D., *i.e.*, about the time of the founding of the Roman Empire, we hear of a first-class Hindu-Tartar (Kushan) Power under Kanishka (A. D. 78-123?)* with his capital at Purushapura (modern Peshawar). Kanishka was the patron of the celebrated Congress (A.D. 100?) of Hindu philosophers and metaphysicians under Vasumitra and Aswaghosha, to which tradition ascribes

* Kushan Chronology is tentative.

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the first formulation of Mahayanism. Just as the *Nirvanism* of Sakyasimha had been brought into being and nurtured under more or less non-Aryan conditions of life in Eastern India, so *Mahayanism* formally came into existence in Gandhara in an a atmosphere of newly Hinduised foreigners under the patronage of a monarch whose territory was situated within the westernmost confines of India and beyond. It must be remembered that a great part of the extra-India territory of the Kushans had been included within the Maurya Empire and hence had been the seat of Hind culture since at least B. C. 320.

Kanishka's predecessors and compatriots had learnt sculpture from the Hellenistic schools of Bactria, and from there imported teachers into their territory called Gandara. On the Indian soil they devoted themselves whole-heartedly to Sanskrit language and literature as well as to the prevailing metaphysics and mythology, the first lessons of which they must have received in Bactria, Parthia, and Khotan. One would like to know how these Hellenistic art-traditions and Hindu culture-traditions were being transformed in the process of assimilation with the race-characteristics of these Yuechis (specifically, the Kushans). For the present it is clear that the Graeco-Buddhist (also called Gandhara) art and Hinduism of Buddha-cult were born in an environment of Indianised Scythian or Tartar Settlements. The place of Central Asia in the history of Buddhism is thus very large.

The Kushans were progressive monarchs. They maintained relations of international commerce and diplomacy with the Han Emperors on the East and the Roman Emperors on the West. They also succeeded in extending the Indian sphere of influence through their kith and kin who were rulers of the neighbouring Central Asian regions. External conditions for the propagation of Buddhism were thus thoroughly satisfactory, and we have seen that so far as the Chinese were concerned, their whole mental history had led them up to it.

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The relations between the Chinese and those "middle-men" of Central Asia are being given in the words of Mr. Vincent Smith, who describes the progress of Indian Buddhist art eastwards in his *History of Fine Art in India and Ceylon*:

"Communications between China and the Western countries were first opened up during the time of the early Han Dynasty (B. C. 223 to A. D. 25) by means of the mission of Chang-Kien, who was sent as envoy to the Oxus region and died abont B. C. 114. That mission resulted in the establishment of regular intercourse between China and the Scythian powers, but did not involve contact with India. In the year A. D. 8 the official relations of the Chinese government with the western states came to an end, and when the first Han dynasty ceased to exist in A.D. 25, Chinese influence in those countries had vanished. But in A. D. 73 a great general named Pan-chao reduced the King of Khotan to subjection, and from that date continued his victorious career until his death in A. D. 102, when the power of China attained its greatest western extenison. In the last decade of the first century Pan chao inflicted severe defeat on the Kushan King of Kabul somewhere beyond the Pamirs in the Yarkand or Kashgar country. Most probably that King was Kanishka. After Pan-chao's death the Kushan King retrieved his defeat and occupied Khotan at some time between A. D. 102 and 123. To that Indo-Scythian conquest of Khotan I would attribute the rapid spread of Indian languages, scripts, religion and art in Chinese Turkistan, as disclosed by the discoveries of recent years. I do not mean that Indian influence then first began to be felt, for there is reason to believe that it crossed the passes more than three hundred years earlier in the age of Asoka, but its great extension appears not to go back further than the first quarter of the second century of the Chrisitian era, the very time when the art of Gandhara was at its best."

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(c). GRÆKO-BUDDHIST ICONOGRAPHY

A halfway house between Hindusthan and China was the Kingdom of Kucha, situated in the heart of Chinese Turkestan. In the Royal Asiatic Society's Journal Dr. Sylvain Levi writes about this Central Asian region: "In the early centuries of the Christian era, Kucha received the Buddhistic creed and culture to such a large aud overwhelming extent that the whole local situation became Buddhistic. Situated, on account of its connection with Khotan, well for commercial purposes, Kucha from this time onward became a very prosperous and flourishing place in which the activities of the merchants and the priests were equally vigorous and in which commerce and culture played an equally significant part. * * * Sanskrit became the sacred language and was assiduously taught and studied in the monasteries."

The following extract from Fenollosa's chapter on 'Græko-Buddhist art in China' would give the whole geography of the Kushan (Indo-Tartar) sphere of cultural influence in Asia: "This wave of civilisation from the Indus valley into great mountain passes of Balkh ahd Gandhara passed northward from Swat * * * and advancing over the roof of the world to the great Turkestan plain lying beyond the Pamirs, pushing up toward Kashgar and Samarkand, and downward again to skirt the southern borders of the great deserts which the Kunlung range * * separates from Tibet, and so on to kingdoms far towards the Chinese border, has been verified by the important recent explorations of Sven Hedin, Mr. Stein of the Indian Government, and others."

According to Vincent Smith the culmination of the Hellenistic sculpture of Gandhara "may be dated from A. D. 50 to A. D. 150." "Thus the best productions of the Gandhara Hellenistic school nearly synchronise with the art of the Flavian and Antonine periods in western Asia

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Europe, and in India with the reliefs or the great rail Amaravati in the Deccan, as well as with many lptures at Mathura on the Jumna."

The Kushan-Hindus were great worshippers of images, would appear from the thousands of icons which have e to light during the comparatively recent excavations. l the sculptures come from the Buddhist sites and re executed in the service of Buddhist religion * * * ddha may appear in the guise of Apollo, the god hma, or in that of St. Peter * * * However Greek may the form, the personages and incidents are all Indian."

"The statues and small groups represent Buddhas dhisattvas, or saints on the way to become Buddhas, sides minor deities of the populous Buddhist pantheon. * * That system (Mahayana) practically deified tama Buddha, as well as other Buddhas, and surnded them with a crowd of attendant deities, includiug dra or Sakra, Brahma and other members of the hmanical heavenly host, besides a multitude of atdant sprites, male and female, of diverse kinds and ying rank, in addition to human worshippers."

It was this Indo-Tartar iconography that supplied dels to the Chinese and Koreans and finally to the panese.

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THE PHILOSOPHER : A DIALOGUE.

Scene-A Lecture Room.

(By A student of Philosophy.)

Professor [in his soliloquy]:—The neutrality of political kingdoms cannot be violated with impunity ; but that of the world of ideas is violated daily, and yet nobody is punished for the offence. If the integrity of a Belgium or a Servia is threatened, whole nations are up in arms against the aggressor ; but if the peace of the neutral world of thought is disturbed, not a finger is raised. How unpardonable is the inconsistency of human nature ! Why, it was only this morning that I came across passages like these in a German newspaper :—"The Germans can do very well without that worthless and miserable thing called English literature". "What little of it is of any value has long been published in Germany, and would fill a book case of small size". "All English learning, such as it is, is based upon the work which German heads for centuries past have been doing for the blessing of the world". Isn't all this a flagrant example of the work of havoc and devastation that is being carried out in the neutral zone of intellect? And yet the offenders are getting off scot-free! True, these violaters of intellectual neutrality have met their match in some British savants, like Sir William Ramsay, who are at pains to prove that German scholarship and science are worthless. But then two wrongs do not make a right. If we have produced Bacon and Locke, Hume and Berkeley, Newton and Darwin, Huxley and Kelvin, Mill and Spencer, we have no more right to disregard the obligations of neutrals—to be the destroyers of Lovain, than have the Germans by drawing up a list of their Kants and Hegels, Fichtes and Schellings, Schopenhauers and Nietzches, Helmholtzs and Haeckels. Anyway, my duty is plain. My business is to seek truth about things and to expound it to people so far as I know

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Truth is truth. I know of no such truth that is either "German" or "British". I would my people had always borne in mind that we are fighting German soldiers and them alone. Let us not be deaf to our intellectual conscience. I shall not like my people to imitate the barbarous methods of German soldiery by perpetrating atrocities on innocent women and children. But are not our thoughts as non-combatants as the outraged women and children. Oh, how horrible is the massacre of intellectual achievements! How brutal, how merciless! And yet there is no Commission to enquire into these brutalities! No, not even an official censor to convey their authentic news to the world.....! (Enter an Indian student).

Student—(Interrupting the Professor) Sir, I have come to ask your permission for one week's leave of absence, as my marriage is to take place to-morrow.

Professor—(Unheeding the interruption) How very prone is the human mind to be influenced by the patriotic bias!

Student—My presence is urgently required at this time.

Professor—How apt are we to be led astray by our feelings!

Student—So, would you please allow me to go home and to join your lectures after a week.

Professor—(Turning to the student for the first time.) Well, my boy, what is it that you want?

Student—My marriage is going to take place to-morrow. I have come to ask your permission for one week's leave of absence.

Professor—(Thoughtfully) "Marriage"! What does that term mean? How do you define it?

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Student—It means the state of being married.

Professor—This is nonsense. You have violated the third rule of definition which says that a definition must not contain the term to be defined. Try again.

Student—Marriage is the state in man's life that is neither bachelorhood nor widowhood.

Professor—You have erred again. Defining a term by means of negating its contraries is hardly a good definition. Try once more.

Student—I am very busy, Sir, I beg leave to be off.

Professor—No, you can't go until you have defined the term "marriage" properly.

Student—Marriage is the permanent legal union between a man and a woman. Or to put it differently, it is the state of having a wife or a husband.

Professor—This is tolerable. Well, if marriage means the state of having a wife or a husband, you are going to have which, a wife or a—

Student—Of course, a wife. Men have wives, and I am a man.

Professor—O ! I see. You are a male human being.

Student—(Thughtfully) Yes, and my wife is a female human being.

Professor—Male and female ; husband and wife ; these are correlative terms. A'nt they ?

Student—Yes Sir, but I must be off now. My presence is urgently required at home.

Professor—Before you leave, I should like to know if you have satisfied yourself as to the connotation and

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denotation of the girl you are going to marry? And do you think you have a sufficient knowledge of her genus and differentia, her generic and specific properties, her separable and inseparable accidents?

Student—*Mah-Jabin* is a most charming girl. She is the embodiment of all that is desirable in womanhood. She is called *Mah-Jabin*, because she is as bright, as beautiful, as lovely as the moon.

Professor—I must remind you, my dear boy, that *Mah-Jabin*. if that is your fiance's name, is a proper name, and as such cannot have any connotation. This term is absolutely non-connotative. It is only by an accident that she is called *Mah-Jabin*.

Student—I am afraid I can't see eye to eye with you. But I think my fiance is called *Mah-Jabin* because she is a *Mah* ("Moon"), I love her and she loves me.

Professor—I am really shocked to hear that you have fallen in love with somebody. Love is a form of hypnosis. It fixes your idea to one particular object and to that alone. It paralyses attention and obscures the faculty of dispassionate comparison. It is thus essentially hostile to the formation of sound judgment. Don't you remember that only the other day, while lecturing on Plato's "Phaedrus," I explained to you his view that Eros was mad, irrational, superseding reason and prudence in the human mind.

Student—Certainly, I do remember that. But has not that same philosopher almost immediately added that, "Not all madness is bad, sometimes it exercises a beneficial and improving

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influence. Some varieties of it arise from human malady, but others from the inspiration of the gods. And these latter have four different phases—the prophetic madness, the religious, the poetical, and the Erotic".

Professor—I am extremely sorry to find that you have entirely failed to grasp the import of Plato's views. His exposition applies to the love of a Greek youth of his time rather than to love in general. And what little is of any value in his doctrine is vitiated by the stereotyped notion which makes nature an anthropomorphic personality. To my mind Schopenhauer's treatment of the subject is in the main so true that I take the pleasure of reading to you a passage from his "Metaphysics of Love".

(Picks up the book from the table, and reads) "Every kind of love, however ethereal it may seem to be, springs entirely from the instinct of sex; indeed it is absolutely this instinct, only in a more definite, specialised and individualised form. If, bearing this in mind, we consider the important *role* which love plays in all its phases and degrees, not only in dramas and novels, but also in the actual world, where, next to love of life, it reveals itself as the strongest and most attractive of all motives; when we consider that it constantly occupies half the capacities and thoughts of young humanity, and is the final goal of almost every human effort; that it influences adversely the most momentous affairs; that it hourly disturbs the most serious occupations; that it deranges even the greatest intellect for a time; that it will interrupt the transactions of statesmen and the enquiries of the learned; that it will leave love letters and locks of hair in the portfolio of the minister and the manuscript of the philosopher; that it may inspire the most damnable conspiracies, dissolve the most vital relations, sever the

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strongest ties ; that to it are sacrificed riches, rank, happiness, health and life itself ; that it makes the otherwise honest, perfidious, and a man who has hitherto been faithful, a betrayer ; and that it generally appears as a demon able to overthrow, confuse and destroy all in its path ; considering all this, we may ask, why should such a trifle play so important a part, and create disturbance and confusion in the well-regulated life of mankind ? But to the earnest investigator the spirit of truth unfolds the answer : it is not a trifle ; the seriousness and zeal with which love is prosecuted is absolutely in keeping with its importance. The ultimate aim of all love is superior to all other aims in human life—the establishment of the next generation". So there is nothing mystic, nothing divine, nothing spiritual, about love. It is simply another name for the elective affinity of two elective cellules the spermatic cell and the ovulary cell. Have you ever read Haeckel's *Anthropogeni* ?

Student—No, Sir, I have never read Haeckel nor do I care to read him now. I have read Thomas Hardy's "The Fiance" and that is enough for me. By the way, have *you* read that ?

Professor—Oh ! You seem to forget that the substance called "the Fiance" is not known to exist in the world. "The fiance" is a class name, and substances corresponding to class names have no physical existence. This man's fiance exists, that man's fiance exists, but *the* fiance exists nowhere.

Student—Now you have tried my patience to the utmost. And I do not know what stuff you have been talking for these two hours. I am certain that my *Mah-Jabin* exists and that she is the

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loveliest girl. You can't shake my conviction by any amount of silly logical canons and sophistical arguments. And don't you think you are a humbug !

Professor—"Argumentum ad Hominem."

(The student suddenly leaves his place. The professor thinks he is going to be asaulted, and he too leaves the room hastily, saying "Argumentum ad Baculum)."

Mr. Jenkin Lloyd Jones in his lecture on "Why Love England !" says :—

There is a militant Anglo-India. I will not stop to speak of its iniquities in the dark background of Warren Hastings and Lord Clive, but the foreground is illumined by the great triumph of Sir William Jones, the schqlar who was sent out there for the purpose of defending the right of English merchants against the supposed heathen aggressiveness. His soul was big enough to discover, away out there on the borderland of humanity, away off there in Asia, the home of all the religions, a distinct, profound literature, and a profound philosophy. He bent the energies of his genius to bring to cultured Europe the astonishing surprise that over there was the mother of Greece and Rome, the grand-mother of all our western languages. Now all scholars who know enough to know it, unite in praising the Sanskrit language. I love that non-English England that is represented by the republic of letters, by the triumph of science, by its world-inclusive humanity, by its world encircling literature.

JENKIN LLOYD JONES.

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MANY THOUGHTS OF MANY MINDS.

The Superphysical Meaning of Tirathas.

The reader has, perhaps, read about the controversy which was lately started about the site of the Hindu University which, it was alleged, falls outside the true traditional limits of holy land of Kashi. In this connection Pandit Bhagwandas, M. A. of Benares has contributed an article to the *Central Hindu College Magazine*, in which he has exploded the myth about the spatial sanctity of the Tirathas by means of quotations from the Puranas themselves. Says he :—

So far from being thus materialistically narrow were they—and in their revival is the only hope of genuine Hinduism—that according to them the real Kashi is *superphysical and spiritual* rather than physical or material.

अथ हैनमत्रिः पप्रच्छ याज्ञवल्क्यं य एषोऽनन्तो ऽव्यक्तपरिपूर्णानं दैकविदात्मा तं कथमहं विजानीयामिति ! सहोवाच याज्ञवल्क्यः ! सोऽविमुक्त उपास्योऽयम् ! एषोऽनन्तोऽव्यक्त आत्यासोऽविमुक्ते प्रतिष्ठित इति ! सोऽविमुक्तः कस्मिन् प्रतिष्ठित इति ! वरणायां नास्यां (Some read अस्यां) च मध्ये प्रतिष्ठित इति कावै वरणा काच नासीति ! जन्मांत रकृतान दोषान वारयतीति तेन वरणा भवतीति ! सर्वा निद्रियकृतान्यापान नाशयतीति (or अस्यतीति) तेन नासी (or असिः) भवतीति ! कतमच्चास्य स्थानं भवतीति ! भ्रुवोर्घ्राणस्य च यस्संधिस्स एष द्यौर्लोकस्य परस्य च संधिर्भवतीति ! एतद्वै संधि संध्यां ब्रह्मविद उपासत इति ! सोऽविमुक्त उपास्य इति

(Ramottara—tapini Upanishat).

"Atri questioned Yajnavalkaya, 'How may I recognise this Immortal, Infinite, Unmanifest, Ever—Blissful self ?' He answered, 'Meditate on Him in the region which He never leaves, wherein He always abides, 'Which is that region ? 'Varanasi (the central portion of Kashi) between Varana and Nasi...the junction-point of the two eye brows and the root of the nose ; at the point of junction, साधि this world touches the other. The knowers of Brahman, performing their सध्यो meditation here, attain to the clear vision'" Again :—

चिच्छक्तिर्ब्रह्मनाडी च सुषुम्ना ज्ञानकाशिनी !
यथेदं काश्यते सर्वं स काशी परिकीर्त्यते ॥

(Quoted in the Shabda Kalpadruma)

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सहोवाचेति जाबालिरारुणोऽसिरिडा मता ।
वरणा पिंगला नाड़ी तदंत स्त्वाविमुक्तकम ॥
सा सुषुम्ना परानाडी त्रयं वाराणसी त्वसौ ।
तदश्रोत्क्रमेण सर्वं जंतूना हि श्रुतौ हरः ॥
तारकं ब्रह्म व्याचेष्ट तेन ब्रह्म भवंति हि ॥

(Kashi—Khanda, Ch. V.)

सरस्वती रजोरूपा तमोरूपा कलिंदजा ।
सत्त्वरुपा च गंगाऽत्र नयंति ब्रह्म निर्गुणाम् ॥
इयं वेणीह्निः श्रेणी ब्रह्मणो वर्त्म यास्यतः ।
जंतोर्विशुद्धदेहस्य श्रद्धाऽश्रद्धाप्लुतस्यच ॥
काशीति काचिद्बला भुवनेषुकढ़ा ।
लोलकिकेशर्वावलोचना च ॥
तद्दोर्युगं च वरणासिरियं तदीय ।
वेणीति योऽत्रगदिताऽक्षयर्शम भूमिः ॥

(*Ibid* VII)

Briefly, the body of man is the temple of God ; herein are all the Tirathas, the holy places, in living form ; Spirit and Matter meet and combine in this living tabernacle ; and herein again, in a way, the Finite and the Infinite touch each other more closely at special centres than elsewhere; meditation on and recognition of the supreme is more possible at and by means of certain centres of the nervous system than at others, even as vision of forms and colors is best through the eye and audition of sounds through the ear ; and the centre between the eyebrows is the penultimate centre, so that when the consciousness of the individual has vitalised it and begun to function in it, he is certain to attain that high spiritual condition which is known as Moksha, after the falling away of the physical body. "The Brahm-Nadi, the Sushumna-Nerve, is the co-efficient, the prime vehicle, of chit-shakti, consciousness, whereby all things are illumined ; hence it is the Kashi, the illuminator. It lies between the Ida'-nerve symbolised by As and the Pingala'-nerve symbolised by varana.' Hara (vairagya embodied) reveals the secret of the Supreme to the soul that has achieved this region, at the moment of his quitting the body of flesh. This triplet repeats in another form the triad of Sarasvati, Yamuna and Ganga, which respectively correspond to Rajas, Tamas, and

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Sattva, and constitute the steps of the ladder of experience along which every souls has, willy-nilly, to pass down from and ascend back to Brahman. They form the beauteous arms and the long braid of the divine maiden with dancing liquid eyes of Lorlarka and Keshava whom we call Kashi."

Again, that Kashi which is eternal, indestructible even during Mahapralayas, is —

पंचक्रोशपरीमाणं स्वपादतलनिर्मितम् !
विमुक्तं न शिवाभ्यां यदविमुक्तं ततो विदुः ॥

"Five Kroshas in extent, sprung from the feet of Primal purusha and Prakrti' who *never* abandon it"—for the seed संस्कार or बीज of fivefold world of sounds, touches, sights, tastes and smells, is eternally present in the consciousness of Subject—Object, and this Kashi is appropriately located on the Universal stream of life, Ganga, at that part of it where it is उत्तरवाहिनी where it flows "northwards", upwards, in the ऊर्ध्वरेतस soul which has urned away from the outward world and directed its gaze inwards.

Shankracharya has also sung :—

मनोनिवृत्ति परमोपशांति ।
सा तीर्थयात्रा मणिकर्णिकाऽत्र ॥
ज्ञानप्रवाहा विमला हि गंगा ।
सा काशिकाऽहं निजबोधरूपा ॥

"The retirement of the mind from the cravings of sense, and calm and contentment—these are the true Manikarnika ; the limpid stream of unerring knowledge is the real Ganga ; and the luminous consciousness of the identity of the individual with the universal Self is the real Kashi."

And the scriptual books are strong in their warnings against the self-deception and the other-deception that salvation can be attained cheaply by the mere external death of the body in the external Kashi, without the death of the lower and baser nature in the internal Kashi. That repentance which is without confession and expiation, that पश्चात्ताप which is not strong enough to proceed to प्रख्यात and प्रायश्चित्त will not secure forgiveness of sins.

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न जलाप्लुतदेहस्य स्नानमित्यभिधीयते ।
स स्नातो यो दमस्नातः शुचिः शुद्धमनोमलः ॥
यो लुब्ध ! पिशुन क्रूरो दांभिको विषयात्मकः ।
सर्व तीर्थेष्वपि स्नातः पापो मलिन एव सः

(Kashi Khanda Ch. V).

"The washing of the body of flesh in any or all the waters, is not washing enough. The mind must be washed clean."

सत्यं तीर्थं क्षमा तीर्थं तीर्थमिंद्रियनिग्रहः ।
ज्ञानं तीर्थं धृतिस्तीर्थं पुण्यं तीर्थमुदाहृतम् ॥
तीर्थानामपि तत्तीर्थं विशुद्धिर्मनसः परा ।
एतत्ते कथितं देवि मानसं तीर्थ लक्षणम् ॥

(*Ibid*).

"Truthfulness, and forgiveness, and control of the senses, and wisdom and patient perserverance and service of others—these are the true Tirthas, the ferries by which the soul may 'cross' beyond the ills of life. The Tirthas of all Tirthas is the purity of a loving mind."

As to the origin and possible value of physical Tirathas, the learned writer says :—

"At the same time, because spirit and matter are always inseparable and always go together every mood of spirit has a co-efficient in a mode of matter, and soul can never manifest without body, and *devas* must have vigrahas, and therefore particular places and parts of external Nature have also particular influences and qualities, for helping or hindering the souls of their inhabitants.

भौमानामपि तीर्थानां पुण्यत्वे कारणं शृणु ।
यथा शरीरस्योद्देशाः केचित्मेध्यतमाः स्मृताः
तथा पृथिव्यामुद्देशाः केचित पुण्य तमाः स्मृताः ।
प्रभावादभूताद भूमेः सलिलस्य च तेजसा ॥
परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ।
तस्माद् भौमेषु तीर्थेषु मानसेषु च नित्यशः ।
उभयेष्वपि यः स्नायि स याति परमां गतिम् ॥

"As some parts of the living organism are nobler than the other parts, as the head is reputed the noblest of them all, even so some

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spots of the earth have greater virtue than the others. Because of special emanations and force-radiations from special spots on the earth's surface, and because of the peculiar magnetic virtues of the special streams and waters ; and yet more because of the abiding on and near them of virtuous Munis, who radiate from their holy persons the literal 'odors of sanctity,' and act as founts of wisdom—because of these do the various Tirthas obtiain their holiness and power to help. He who bathes in both, the inner and the outer Tirthas, he, without fail, attains to the regions of highest happiness."

The last sentence suggests an important aspect of the pavitra-puris, the seven sacred Towns, which, in greater or lesser degree, help the soul to Moksha, Kashi being the foremost of them. It is well known hat without spiritual wisdom and illumination there is no Moksha, no emancipation from the fetters of doubt, ignorance, superstition and sorrow.

True, the presence of virtuous Munis may cast a halo of sanctity round any place which may therefore become a place of pilgrimage for ordinary people. But for the same reason it cannot continue to be honoured in the same way after the death or departure of the holy persons. Thus, all the present-day Tirathas are self-condemned. Not only are they totally devoid of the spiritual emanations above spoken of, but, on the contrary, some of them are the favourite resorts of people of questionable character, and centres of obscene rites. It should, therefore, be the duty of every true Arya to enlighten the people about the true meaning of the Tirthas and to transfer their homage to the seats of—the true Tirthas of modern India.

Making Rain by Electricity.

A tendency which prevails in the English-educated circles in India and which shows the extent of our intellectual subjection and intellectual slavery to the West, is to credit our ancestors with no achievements in any line unless the hall-mark of Western scholars is put upon a statement

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relating to India's ancient glory. People of this type do not hesitate to accuse of intellectual dishonesty everybody having faith in India's past greatness. They have no idea of intellectual independence unless blind faith in the judgment of their Western masters be dignified with that title. This is a tendency to be strongly deprecated, and till it is rooted out of our minds, it is useless to think of better days for India.

For instance, among the various sorts of Yajnas that are enjoined to be performed in the Shastras, there is one by performing which it is possible to produce rain by artificial means. There have been many who have doubted the efficacy of such an operation simply because it was written in oriental books and practised in an eastern country. We can, therefore, only hope that the following paragraph taken from the science column of the *Hindu*, December 25th, will make them think better of Indian learning and teach them to believe that truth can also exist outside the jurisdiction of the Western civilization and independently of it. The paragraph runs as follows.

> 'A new scheme for artificially producing rain is to be tried out in Australia, where there are large sections of land that would be valuable for agriculture purposes if sufficient moisture could be insured. A captive balloon at a height of 6,000 to 7,000 feet and anchored in the path of prevailing winds will be used to discharge electricity into the atmosphere: it is hoped thus to cause sufficient ionization to provide nuclei upon which the moisture of the clouds will condense.

The Greatness and Antiquity of Ayurveda.

At the last session of the All-India Ayurvedic conference Kaviraj Jamini Bhushan Roy delivered a speech in which among other things he established the antiquity and greatness of Ayurveda by means of a long array of opinions purely Western and entirely Allopathic. In these days when the Ayurvedic system is at a discount in official

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quarters and very much discredited in the eyes of Allopathic practctioners'councils, the president did well to remind the enemies of the system of the high estimation in which Ayurveda is held by some eminent doctors of Allopathy. He remarked that the Indian civilization was at its zenith when many other peoples had not yet emerged from their primitive condition and that "it was frankly admitted by every savant in the world, that *the rudimentary principles of almost every science had their origin in this country.*" He then cited the opinions of a few of the Western savants some of which are given below.

Dr. A.F.R. Hoernle, M. A., Ph. D, C.I.E., says in his *Studies in the Medicine of Ancient India* :—

"Probably it will come as a surprise to many, as it did to myself, to discover the amount of anatomical knowledge which is disclosed in the works of the earliest medical writers of India. Its extent and accuracy are surprising when we allow for their early age, probably the 6th century before Christ, and their peculiar methods of definition. In these circumstances, the interesting question of the relation of the medicine of the Indians to that of the Greeks naturally suggests itself. The possibility, at least, of a dependence of either on the other cannot well be defined when we know as an historical fact that two Greek physicians, Ktesias about 400 B. C. and Megasthenes about 300 B.C. visited and resided in Northern India Next, in his *History of Medicine* Dr. Max Neuburgher writes :— "That Greek Medicine adopted Indian medicaments and methods is evident from the literature....Indian physicians, means and methods of healing are frequently mentioned by Graeco Roman and Byzantine authors as well as many diseases, endemic in India, but previously unknown. During the rule of the Abbasides, the Indian physicians attained still greater repute in Persia whereby Indian medicines became engrafted upon the Arabic, an effect which was hardly increased by the Arabic dominion over India. Indian influence, in the guise of Arabic medicine, was felt anew in the West. The apparently spontaneous appearance in Sicily, in the 15th Century, of Rhinoplastic surgery bespeaks a long period of previous Indo-Arabian influence. The plastic surgery of the 19th Century was stimulated by the example of Indian methods, the first occasion being the

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news, derived from India, that a man of the brickmaker caste had by means of a flap from the skin of the forehead fashioned a substitute for the nose of a native."

Thus we see that all other systems of medicine had their origin in Ayurveda and that even the Science of surgery had its birth in India.

Ignorance of Ayurveda has often led Western physicians to erroneous conclusions. For instance it is said that the first description of the disease of small pox is given in the well-known treatise by Rhazes who flourished in the 10th century. While the fact is that long before this time the symptoms and treatments of Masurika (small pox) were discussed in Charaka and Susruta. These mistakes are sure to be rectified as the acquaintance of the Western people with Ayurveda increases. In the meantime —

It is a matter of congratulation that many Western medical men have been able to realise the greatness of Ayurveda. The illustrious surgeon, Sir Havelock Charles, when Professor of the Calcutta Medical College, often used to say to his pupils. "I am only repeating to you what the Aryan medical science preached two thousand years ago and am reproducing to you only a small fragment of the lesson taught by Charaka." And the great regard Sir Havelock has for the Vedic system of medicine is shown by the extract from *Charaka* inscribed on the marble tablet placed by him on the wall opposite the staircase of the Calcutta Medical College. Dr. Clarke of Philadelphia observed after a perusal of the English translation of *Charaka*:— "If the physicans of the present day would drop from the Pharmacopœa all the modern drugs and chemicals and treat their patients according to the methods of *Charaka*, there will be a less work for the undertakers and fewer chronic invalids in the world." Speaking of the same work Dr. Paul Bartholomew says :—

"I have been exceedingly struck with the profound meanings of many passages which indeed go beyond any thing that I have met before in medical literature."

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Buddha and Jesus Compared.

In the beginning of his Chapter on the above named subject, T. W. Doane, the author of "*Bible Myths and Their Parallels in other Religions*" observes :—"*The mythological* portions of the histories of Buddha and Jesus are, without doubt, more in resemblance than that of any two characters of antiquity." And he has succeeded in tracing no less than 48 important points of similarity which show, among other things, the pre-existence of Buddha in heaven—his birth of a virgin—the songs of the angels at his birth—his recognition as a divine child—his disputation with the doctors—his temptation in the wilderness—his transfiguration on the Mount—his life of preaching and working miracles and finally his ascension into heaven—all of them almost exactly as they are set forth in the Bible about that other Christ, the Jesus of Nazareth. The author concludes his chapter in the following significant manner.

"These points of agreement, 'with the Gospel narrative,' says Prof. Beal," naturally arouse curiosity and require explanation. If we could prove that they (the legends related of Buddha were unknown in the East for some centuries after Christ, the explanation would be easy. But all the evidence we have goes to prove the contrary.

It would be a natural inference that many of the events in the legend of Buddha were borrowed from the Apocryphal Gospels if we were quite certain that these Apocryphal Gospels had not borrowed from it. How then may we explain the matter? It would be better at once to say that in our present state of knowledge there is no complete explanation to offer.'

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"There certainly is no "complete explanation" to be offered by one who attempts to uphold the historical accuracy of the New Testament. The "Devil" and "Type" theories having vanished, like all theories built on sand, nothing now remains for the honest man to do but acknowledge the truth, which is, that the history of Jesus of Nazareth as related in the books of the New Testament, is simply a copy of that of Buddha, with a mixture of a mythology borrowed from other nations. Ernest de Bunsen almost acknowledges this when he says :

"With the remarkable exception of the death of Jesus on the Cross, and of the doctrine of atonement by Vicarious Suffering, which is absolutely excluded by Buddism, the most ancient of the Buddhistic records known to us contain statement about the life and doctrines of Gautama Buddha which correspond in a remarkable manner, and impossibly by mere chance, with the traditions recorded in the Gospels about the life and doctrines of Jesus Christ. It is still more strange that these Buddhistic legends about Gautama as the Angel Messiah refer to a doctrine which we find only in the Epistles of Paul and in the fourth Gospel. This can be explained by the assumption of a common source of revelation; but then the serious question must be considered, why the doctrine of the Angel Messiah, supposing it to have been revealed, and which we find in the East and in the West, is not contained in any of the scriptures of the Old Testament which can possibly have been written before the Babylonian Captivity, nor in the first three Gospels. Can the systematic keeping back of the essential truth be attributed to God or to man?"

Beside the work referred to above as being translated by Prof. Beal, there is another copy originally composed in verse. This was translated by the learned Fonceau, who gives it an antiquity of two thousand

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years, "although the original treatise must be attributed to an earlier date."

In regard to the teachings of Buddha, which correspond so strikingly with those of Jesus, Prof. Rhys Davids, says :

"With regard to Gautama's teaching we have more reliable authority than we have with regard to his life. It is true that none of the books of the three Pitakas can at present be satisfactorily traced back before the council of Asoka, held at Patna, about 250 B. C., that is to say, at least one hundred and thirty years after the death of the teacher ; but they undoubtedly contain a great deal of much older matter."

Prof. MaxMuller says :—

"Between the language of Buddha and his disciples, and the language of Christ and his Apostles, there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian Era."

Just as many of the myths related of the Hindoo Saviour Krishna were previously current regarding some of the Vedic gods, so likewise many of the Myths previously current regarding the god Sumana, worshipped both on Adam's peak, and at the cave of Dambulla, were added to the Buddha myth. Much of the legend which was transferred to the Buddha, had previously existed, and had clustered around the idea of a Chakrawarti. Thus we see that the legend of Christ Buddha, as with the legend of Christ Jesus, existed before his time.

We have established the fact, then, and no man can produce better authorities—that Buddha and Buddhism, which correspond in such a remarkable manner with Jesus and Christianity, were long anterior to the Christian era. Now, as Ernest de Bunsen says, this remarkable

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similarity in the histories of the founders and their religion, could not possibly be explained by chance.

Whenever two religious or legendary histories of mythological personages resemble each other so completely, as do the histories and teachings of Buddha and Jesus the older must be the parent, and the younger the child. We must, therefore, conclude that, since the history of Buddha and Buddhism is very much older than that of Jesus and Christianity, the Christians are incontestably either sectarians or plagiarists of the religions of the Buddhists.

Marie Corellie on Modern Civilization.

"At the present time when the greatest war ever known is shaking the world can we dare say the visitation is undeserved? Have the nations now warring together obeyed or disoboyed the eternal laws? Have not some of them questioned the very existence of God, and allowed atheists and materialists to dominate their literature and govern their Press? What have we done to prove our faith in the "Life Everlasting"? How have we shown that we believe in the eternal personality of the soul? For years of happy peace, crowned wilh more blessings from God than we have recognised or merited, we have made self-worship, our creed. We have pampered self; our one idea has been and for that matter still is in a great measure to feed, clothe and amuse the self—always the material self, never the spiritual.

The result of this has been satiety, restlessness, and constant dissatisfaction; we convince ourselves that we never get enough money, and never have enjoyment equal to our need; we are always on the rush for some new sensation, for wealth, position, power, pleasure —all for bodily self alone—and so we turn liberty into licence"

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REVIEWS AND NOTICES.

How we Remember Our Past Lives.

(And other Essays on Reincarnation) C. Jinarajadasa, M. A., Theosophical Publishing House, Adyar, Madras, India: Price Re. 1 or 1s. 6d.

This small volume comprises four essays on Reincarnation. They were all delivered as lectures by Mr. Jinarajadasa during the course of his Theosophical work in America, England and India. The doctrine of Reincarnation is becoming popular in the West, though it has still to encounter there lot of opposition and prejudice of the orthodox exponents of religion and science. In India it has always occupied the foremost position in the philosophical speculation of thinkers and is so familiar with the people that it almost carries with it an axiomatic truth. We will rarely find people doubting its validity. The treatment of the doctrine in the first Essay is so scholarly, so scientific in spirit and so philosophical in insight that one cannot help admiring Mr. Jinarajadasa's persuasive style and earnestness of purpose. He shows that the doctrine enjoyed a wide prevalence in Antiquity and is associated with the names of great thinkers but the one objection that can logically be brought against reincarnation lies in the question "If, as you say, I have lived on earth in other bodies, why don't I remember the past ?" In answer to this question he gives us a penetrative discussion on the nature of memory. Memory in his opinion is not mere *recalling*, locating incidence in time and place but it is a sort of summing up. The individual passes through a series of experiences which brain records and wipes out. Remembering and forgetting are functions of the brain. But the net resultant of all these experiences and the primary movements physical and mental preserved not in the form of individual incidents remembered but in the form

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of "moods," "attitudes," "tendencies," "likes and dislikes," "talents and faculties." We may not remember in detail all the particular experiences that go to make up these phenomena but we are perfectly sure that we have passed through them. You see an Indian speaking English, you at once conclude that he must have had passed through all the elementary efforts which the knowledge of an alien language requires. The speaker himself is convinced of the fact though he cannot recall to himself those various efforts.

He then discusses extraordinary likes and dislikes in certain people which cannot be traced to their experiences of this life and concludes that they must be the result of experiences undergone in a previous life or else there is no accounting for them. For example, the phenomenon of "love at first sight" can only be explained on the basis of Reincarnation. Then there is found "unusual disliking" in certain people for certain other people which no particular experience of their present life can explain. Here, again, Reincarnation offers a solution, which is that in their previous lives they must have had bitter mutual relations, the memory of them flashes to the mind of the sufferer and he feels a sort of disliking or a "drawing back" from the other. Then he takes up the case of geniuses—in religion, poetry, art, music, statemanship, and in various other departments of life. Heredity can not account for them, for Heredity stands for gradual accumulation of quality which each generation transmits to the next till we arrive to a particular individual in whom that special quality gets accumulated in the highest degree and constitutes thereby a genius. But this theory falls to the ground when we examine actual cases from the geneological standpoint. We come across genuses whom you can trace backward and forward without finding traces that can justify his exalted mentality. He then discusses the inadequacy of the Mendelian conception of heredity which considers that a genius is

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"released" merely by the removal of inhibiting factors and is not the result of slow accumulations.

The Theory of Reincarnation has the great merit of *Workability*. It works, it explains facts so complex and intricate. Scientific people cannot reject it for a very long time. It supplements the doctrines of Heredity and Evolution. Mr. Jinarajadasa has given us the Psychological treatment of the theory but we would like him to enlarge his thesis and give us an exhaustive treatment from the Metaphysical point of view also. We believe that the great Metaphysicians of the past and present have acknowledged the truth of it. Plato and Pythagoras believed in it. Kant implied it. Deussen calls it the most satisfactory, Meterlink considers it the most plausible and the least repellant to our reason. It fits in with Eucken's Activistic Philosophy. It has its *cash value* in the sense of encouraging us in the way of bettering our Karmas to occupy higher planes of existence in our next lives. Thus Pragmatic School of Philosophy is also its supporter. We are sure that young thinkers instead of deriding or caricaturing the conception would follow Mr. Jinarajadasa and devote their valuable thought to the elucidation of this deeply philosophical and much neglected doctrine of life. Only Indian mind can grasp its subtlety and do it justice that it deserves.

SUDHAKAR.

The Basis of Morality by Annie Besant, Theosophical Publishing House, Adyar, Madras.

In this pamphlet Mrs. Annie Besant discusses the world old problem of the basis of morality or the test of Right and Wrong. She brings to the light of reason the various solutions offered and criticizes the claims of each in turn. The treatment of the subject indicates her characteristic lucidity and flow of language. We, however, differ with her conclusions here and there. While criticising *Revelation* as the criterion of Morality she

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says ancient Revelations, being given for a certain age and certain social conditions, often cannot and ought not to be carried out in the present state of Society..... that they contain contradictions, and often absurdities to say nothing of immoralities." If such is the case why to call them Revelation? The true revelation must be free from all these defects. It must contain truths that are not absurd nor contradictory to each other, to say that Revelation is for a particular age and certain social conditions is to bind Truth by the limits of Time and Space and make it transient and fleeting. If such is the sense in which Mrs. Annie Besant uses the word Revelation, we don't object to her conclusion that it cannot be the sure basis for moral judgments. She next takes up *Intuition*, meaning thereby the familiar faculty of conscience and proves that it is not a *permanent gift* of God, given to all human beings to settle the questions of Right and Wrong but it is a faculty like all other mental faculties, which grows gradually and is dependent upon experience. Education, Heredity and Environment, all these factors contribute to its nature and stability. It may be available help but not sure and certain criterion of Morality. She then passes on to the third solution—the solution of Utility—the doctrine of the greatest happiness of the greatest number" This solution, too, she rightly says, fails as a compelling power with the majority and is insufficient as motive. Its chief fault lies in the fact that it sacrifices the happiness of the minority and does make Morality Universal as seeking the happiness of *all*. The fourth solution is offered in the form of Evolution Theory and this solution Mrs. Besant considers as sound and wholesome. She has not clearly enunciated what she means by *Evolution*, how it works, whether we progressively understand and interpret moral laws or those laws themselves undergo progressive changes. Evolution only indicates a *method*, a process. It tells how things happen. In

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morality we transcend the actual facts. We are concerned with how things ought to happen. Moral Laws are normative and not positive. Evolution Theory offers us at the most only an historical explanation of the positive changes going on in the material world but fails to give any ethical justification of them. Lastly she takes up the mystic solution of the problem of Morality. Mysticism is personal realization of God, an inner appropriation of truth unconcerned with intellectual grasps of morality. Mysticism has an element of truth but to depend upon it for the knowledge of good and evil in all particular instances is useless. Mystic verdicts though reached independently of intellectual process must still justify themselves at the bar of reason and accumulated experience of humanity. The question of Right and Wrong is a complex one and its solution demands the co-operation of all these five sources which Manu counts as four :— श्रुति (Veda-Revelation) स्मृति (tradition as governe d by the Law of Evolution) सदाचारः (virtuous conduct-utility) स्वस्य च प्रियमात्मनः Self-satisfaction or the satisfaction of one's conscience.

SUDHAKAR.

बाल धर्म शिक्षक (*Children's Moral Reader*) *by Pt. Kashi Nath, Manager, Marvari Vidyalya and Kanya Vidyalya, Cawnpur. Price Ans. 3 only.*

This little book of about 70 pages claims to be a non-sectarian moral reader for Hindu boys and girls. The author has, however, been obliged to preach against evil institutions, customs and ceremonies which have been universally condemned. The language of the clatechism is too difficult for children and the answers do not always lead up to the following questions. Here and there the instructions seem to be meant more for the guardians than for children themselves. All the same, it is a useful guide for parents and guardians and can with advantage, be used by grown upboys and girls.

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गृहस्थ धर्म (*Domestic Duties*) *by Dr. Bhana Ram of Ambala* is a very useful little book containing a number of necessary directions for women relating to their general health, their material duties, their peculiar ills with medicines and cures mostly according to Allopathy. Can be had of the author for Ans. 4 only.

M. Dwaja Ram Arya of the Amrita Aushdhalya, Patiala, has sent us a specimen of the yellow colour manufactured by him. As a native manufacturer, he deserves encouragement at the hands of the public.

The Dyal Singh Library Trust Committee's Report for 1914 shows that the institution is embarking on a career of greater usefulness to the public. *The Kindergarten toys of Pundit Devi Datta Sharma (Maharagaon, P. O. Bhuwali, Dist. Naini Tal)* designed to teach the alphabets of several languages and the elements of Arithmatic and drawing are a useful invention for children.

K. R.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The third and the last portion of Mahatmaji's lecture on Vedic Revelation came off one weak after the second one. The special subject of the discourse was the infallibility of the Vedas. He said that a full and exhaustive treatment of the subject required the test and examination of every word of the Vedas, which was literally impossible in such a lecture or any lecture at all. After all the particular questions had been answered, still there would remain a ground for the dissenters. The Vedic scholarship was yet in its infancy and a large portion of the scriptures was still awaiting interpretation. Under the present circumstances, therefore, they could only test the whole by the part known to them as also by the opinion of the bright galaxy of Indian Rishis who knew them. These latter were all unanimous in assigning the final authority to the Vedas. As regards the former, the general theory of Human life as taught in the Vedas and the solutions of all sociological and other questions

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given therein—and the world was not altogether unacquainted with them to-day—should convince all rational people that the scriptures which contained these could in no way be fallible.

Lohri in the Gurukula.

The Lohri festival was celebrated by the Gurukulites in a characteristic manner. Large fires were burnt at three places round which the Brahmcharies gathered in large numbers each with a number of sugar canes in his hands. The sugar canes were used more as fire works than anything else. One by one, the canes were heated in the fire and when sufficiently hot, were struck upon the floor when they emitted a loud report which was enjoyed by the whole company. The professors in a body were seen loitering near the outer fringe of the crowd; not unfrequently some of them were given heated canes of which it is a pity, that not more than one or two exploded rather indifferently.

Miss Beck and the Gurukula.

The following letter received by the Governor of the Kula from Miss. E. J. Beck, Secretary, *National Indian Association*, London, will, we are sure, be read with interest.

NAGPUR.

4th January 1916.

DEAR SIR,

In writing to thank you and the members of your staff for the courtesy shown to my sister and myself when we visited the Gurukula last week, I wish to express my interest in the work that you are doing.

The excellent arrangements for the education of the students, the simplicity of their lives and the example of self sacrifice which they have before them in the lives of

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their teachers, should be strong factors in moulding their characters for good, and if together with this they are taught a broad minded sympathy and a tolerance for others with whom they will have to associate when taking up the work of their lives and who may have been brought up with different views from their own, they should be fitted to serve their country in whatever direction she may need them.

Whether it may be in philanthropic work—the alleviation of suffering, the tending of the sick, the elevation of the poor or whether it may be in the industrial development of the country, the education of the people or in an administrative capacity, I trust that the students of the Gurukula will in their after lives justify this method of training and reflect honour on the Institution and on these noble men who are sacrificing their own self interests for the cause of the younger generation.

With best wishes,

Yours sincerely,

E. J. BECK.

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Antiquity of Copper.

Mr. A. Glose while proving that the Sumerians were of Indian origin says :—

"The early history of Babylonia is a record of Sumerian domination and progress. The excavations of the city mounds at the lowest levels disclose Sumerian culture so advanced that the people were already using copper. The Sumerian copper implements found at Tello in Babylonia, probably go so far back as 4000 B. C. A bronze statuette of Gubea, perhaps the greatest of all the Sumerian Kings dating back to 2500 B. C, is a landmark in the history of the antiquity of copper. More than one eminent archæologist has advanced the opinion that India was the first home of the bronze industry. Even such a conservative historian as Mr. Vincent Smith admits that copper was used in India in very ancient times. Some of the pre-historic copper implements (probably dating back to about 2000 B. C.) of the most remarkable hoard discovered in 1870 at Gungeria, in the Central Province, bear a close resemblance to those found in Babylonia. Although very valuable work has been done in Southern India by Mr. Rhea by his discoveries of pre-historic metal implements, a great deal has yet to be done in this direciion in the way of discovery and serious study to throw light on the ancient history of metallurgy in India and its possible connection with Mesopotamian culture."

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THE LATE SIR PHEROZESHA MEHTA.

Sir F. M. Mehta, K. C. I. E., the Uncrowned King of Bombay and the ablest champion of Indian aims and aspirations has passed away, mourned alike by the people and the Government. It is superfluous to give a sketch of his career here as the main facts of his life are well known and the details will be found fully stated in the first volume of the Indian Nation Builders series sold by Messrs. G. A. Vaidya Raman & Co., booksellers at 3 & 4, Kondi Chetty Street, Madras, for the modest price of one rupee.

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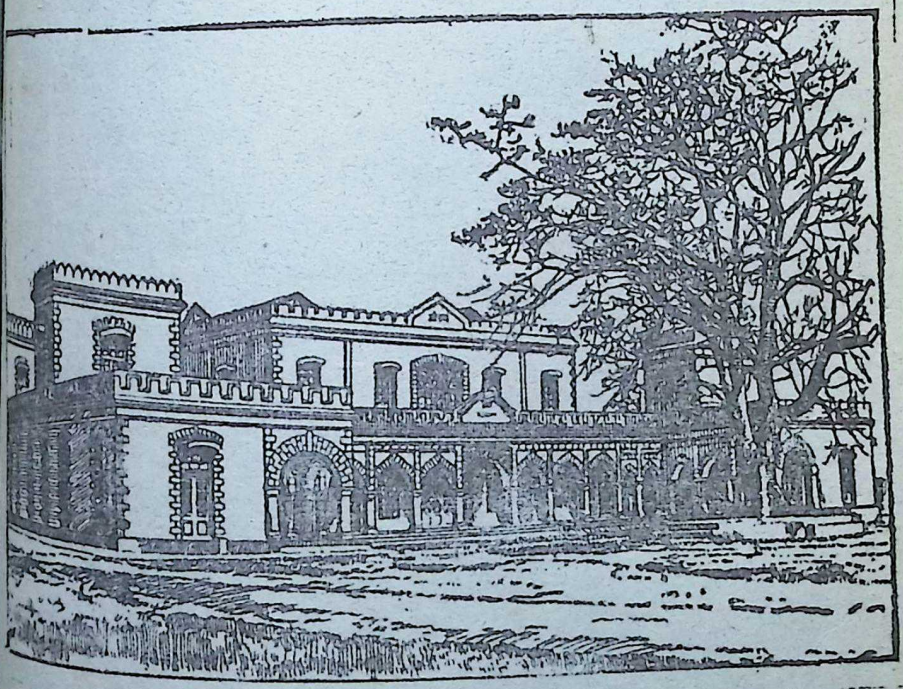

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OUR SPECIAL ANNIVERSARY NUMBER.

The next number of the *Vedic Magazine* will be the special Gurukula Anniversary number. It will contain specially written articles on various aspects of Vedic Religion and culture from the pen of men of light and leading in the country and a detailed account of the Anniversary celebrations. Besides it will contain eight beautiful illustrations. The price per copy of the special number will be one rupee. Intending purchásers should apply at once, as only a few hundred extra copies will be printed. Old and new subscribers will, of course, get the special number without any extra payment.

Here are the names of a dozen out of numerous distinguished scholars and publicists who have contributed to the past special numbers of the **Vedic Magazine**—

(1) Srijuta Arabindo Ghosh.

(2) Mrs. Annie Besant.

(3) Pandit Bhagwan Das of Benares, Author of The "**Science of Peace.**"

(4) The Hon'ble Dr. D. P. Sarvadhikari, Vice Chancellor, Calcutta University.

(5) Sir. S. Suhramánia Iyer, Ex. Chief Justice, Madras High Court.

(6) Mr. Sarda Charan Mitra, Late Judge, High Court Calcutta.

(7) Mr. C. F. Andrews, M. A.

(8) Mr. St. George Lance Fox-Pitt M. A. Vice-President, Moral Education League, London

(9) Madam Elizabeth Arnold.

(10) Principal T. L. Vaswani, M. A.

(11) Principal Rudra of the St. Stephen's College, Delhi.

(12) Mr. Godfrey, Bar. at Law, Dundee Natal.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

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NOTES.

The Hindu University.

On the 4th of February the foundation stone of the Hindu University was laid by His Excellency the Viceroy. The sight was magnificent. From the point of view of pomp and pageantry, nothing was left undone. The ruling princes bedecked with jewellery added to the attractions of the grand show. The C. I. D. officers and men were much in evidence and the regular police was there in sufficient numbers. His Excellency delivered a speech conceived in a happy vein. He defended the residential system, dilated on the absolute importance of religious instruction and spoke in words of generous praise of ancient culture. The function may, therefore, be pronounced to have been a complete success from the spectacular point of view. But if the mind of a farsighted thinker penetrated beneath the surface show, and traced the genesis of the movement, its development and the culminating glory, the reflections suggested would be sad and of inauspicious augury. About 1904 it was felt by some hearts steeped in Aryan culture and full of faith in the Shastras that the official system of education was unnatural since in the land of philosophy and metaphysics and the birth place of the mightiest philosophers of the world, Hindu youths were taught in their own colleges

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not the wonderful philosophy developed by Gautama, Vyas Kanada, and Patanjli, but the philosophy of Spencer, the logic of Mill, the metaphysics of Kant and the ethics of Calderwood. The chief language taught was not Sanskrit but English and the situation appeared to them trago-comic when they reflected that the medium of instruction was not the mother tongue of the scholars, but a foreign language. They further felt that this unnatural education overstocked the brain with undigested learning, crushed the development of thought by overloading the mind with imperfectly understood and indifferently assimilated formulas, catchwords and phrases of a culture based upon the traditions, history and psychological and intellectual requirements of an alien race, but left the heart barren and the emotions untrained, undisciplined and undrilled, the faculty of reverence unexploited and the latent springs of spirituality untapped. With these thoughts surging in his breast the revered Pt. Madan Mohan Malviya issued the prospectus of a Hindu University in which Brahmcharya was to be enforced, Sanskrit was to be taught as the first language, Hindu Philosophy was to have precedence of foreign culture, Arya Bhasha (Hindi) was to be the medium of instruction and the moulding of character in an atmosphere surcharged with spirituality deriving its life and vitality from the ageless springheads of Aryan wisdom was to be an essential feature of the institution—in fact it was proposed to start a new Gurukula with a different name. The University was to be independent of official control because it was rightly felt that the State was committed to the prevailing unnatural system of education designed by Macaulay to produce men with Indian physical features and complexion but English brains and hearts for the the purpose of assisting the genunie Britishers in carrying on the administration of the country according to the best traditions of England not of India, and could not, therefore, unless it deliberately changed its educational policy and its methods of governance, be fairly expected to put the hall-mark of its sanction on degrees that represented a culture radically different from the culture fostered by State universities. But the response to the respected Pandit's appeal was feeble and poor and this was due to his vacillating policy. He wanted the support of the fossilised pillars of orthodoxy who are as far removed from the real liberal and virile spirit of the Shastras as Churchians are from the spirit of Christ as well as of the denationalized Hindu who has nothing Hindu about him except the name—he is non-Hindu in outward appearance and costume, in regard to diet and the manner of taking it, in thought and in feeling. Between these two extremes, there were countless gradations of opinion and types of character and training. The mutual adjustment of such jarring and conflicting elements

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was a task beyond Pt. Malaviya and so the scheme failed. But Panditji had fathered the project and an intensely emotional man that he is, it wrenched his heart-strings to acknowledge himself the progenitor of a still-born child. Like most intensley emotional people, he wanted to clutch at the shadow at all costs when the substance eluded his grasp. When his mind was in the melting pot and his heart was in a state of expectancy waiting for something to happen, and avert the impending emotional disaster and catastrophe, the Maharaja of Darbhanga came to his rescue. He gave shape and form to the undefined and vague hopes, fears, aspirations, expectations, longings and heart-aches of Panditji. Why not, he proposed, approach the Government for a charter? Assured of Government support, the project would enlist the sympathy of the ruling chiefs, the magnates and the titled nobodies who had more money than they knew how to spend and always opened their purse-strings at the bidding of high officials or even when they suspected that high officials were in favour of a scheme. Panditji bethought himself of the fate of another movement that he had brought into being. He wanted a Proclamation Pillar to be erected at Allahabad with a view to popularise the Proclamation of Victoria the Good of blessed memory,

The movement smacked of politics—for was not the proclamation compared to the Magna Charta by Congress orators,—and the Taluqdars of Oudh withheld their support. As soon as, however, it was coupled with a scheme for a Hewett Park, the movement was sanctified and the project materialised. We read in romances that when emotional people lose the object of their devoted affection, they idolise and idealize persons bearing the name of the late beloved no matter how different temperamentally. In the same manner, Pandit Malviya wanted an educational institution called after the name of his pet Hindu University which was born dead or had died before it had taken a single breath even if it was to be merely an addition to the existing official universities, and thanks to the Maharaja of Durbangha and Sir Harcourt Butler, educated India is to-day celebrating the birth of a seat of learning which is even less national and less Hindu than many of the colleges affiliated to the existing official universities. Like its sister universities, the proposed University will be the centre of occidental culture and not of ancient Sanskrit culture. People who can hypnotise themselves can easily hypnotise others also. Every speaker who participated in the celebrations at Benares spoke as if the Hindu University heralded the renaissance of Sanskrit learning and forgot in his enthusiasm evoked by the name, and the compelling eloquence and catching enthusiasm of

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Pandit Malaviya, that in the proposed University Sanskrit is to be taught as the second language, and is to be relegated to the back position exactly as in the Muir Central College Allahabad, and that students who will have to cram text-books written in a foreign language in order to pass stiffer tests than the tests laid down by the Allahabad University—for do not the promoters boast that they will not be left behind the heads of sister Universities in the matter of the worship of the fetish of efficiency and the laying down of high standards—will neither have the time nor the inclination nor the ability to carry on researches in Sanskrit learning—specially when they are to pass their days in an atmosphere surcharged with currents of the stream of Western learning and will be required to do all their thinking on abstruse subjects, all their writing for examinations and all their public speaking in English. It may be said that the proposed University will have an Oriental Department, but so has the Punjab University. But the principal department of every University is the department which prepares students for the Arts Degree, and this department will be conducted on exactly similar lines at Calcutta, Benares Allahabad and Lahore. The Oriental Department of the proposed university will be as little characteristic and typical of the Hindu Univerity as the Oriental College of Lahore represents the distinctive type of education characteristic of the Punjab University. It is clear, therefore, that however much our orators may exercise their lungs singing the glories of ancient culture, the Hindu University will be an exact replica of the Allahabad University with this difference that its jurisdiction will be strictly local, and the number of students that it will educate will be very much smaller. As regards religious instruction, well it was imparted in the Central Hindu College before it was taken over by the Hindu University Society, and it will continue to be imparted. This is no new feature. Religious instruction is imparted in all Missionary Colleges and many Hindu, Muslim, Sikh and Arya Samajic Colleges and Schools. The Hindu University, it goes without saying, does not typify any new or improved system of education and will not be free to Hinduise the courses of study for in the very first letter addressed by Sir Harcourt to a the Maharaja Bahadur of Durbangha it was clearly laid down as a condition precedent to all negotiations that the University was to be a *Modern* University *in all respects* except that Hindu religious instruction was to form part of the curriculum. We all know the denotation and connotation of the term "Modern." It is argued by some indifferent supporters of the Hindu University that though the system of education to be

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adopted in it will be official and not national, yet it it is a useful organisation because there is a demand for colleges on officiallines, and there are more students than can find admission in existing colleges. If that be the object of founding the Hindu University, we have no hesitation in declaring that public money has been extravagantly expended to attain an object which would have been better attained if ten Hindu Colleges had been started in different parts of India with the capital spent in building the Hindu University and affiliated to the existing official universities; in that case ten times the number of students to be taught by the Hindu University would have been taught with the same expenditure of money. Surely, it is childish to waste lakhs of rupees for the sake of a mere appellation that we love. But it will be said that the teaching at the Hindu University will be *more efficient*. Yes, this will be easily conceded by those who think that efficiency is coincident with palatial structures, European Professors and costly apparatus. Even if this definition of efficiency be accepted, it is doubtful wisdom to spend so lavishly on the *efficient* education of an infinitesimally small number of students in a country where ignorance is widespread and knowledge scarce. It is suicidal extravagance and homicidal wastefulness to start only one college, when we can start ten, in a poor and ignorant country like India merely because the demon of efficiency is hungering for sacrificial offerings. But is it a proven fact that the education imparted at the Ripon College, Calcutta, the City College, Calcutta, the Fergusson College, Poona, and the D. A.-V. College, Lahore, which have unpretensious buildings and not a single European Professor on the staff, inefficient. If University results are an index to efficient teaching, it cannot be denied that the education imparted in the D. A.-V. College by Indian Professors is at least as efficient—if not more so—as that imparted in the Government College, Lahore, by European Professors. Again, we are told that the Hindu University is intended to be an object lesson in autonomy in matters educational Let us examine this claim a little closely. The Senate or the Governing Body of the Hindu University will consist exclusively or almost exclusively of Hindus. Well, the Governing Body of the D. A.-V. College consists exclusively or almost exclusively of Arya Samajists and the majority of the members of the Senate of the Calcutta University are Indians. But you will say, the D. A.-V. College Society cannot frame courses of study. Right, but the Senate of the Calcutta University can. Where is, then, the difference as regards autonomy? You will say, that the Government can veto the decisions of the Calcutta University Senate even in the matter of the

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appointment of Professors. So can it in the case of the Hindu University. The visitor will interfere more, if he only chooses, in the affairs of the Hindu University than the Chancellors interfere in the affairs of existing Universities for the same reason for which Political Agents and Residents are more meddlesome than Governors and Lieutenant Governors. In one respect, at least, the Governing Bodies of the D. A.-V. College and the Fergusson College are more autonomous than the Governing Body of the Hindu University College. The D. A.-V. College and the Fergusson College employ no European Professors and are under no compulsion to do so. Indian organising talent and Indian literary and scientific distinction can find the fullest scope for exercise in these Colleges. Is the Hindu University Senate quite as free to do without a European Principal and a certain number of European Professors? We do not mean to say that if no capable Hindu can be had, it is a crime to employ a European for in the Hall of Learning all distinctions of race and colour ought to disappear. But is it honest to say that the D. A.-V. College and the Fergusson College are inefficiently conducted because the organising and teaching agency is indigenous or that the Hindu University College will have a European Principal for *educational* as distinguished from *political* reasons? Cannot our Jagish Chandar Bose, P. C. Ray, P. K. Ray, Hedambra Chandra Mitra, Pranjape, Benoy Kumar Sarkar, Brojendra Nath Seal, Manoharlal and a host of others equally distinguished men conduct the Hindu University College as efficiently as a non-Hindu European Principal is expected to do? All talk about efficiency is, therefore, bunkum. The plain truth of the matter is that the Hindu University, while it will do nothing to nationalise and Hinduise the courses of instruction and regenerate Hindu culture except in so far as conditions which prevail in existing Universities and exactly which will prevail there permit the attainment of these objects, it will be less free in the matter of the national control of education than some Hindu Colleges affiliated to existing non-Hindu Universities. What a sight for the gods to look at! Again, while opportunities for fostering the spirit of Hindu culture will be as restricted in the proposed Hindu University College as they are at the D. A.-V. College Lahore, it is expected that the task will be more worthily performed at Benares than it is at Lahore, because at the former place it will be entrusted to a non-Hindu and not to a devout Hindu as it is at Lahore! It is hopeless to argue with people with whom unreasoning sentiment counts far more than plain commonsense and logic of facts.

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A note of Dissent in the chorus of Unanimity.

Many must have felt what we have written above, at the pomp and circumstance with which the occasion was celebrated, intoxicated and inebriated the large crowds and it was the interest of those who had completely identified themselves with the movement and were in a manner priests officiating at the ceremony, that nothing could happen to disturb the outward harmony. A priest for the established order of things, a prophet desires to initiate a new order of things which, though a revival of a state of affairs which existed in the remote past, has the appearance of novelty for minds saturated with the spirit of the dead, lifeless, uniform Present.

The Prophet, therefore, seeks an occasion to utter the jarring note of dissent when people least expect it. That is his method of rousing convention-ridden people from their stupor and of curing them of their intoxication. A Prophet is not a Prophet if he does not ride it roughshod over convention. The organisers of the Hindu University who sought to please all had as their honoured guests two extreme wings of the body politic—Princes and Orthodox Pandits, the representatives of Convention and the outward Symbols of the fixity and perpetuity of What Is and Mahatma Gandhi, the Prophet of New India, the seer who is dominated by the Vision of what once was and shall again Be. And to add to the comic character of the situation, it was arranged—perhaps Fatality dominated the Man who prepared the Programme or some mischievous sprite bent upon seeing fun whispered the suggestion into the ears of the Boss Malavya—that the Maharaja of Darbhangha, the apotheosis of *What Is* alike in religion, politics, social ethics, should preside and Mahatma Gandhi, the philosophic anarchist, the enemy of all convention, the harbinger of a new revolution in all departments of Indian activity, the only seer in Indian Public Life—the one figure in the political arena who possesses dynamic spiritual force, lives upto his ideals and is bent upon changing concrete facts of life by quietly trying to extirpate them with the weapons of Idealism—should speak. It was the sight of the century. It was an assembly of priests of all sorts and conditions. There was Pandit Malviya and his friends, the priests of the Hindu University Movement who were running the whole show. There were the Princes, the priests of the existing social order, the fundamental basic principle of which is that the poor should labour and earn and the rich spend either on their own luxuries or for the benefit of the poor according to their own sweet will and pleasure. There were the titled "leaders" of India, the priests of

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political stagnation with whom bureaucratic rule is coincident with British stability. There was the chairman—the priest of all these and God knows of how many more aspects of the IS—and there were the Pandits of Benares, the priests *par excellence* in whose ethical code all movement is sinful—no matter whether one moves from India to England or from the fossilised inanities of Mediæval Theology to the vital religious teachings of the Vedas and the Upanishads, he is impartially dubbed a heretic and must go through the *Prayashachitam*. The Prophet rose amidst loud applause and began by attacking the modern complex civilization which ensured the enslavement of spirit by matter and boldly declared that his hosts had transformed him both into a creature of show and had constituted themselves his keepers. It was an ominous remark. The hearts of priests of all descriptions began to beat quicker. The nerves of one and sundry were in a state of tension. It was the calm before the storm. The Prophet heedless of winks, exchange of significant glances, whispered consultations and nudging of shoulders on the Platform proceeded further with his mental vision fixed upon the distant goal and the millennium from which all the stir which he had unconsciously caused failed to distract it. He next criticised severely Macaulay's system of purely English education which had created a class out of sympathy with the life and traditions of their own people and imperfectly inoculated with the spirit of occidental civilization—a class that created problems difficult to deal with and lacked the character and the training to contribute to their solution. This was another eye-opener and the sun-dried bureaucrats and the Rai Bahadurs as well as the protagonists of the Hindu University—the latest embodiment of Macaulay's ideals and memorial of the triumph of his system over Hindu culture which he heartily despised and which in his view contained less wisdom than Aesop's Fables—were dumbfoundered and looked aghast at the Prophet with gaping mouths and terrified looks. But the Prophet went on after the approved manner of prophets all unconscious of the sensation he was creating and the time-honoured precedents and conventions he was crushing under his heel and pleaded with all the earnestness he could command and with the pursuasive power born of eloquence springing from the intensity of feeling and not from rhetoric that the *Hindu* University at least must have *Hindi* as the medium of instruction. The magnates, the representatives of officialdom, the Rai Bahadurs and the priests of the University were all shocked, but the people cheered. The Prophet, indifferent alike to the rounds upon rounds of cheers and the shock that he had unconsciously caused to over-sensitive nerves,

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ext, with a weird and far away look in his eyes, fixed s gaze on the bejewelled and bedecked princes and minded them in tones vibrating with emotion and liquid th pity and compassion that the money which had been rishly expended on the jewellery was not theirs to spend recklessly; they held it in trust for their people and ey must beware how they utilized the sacred trust. This s a bold remark to make in such a gathering. After the ath of Dayananda, no great man had shown such superb d calm courage. All were taken by surprise. Nobody errupted at this stage, because the blow was so sudden d so unexpected and big people so overwhelmed with as- nishment that before they recovered from it, the Prophet d passed on to a fresh subject. He was now iscoursing eloquently on the futility of the terrorist ethods, on the incapacity of Indians for Home rule so ng as right education did not mould their character d on the blot on the Indian character evidenced by xtraordinary precautions taken by the police to protect e person of the most beloved of Indian Viceroys from the ommunity of which he was the honoured guest rendered ecessary by the foolish methods of violence resorted to by misguided youths. He told the youngmen that violence, urders and other unrighteous methods, could not pro- ure self-government for his people, for if they could e would walk into the mouth of the cannon. These ethods were, however, as futile as they were criminal. He, then, declared himself an anarchist who wanted no overnment except the government of the self or the *atman* within. Horror of horrors! This was knocking own convention in the Temple built to worship it. All the forces of convention were up in arms, but durst not face the fiery glance of the prophet. At last they found their spokesman in an impulsive, gifted old lady who had been an exalted high priestess all her life, but never a prophetess. We mean Mrs. Besant who was successively high priestess of free Thought, Orthodox Hinduism and effete superstition the Krishna Murti cult, loyalism, congress politics and the Home Rule League. She has always been brave and fearless in championing causes that have appealed to her Generous and impulsive heart, but never an original thinker. She has never been a leader but always a trusty and faithful lieutenant. At one time she was the lieutenant of Bradlaugh, then of Madam Balavastky, then of Colonel Olcott, then of Swami Dyanananda and now she is the lieutenant of Leadbeater in matters theosophical and of some person unknown in politics although she knows it not and has never avowed it to herself. She has never under- rated her importance. Self-depreciation is not one of her failings. Although Pt. Malaviya at whose request Mahatma Gandhi was addressing the students was silent, she, the

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foster mother of the Hindu University, the one person in that huge gathering who had a maternal solicitude for the safety of the Prophet being his self-constituted patroness, could stand it no longer. She stood up and reminded the Prophet that he was addressing the students.

The Prophet, calm and imperturbable, refused to acknowledge her dictatorship and pertinently remarked that the chairman alone was competent to stop him. He stood with folded arms, awaiting the decision of the chair and prophet-like pleading with the audience, who had disliked Mrs. Besant's unseemly interruption and whose dislike was finding voice, that she was within her rights in appealing to the chair. The Maharaja Bahadur felt that his fate as a public man hung in the balance. He was between two cross fires. On the one hand the compelling compassionate gaze of the prophet disconcerted him and the angry glances of the audience terrified him ; on the other, the prospect of facing the high priests of outraged convention was still more terrific. He could not decide. Like a weak man, he turned his face—a picture of wild helplessness—towards Pt. Malaviya and piteously entreated for advice. The Hon'ble Pandit, who was perhaps the only one of the organisers who had not lost his head, advised the President to let the speaker go on. Mrs. Besant was, thus, baffled and she is not a woman to bear being checkmated. The speech of the prophet had hardly proceeded for another few minutes, when Mrs. Besant whispered something into the ears of the Princes and they, Mrs. Besant and the Commissioner left in a body leaving the poor Maharaja Bahadur in the lurch. The Maharajah Bahadur was in a fix. He had himself barred the door to a graceful retreat by listening to the advice of his friend Pandit Malaviya. He could not have anticipated the situation that arose. He had thought that the difficulty had been successfully tided over. But, it seems, that that day was unlucky for him. He was in a quandry. How could he, a member of the Government, stay after the Princes and the Commissioner had left in high dudgeon? But how could the chairman vacate the chair without a decent excuse ? How he must have cursed his fate that fateful moment. It must have occurred to him at the time that he had almost a Mania for presiding—at times he had waited for full one week at a city simply to have the satisfaction of seeing himself seated in the Presidential chair for a few hours or so—but it had never occurred to him that sometime the exercise of presidential duties required tact and resourcefulness—qualities which he had never cared to cultivate. He now discovered to his dismay that the professional president's bread was not always buttered on both sides. He had heard of the sweets of power, but had only

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en experienced the bitters of the presidential office. But rely the Maharajah Bahadur was not the man to sub- it to destiny. If he could not retreat gracefully, surely e could fly and the disgrace attaching to flight was thousand times more bearable than the prospect of be- dubbed by the *Englishman* and *Statesman* less gnisant of official notions of propriety than the Com- ssioner and the Princes. Be it said to the eternal edit of the Maharajah Bahadur, that he did not take g to decide. He left the chair ostensibly with a view to ify the offended guests of exalted position, changed is mind when he had proceeded a few steps and inking that discretion was the better part of lour, ordered his motor car and was off—delighted in sheart of hearts that he had for once in his life checkmat- d an astute politician like his friend Pandit Malaviya, and nfident of the wisdom of the Government in having ppointed him a councellor. Hurrah for the Maharajah ahadur !

The chairman having left the chair and it having ecome clear that he never had any intention of eturning to presidental chair that day—a chair hich had, on account of the dramatic urn that events had suddenly taken, been transformed om a bed of roses into bed of thorns—Pandit Malaviya ood up and explained in a few words that the mis- nderstanding was unfortunate, and that Mahatma Gandhi ever meant anything that need have been offensive to ybody. Thus broke up the historic meeting.

The Sequel.

But the sequel was no less full of psychological terest. Mrs. Besant at once wired to her paper "*New dia*" that Mahatma Gadhi's speech seemed to be apology for anarchism, and representing her inter- ation as an act of statesmanship. In an interview e stated that Mahatma Gandhi was a child in politics d that she had to intervene because she feared his personal safety. She had thought that educated dia would hail her as a leader who, by her tact, d saved India's mighty son from the consequences of his iscretion, and was, therefore, the mightier of the o. But all her calculations were falsified. Gullible, ough the Indian people unquestionably are—for if ey had not been gullible, the Krishna Murti cult would t have made headway—they are not quite so credulous

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as to believe that the man who had the custody of India's honour in inhospitable South Africa in exceptionally difficult circumstances which called for the exercise of qualities of higher statemanship, and the entire civilized world knows with what conspicuous ability and signal success he discharged that awful trust—is not a trustworthy guide. To call such a man a child in politics is almost a sacrilege. Mrs, Besant has now found out her mistake. She has realized that Mahatma Gandhi's word is law for his admiring and devoted countrymen and that her services to the cause of the political regeneration of India are, when compared with the solid word of Mahatma Gandhi, as a fly on the wheel. She has now come out with an article in *New India* in which she rightly says that Gandhi is a greater man than Tolstoi except in point of literary ability. Let us hope that the lesson that Mrs. Besant has learnt will make her wiser for the future, and when another occasion like the present arises, she will, at least, make an effort to check her impulses.

Revolution and Transmigration.

It is interesting to note that the doctrine of mental and moral evolution does not now command the unquestioned allegiance that it did 25 years back. Researches into the history of the so-called primitive people is establishing the fact that they had, one and all, a glorious past, and are specimens of degenerate humanity rather than primitive humanity. Says Mr. H. Travers, M. A., in the November number of "The Theosophical Path."

The facts prove conclusively that the aboriginal races at present on the earth are not envolving in the way in which the evolutionary theories would seem to require that they should be, but that they are retrogressing. The patent fact is that these people are the remnants of races that were once civilized, and that their greatness lies in their memories and not in their prospects. As races they are passing away, their life-cycles nearly over; and the evolution of the human egos tenanting the individual bodies must be achieved by re-incarnation in more advanced races. Observation (when unencumbered by speculation) also teaches us that the progress of humanity is brought about by influenced instruction, and example communicated by some accomplished people and to this must be added the potent effect of the incarnating soul of great men from the past whereby is explained the emergence of great geniuses and leaders.

It is becoming clearer day by day that evolution cannot explain all the facts of all the

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There are many facts which metempsychosis alone can explain. This has been recognised by eminent European philosophers from Plato down to Hume and Geothe. Even Professor Huxley admits in his "Evolution and Ethics" that

like the doctrine of evolution itself, that of transmigration has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying.

But there has been a tendency in some quarters to make a distinction between re-incarnation—the incarnation of the human soul in successive human bodies—and transmigration—the imprisonment of the soul in animal organisms till its evil Karma is harmlessly worked out, and to reject the latter while accepting the former. No less an authority than Walker, the author of that supremely excellent book "Re-incarnation, a Study of a Forgotten Truth" falls into this mistake. But it is now being recognised that just as some modern thinkers could not explain genius, and many other facts in relation to the intellectual life of man* and this compelled their assent to the doctrine of re-incarnation, so there are many facts in relation to the intelligence of the lower animals that evolution cannot explain, and for explaining which the postulation of the hypothesis of transmigration is an irresistible demand of the intellect. If the higher the animal, the greater must be his intelligence, and the greater his power of adapting himself to changed

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*How else, for instance, can the following facts cited by the Belgian Philosopher Macterlinck be explained except in the light of the Re-incarnation hypothesis.

One of the most curious is that of an Italian shephered boy, Vito Mangiomele, who was brought before the Paris Acadamy of Science in 1837 and who, at the age of ten, though devoid of the most rudimentary education, was able in half a minute to extract the cube root of a number of seven figures, another, more striking still, also mentioned by Dr. Clarapide in his paper on the learned horses, is that of a man blind from birth, an inmate of the lunatic-asylum at Armentieres. This blind man, whose name is Fleury, a degenerate and nearly idiot, can calculate in one minute and fifteen seconds 'the number of seconds in thirty-nine years, three months and twtelve days, not forgetting the leap-years. They explain to him wha a square root is, without telling him the conventional method of finding it; and soon he extracts almost as rapidly as Inaudi himself, without a blunder, the square roots of numbers of four figures, giving the remainder. On the other hand, we know that a mathematical genius like Henri Poincare confessed himself incapable of adding up a column of figures without a mistake.

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organisation, how is it that ants have a power of organisation and a capacity for changing their plans with wonderful resourcefulness, which many a human race might with reason envy. How can any evolutionist explain why there are calculating horses that can solve problems in cube root that baffle the understanding of many an intelligent human being, why the bower bird furnishes his house with greater taste than many a civilised man, why there are birds that know the art of sewing, weaving and architecture much better than even skilled human artists—which human weaver or machine invented by man can spin finer thread than does the spider,—why in the management of the colonies of bees one finds evidence of wonderful organising genius and the working of the principles of Division of Labour, of the organised command of skilled labour and of co-operation which many a civilized race of men envies all in vain (*vide* Maurice Matterlink's small book on "Bees."), why there are insects like the bombardier which can discharge a volley of shot as skilfully as a company of human soldiers and why the coral and the mason-bird can build better than many a human mason and architect. These facts cannot be explained in the light of the Theory of Evolution. The only reasonable hypothesis that fully explains them is the Doctrine of Transmigration of Souls. When human beings, otherwise highly intelligent, acquire revolting vices and cultivate vile passions and degrading propensities, they cannot be reformed unless the tainted soul washes out the taint of sin and the taint of sin can be washed out only when these diabolic propensities are worked out harmlessly in the animal kingdom, " where they are free from that association with intellect and self-conciousness which make all the difference between a horrible vice and a mere instinct "; but the Law of Compensation and Karma and of Divine Retribution justice demands that the 'special powers and talents which such souls have acquired shall not be lost, and this end is secured when, by the operation of unerring Divine Laws such persons are born as ants, bees, tailor-birds and mason-birds, &c. When their grossly vicious propensities have been harmlessly worked out in the prison where they can inflict no injury, these souls return to be human incarnation with great talents earned by them previously not atrophied for want of scope and exercise. If there is a Divine Ruler of the universe, He must be perfectly just and you cannot prove Him to be perfectly just unless you believe in the doctrines of re-incarnation and transmigration. Surely it is most unreasonable to suppose that there are not strong reasons based upon justice for the limitations of highly intelligent beings like the ants

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and the bees. Is this combination of wonderful intelligence and a highly defective organism explainable in the light of evolution? Decidedly not. Is it due to blind chance? No theist can entertain this hypothesis for a moment. Accept the Doctrine of Transmigration and all your difficulties are solved. Many directors of joint stock companies are highly intelligent and their powers of organisation are wonderful, but they are unscrupulous, vicious, dishonest, faithless and jealous of one another's power. Divine Justice and Mercy alike demand that their dangerous propensities must be harmlessly worked out, but their eminent talents must be retained for future use. They are re-incarnated as bees and both these ends are accomplished. An idler of fine taste is re-incarnated as a bower-bird a good mathematician but a bad man is born as an Elberfield horse. What a fine and logical hypothesis. Now we quote here an instance of the wonderful intelligence of lower animals.

The Elberfield Horses.

(*i*). We take the following from Maurice Mactertinck's "*The Unknown Guest.*"

I will sum up his report of the experiments: the doctor alone in the stable with the horse (Krall was away, travelling), puts down on the black-board the sign + and then places before and after this sign, without looking at either of them, a card marked with a figure which he does not know. He next asks Muhamed to add up the two numbers, Muhamed at first gives a few heedless taps with his hoof. He is called to order and requested to be serious and to attend. He then gives fifteen distinct tops. The doctor next replaces the sign + by × and, again without looking at them, places two cards on the black-board and asks the horse not to add up the figures this time, but to multiply them. Muhamed taps out, " 27," which is right, for the black-board says, " I × 3 "

The same success follows with other multiplication sum I × 2, 3×6 Then the doctor takes from an envelope a problem, of which he does not know the solution 4 $\sqrt{7890481}$. Muhamed replies " 53." The doctor looks at the back of the paper: once more, the answer is perfectly correct.'

From the mathematical point of view, is the horse's subliminal consciousness then superior to man's? Why not? His whole subliminal being is probably superior to ours, of greater range, younger, fresher, more alive and less heavy, since it is not incessantly attacked, coer-

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ced and humiliated by the intelligence which gnaws at it, strifes it, cloaks it and relegates it to a dark corner which neither light nor air can penetrate. His subliminal consciousness is always present, always alert ; ours is never there, is asleep at the bottom of a deserted well and needs exceptional operation, results and events before in can be drawn from its slumber and its undermembered deeps All this seems very extraordinary ; but, in any case, we are here in the midst of the extraordinary ; aud this outlet is perhaps the least hazardous. It is not a question, we must remember, of a cerebral operation, an intellectual performance, but of a gift of divination closely allied to other gifts of the same nature and the same origin which are not the peculiar attribute of man.

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UJJAIN.

By Professor J. C. Swaminarayan, M. A.

Ujjain is the corrupt form of *Ujjayini*, the renowned capital of *Vikramaditya*. *Vikramaditya* checked the continuous inroads of Huns and established peaceful sway in the northern part of India. He was a pious and philanthropic monarch. The bards narrate innumerable legends about him, depicting his various exploits in glowing and exaggerated terms. The Hindus calculate their *Samvat* era from the date of Vikramaditya. The Samvat era is 56 years ahead of the Christian era. Thus we see that the great king flourished about 56 B. C.

Vikramaditya was a great patron of literary and scientific men. Tradition says that he had nine gems in his court.

धन्वन्तरिः क्षपणकोऽमरसिंहशङ्कु
वेताल घट्ट खट कर्पर कालिदासाः ।
ख्यातो वराहमिहिरो नृपतेः सभायां
रत्नानि वै वररुचिर्नव विक्रमस्या ॥

The names of the nine gems are contained in the above verse. The most prominent of them are धन्वन्तरि the great physician, कालिदास the great poet and dramatist, and वराहमिहिर the great astronomer.

In almost all countries, it has been customary to regard the meridian of the capital as the standard meridian The standard meridian of the French is that of Paris. Similarly, the Belgians have Brussels and the Germans have Berlin for their standard meridians. In England, the great Observatory is located at Greenwich and Greenwich is consequently regarded the standard meridian. Before the introduction of standard time by Lord Curzon, the

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observatory of Madras supplied correct Madras time to all the railway stations and Government offices. Similarly in ancient times, the Indian astronomers had regarded उज्जयिनी as their standard meridian, Bhaskaracharya in his Goladhyay, says :—

यल्लङ्को ज्जयिनी पुरोपरि कुरुक्षेत्रादि देशान् स्पृशत्
सूत्रं मेरुगतं बुधैर्निगदिता सामध्यरेखा भुवः ।

"That meridian, which, passing through लङ्का and उज्जयिनी and touching कुरुक्षेत्र and the North Pole (मेरु) divides the earth in two equal parts, is regarded the standard meridian of the earth by wise men."

The same author also stated the latitude of उज्जयिनी to be one sixteenth of the circumference of the earth, that is, 22° 30'. He says :—

निरक्षदेशात् क्षितिषोडशांशे
भवेदवन्ती गणितेन यस्मात् ।
तदन्तरं षोडश संगुणं स्याद्
भूमान मस्माद्वदु किं तदुक्तम्

अवन्ती (another name of उज्जयिनी) is to the north of the equator by one sixteenth of the terrestrial circumference. So the distance of उज्जयिनी from the equator, multiplied by sixteen, gives the circumference of the earth.

Ujjayini has passed through many vicissitudes and there have been various changes of Government in recent times. It is now in the possession of His Highness the Maharajah Scindia of Gwalior. It is the capital of a very important and prosperous province under the sway of the Scindia Maharajah. The predecessors of the Scindia in the occupation of Ujjain were the Kings of Jeypore. One of the most renowned and distinguished rulers of Jeypore was Maharaja Jeysinhrao. Jeysinhrao himself

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was a mathematician and astronomer. He had many learned men under his patronage. Jagannath Samrad, who has translated Euclid's Elements of Geometry from Arabic, lived at his court. This translation is named रेखागणित and has been published by the Government of Bombay in the Bombay Sanskrit Series. Being fond of overserving the skies, Maharajah Jeysinhrao built observatories at Jeypore, Ujjain, Delhi and Benares. The observatory at Jeypore has been kept in very good condition and all the machines are in working order. The management of the observatory at Jeypore is in the hands of Pandit Gokuldas Bhavan, a man of vast scholarship and technical knowledge. The observatory at Ujjain has been neglected, most probably because those who came in the possession of Ujjain had very little interest in the work done by the preceding rulers. Still the principal machines are there and, with a little repair, it is possible to render them workable.

The observatory at Ujjain contains seven machines. These machines are made of stones and are immovable. One has to be very careful in constructing them. The frequent errors of adjustment are eliminated in the case of these stone machines. The names of the machines of the observatory at Ujjain are :—

(1) सम्राड् यन्त्र.

(2) दिगंश यन्त्र

(3-4) नाडी वलय दक्षिणगोलयन्त्र

(5) दक्षिणोत्तर भित्तियन्त्र

(6) पलभायन्त्र

(7) पलभायन्त्र with a small दिगंशयन्त्र

A minute description would be too long and technical to be inserted in a popular article, intended for the general reader. We shall give only a short account of the machines and their uses.

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दिगंशयन्त्र was invented by Jagannath Samrad, the learned astronomer under the patronage of Maharajah Jeysinhrao. It consists of a slanting triangular wall with its vertex pointing towards the north pole. A red line is marked on the wall, such that if it be produced it would cut the heavens in the north pole. On either side of the wall, there is a big quadrant of a circle in the plane of the equator. The shadow of the wall is cast on these quadrants. The quadrants are divided into hours, minutes and seconds, and the position of the shadow enables us to determine the apparent time at any instant. There are other graduations which give the declination of the sun. Thus **सम्राड्यन्त्र** gives the hour-angle and declination of the sun.

सम्राड्यत्र is a very big circular wall with a small one inside it. Both the walls are concentric. At the centre of the walls we have a cone. The shadow of the cone is produced by means of a string to cut both the walls, each of which is divided into degrees, minutes and seconds. The reading is taken on both the walls in order that any possible error may be eliminated. The reading will be the south or the north azimuth according as the north or south point on the walls is the origin of graduation. The ratio of the lengths of the shadow and the cone gives the tangent of the zenith distance of a heavenly body. **दिगंशयन्त्र** is used for obtaining the azimuth and altitude of a celestial object.

दिगंशयन्त्र नाडी वलय यन्त्र consists of a cylindrical wall, having its plane circular bases in the plane of the celestial equator and having its axis, directed towards the poles. When the sun is north of the equator, the northern base of the wall will be lighted and when the sun is south of the equator, the southern base will be lighted. The shadow of a cone, fixed in the centre of each of the plane basis will give the apparent time. The plane circular bases will serve the purpose of sun-dials and the machine

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will also enable us to determine whether the sun is south or north of the equator.

भित्तियन्त्र serves the purpose of a modern transit circle. It consists of a very big wall in a plane, perpendicular to the horizon, and passing through the north and south points. There are graduated quadrants chalked out on the walls. An observer, fixing his eye near an extremity of the wall and looking parallel to the wall, can easily see the meridian passage of a heavenly body. With the help of the graduations on the wall, meridian altitude or its complement meridian zenith distance can be easily determined.

Such is the brief survey of the chief instruments in the observatory of Ujjain which are now in a broken state. About two hundred years have rolled by since the observatory was built by Maharajah Jeysinhrao, but thanks to the efficient workmanship and good materials of construction available in those days, we see the machines in a tolerably satisfactory condition. The observatory is situated on an elevated place near the river Kshipra which is regarded holy by the Hindus.

Thousands of pilgrims come to Ujjain from distant parts of India for bathing in Kshipra and visiting the shrine of sacred महाकालेश्वर one of the twelve self-luminous forms of divine Shankara. The temple of महाकालेश्वर is situated below that of ओंकारेश्वर and one has to pass through a dark subterranean passage before he can see the deity and pay his devotions.

Between the temple of महाकालेश्वर and the river Kshipra there is a lake called रुद्रसागर dedicated to the goddess हरसिद्धि the favourite deity of King Vikramaditya. The temple of हरसिद्धि is on the opposite extremity of the lake.

The important historical relics are सिद्धिवट, the sacred banyan tree on the bank of the Kshipra, said to have been

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constantly worshipped by King Vikramaditya ; the cave of Bhartrihari, in which we see the images of Bhartrihari, Gopichand and their preceptor Guru Matsyendranath and a gate on twenty-four pillars said to have been constructed by Vikramaditya. Near the observatory, there is a small suburb of the town, called Jeysinhpura named after Maharajah Jeysinhrao of Jeypore. Ujjain is a very old town and we come across various stones and monuments within a few miles of the city. These would be very useful to men engaged in antiquarian researches.

The present ruler of Ujjain, the Maharajah Madhavrao Scindia, is an enlightened monarch. The House of the Scindias has invariably supported the British Government at critical times. The Mutiny of 1857 did not assume more fearful dimensions because of the staunch support given by the then Scindia to the British. Even during the present crisis, that is convulsing the whole civilized world, the Scindhia has been the first and foremost in coming to the help of the Central Government of India.

There is a High School in Ujjain teaching as far as the Matriculation standard of the University of Allahabad. It is named Madhav College after the present illustrious ruler of Ujjain.

For further particulars about Ujjain, we may refer the reader to an article on Ujjain in the November issue of *Sarasvati* of the last year, which is illustrated by photographs of almost all the important places of the city.

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SLAVEERY OF CUSTOMS AMONGST US

(By M. Daya Nand Varma of Meerut).

It is an extremely humiliating fact that our best and ablest men are slaves to custom and superstition. They are unable to act according to their convictions and are obliged to preachone thing and practise another because the cursed fiend of custom constantly stares them in the face. We are literally groaning under the yoke of a slavery which no legislature can prohibit, no Government can eradicate! The cruel tyrant of custom is sucking the very life-blood of our society. Whilst this many-headed monster continues his sway, we may rest assured our hopes are doomed to end in disappointment, our endeavours for progress are destined to be fruitless, and our very successes here and there are bound to result in failures. Let us contemplate, to begin with, the time-honoured institutions of infant marriage of which we enjoy the exclusive monoply in this wide world. Marriages of boys and girls, who have not arrived at years of discretion and cannot understand the responsibilty of the act to which they are subjected; the marriage of little children in cradles, performed forsooth to please old parents or to satisfy the last requests of dying relations; marriages with this remarkable feature about them that you do not marry because you love but have to love because you marry. Our marriage is altogether an original conception which is puzzling the world of foreigners. It is impossible to imagine a greater enemy to progress or a greater hindrance to happiness than the mill-stone our youngmen find, early in life, tied to their necks. It is impossible to find a baser bond of slavery than the indissoluble union for life, of a husband and wife that have not married each other. It is impossible to conceive of a more brutal, a more heinous traffic in human life than the gift, rather the sacrifice, of blooming young girls to old men with one foot in the grave. What wonder if many of our unions are but milk-and-water unions, all nice and pleasing except to the taste,

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all quiet and happy except in the bed-chamber? What wonder if some of our matches are but lucifer matches which ignite at the merest rub? What wonder if at an age when the children of other nations are engaged in play and study and hardly think of marriage, our girls and our boys are widows and widowers? What wonder if with little fathers and little mothers and little widows, we have become very little ourselves. So long as our marriage customs remain unaltered, so long as we must marry our girls before they reach the age of discretion, so long as we prefer widowhood to maidenhood, so long there is absolutely no hope for reform and progress, no hope whatever for our country. And what a parody upon marriage much that passes in India by that name! How much our little girls themselves like to get married! Fine clothes and jewels, beautiful decorations and illuminations, flowers and fruits and sweets, the feast and the fun, the songs and dances, the fireworks and the procession—what can be more tempting to a child's mind than these? 'Oh, I shall go in a coach and pair, and a large crowd will follow me!' thinks the innocent thing. But little does she know what comes after the fun; little does she feel that a yoke is put on her neck for ever. Then, again, let us glance at the condition of our women. Deprived of all education, confined within the four walls of the house, seeing little of the world and knowing little of it, immersed in superstition and oppressed by customs, our women—to our shame be it said—are really no better than slaves. Whether from a feeling of jealousy, or from a desire to shield them against the ravages of our Mohamedan conquerors we imposed on our women restrictions and restraints which have degraded them to their present low condition. And now, unable to protect themselves and unfit to assert their rights and elevate their condition, our women—permit me to say it—are no better than cattle, and verily have we become cattle dealers and cattle owners. We have degraded our women and they

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have degraded us and our society. For as the poet says too truly :—

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bound or free".

True words and solemn ! We have made our women what they are, and we are reaping the fruit. Woman that elsewhere is to man a source of happiness and delight, is amongst us a source of anxiety and misery. Wife, designed as a helpmate to man in life's journey,is amongst us a hindrance and a burden. Where is the wife amongst us that is a true partner with her lord, in joy and in sorrow? Where is the wife that makes home a heaven on earth—a source of sweet delight which drives dull care away ? Where is the wife of the Mahabharata ?

A companion
In soclitude, a father in advice.
A mother in all seasons of distress.
A rest in passing through Life's wilderness'.

Indeed, we have no wives but women, no homes but houses. For how can we boast of wives and of homes, we who cannot meet in our families, men and women, to dine together or to converse at one common place? We who can tolerate (and who knows but some of us insist on it) our wives dining after we have done and often in the soiled leaves that served for our plates ! How can we boast of wives or of homes, we who cannot approach our ladies but they must stand and bend their heads? We who cannot talk to our wives except in the bed-chamber and perhaps only at midnight, we who cannot even in illness watch and tend our wives or be watched and tended by them without rousing ridicule if not censure. How can we boast of wives, we who are ashamed to address them by their names, or address them if at all in no better or more endearing style than we do our menials. Truly our

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treatment of our wives and our women is a disgrace and insult to humanity. And how about our widows? One shudders to think of them: The chilld-widow is the unique product of the Indian soil, unknown in other parts of the world. At the present moment there are crores (in round numbers) of child-widows in India, and it appears one out of twelve women is a widow! And to what can we attribute this if not to the pernicious and inhuman custom of infant marriage: In Bengal, amongst the Khulin Brahmans, it is not unusual for a man to marry a dozen or twenty wives. One or two are said to have married as many as a hundred! Just fancy, a hundred widows, a hundred child-widows possibly, hanging on the death of one single individual! How horrible! How cruel! And of all the sad and sorrowful conditions of human life, that of the Hindu widow is the most miserable and most pitiable. Divested of her valuable clothes and jewels, deprived of her beautiful locks, subjected to fasts and penances, regarded with suspicion and looked upon even by her own parents and brothers as an inauspicious being to the Hindu widow death would be a thousandfold more welcome than her wretched existence. The slow torture of the flames has indeed disappeared, but the slower torture of custom has fallen to her lot. The wonder is, not that some of our widows take refuge in rebellion and shame but that so many are leading pure and exemplary lives, under conditions most painful and tormenting. My pen fails me on this subject. It is too solemn, too sacred, too real, too true to need any description. Let me only say this, until we do all in our power to rescue our widows from their unhappy condition, until we can convince the civilized world that we are human beings with human hearts, we must hide our heads in disgrace and in shame!

Shall we not awake betimes and save our women, and our prosperity! Millions of our girls are being sacrificed every year at the altar of infant-marriage! Millions of

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child-widows are groaning under the crushing weight of custom! Millions of women are perishing in their dark abodes! Millions are crying within the stone-walls of ignorance and superstition! Shall we not open our eyes and our ears, aye, shall we not open our hearts? Shall we not educate our girls, yes, give them a sound liberal education which will make them good wives and pleasant companions? Shall we not allow our women the rights and privileges to which they are entitled as human beings, as creatures of God? shall we still be indifferent? Dutiful sons of India! hear ye not the wail of your Mother? Patriots and philanthropists! will ye not wake up from your sleep and combine? Combine and lead a crusade against the tyranny of custom! In the name of progress, in the name of Justice, in the name of Humanity, in the holy name of God, let us join hands and rush in to the battle-field! Let our conviction inspire us with courage! Let the righteousness of our cause be our strength! Onward let us march! and let our banners proclaim the war-cry—

"They are slaves who dare not be.

In the right with two or three.

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HEROISMS.

(By Mr. Keshav Lall L. Oza).

With his trusty sword and shield
Rides the warrior to the field :—
For his bleeding country's wrongs,
Valiantly he goes ;
Daring danger—braving death,
Midst her tyrant foes.
If he fall—some pilgrim-feet,
To his lonely grave
Will in reverence come and bend—
Worshipping the brave ;
If victorious—he will win
Laurel-wreaths of fame,
While applauding multitudes
Shout the hero's name !
So, with trusty sword and shield
Rides the warrior to the field.

With the homely spade and hoe,
To the fields the labourers go :—
For their hungry families
They bestir betimes ;
Digging on from early dawn
To the latest chimes.
Should they rear them honestly,—
When the battle's won
Unconcernedly they're told.
"*Tis but duty done.*"
Should health fail, and pinching want
Send them to our door,
Seldom do we stop to read
The history of the roar.
Yet, with homely spade and hoe
To the field the labourers go.

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By a dying brother's bed
Sits a maid, and sews for bread :—
When the lark's first silver note
Comes upon the air ;
And when tolls the midnight bell,
Ever sits she there—
Watching him and speaking hope.
Tho' her soul is sad
Dropping tears upon her task
Yet appearing glad ;
Grudging every moment's rest,
Every sleepy hour—
Yet will wander miles away
For a wayside flower !
Few know this—yet by this bed
Sits the maid and sews for bread.

God ! who seest not in parts,
Strengthen those heroic hearts !
Those who, with a strong endeavour,
Win the noblest fight,
Conquering self—and yet all lowly
Bend them in Thy sight.
Those who by the sacred hearth-stone,
Where great trials come,
Yet with peace, and gentle voices,
Make it truly *home* :
Those encased in Love's strong armour,
Doing valiant deeds :
For all such *true* heroism
Our roar praying pleads.
Strengthen those heroic hearts,
God, who seest not in parts !

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG VEDA AND THE OTHER VEDAS.

(*Translated from Sanskrit by Pt. Ghasi Ram, M.A., LL.B.*)

On Cosmogony.

The purport of the following mantras is as given below :—

All this world that we see was duly created by God. He it is who preserves it and having disintegrated it at the time of the dissolution makes it disappear. He goes on repeating this again and again for ever.

Before the creation, *i. e.*, when this effect—the world—had not been made, even the void (Akash-space) was not because there were no actions which could take place in it, nor was at that time the causal matter of the world named *sat*, consisting of prakriti—unmanifested matter ; nor were there the atoms ; nor was there the second akash—other which fills the universe virat. There was at that time only the subtlest,and the ultimate(material cause of all this (world) called God's *Samarthya*, *i.e.*, material to work with. As the slight moisture that appears as fog on a rainless morning is neither sufficient to throw a veil over the earth nor to make the rivers flow, nor is it deep because it is so insignificant, even so the entire universe which has been made by God with His *Samasthya* can be said to be deep in comparison to Parabrahma—the holy and immaculate. The universe is limited and God is infinite, nothing can, therefore, cover Him.

The fine verses 'Namrityurasite. etc.' are easy to understand. We shall explain them in the commentary.

This visible and multifold universe was made by God and He alone sustains and dissolves it and does not

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make it [again for a period—Tr]. He is the Lord of all this. The entire creation exists in Him who pervades everywhere like space and in whose Samarthya—the final material cause—it is absorbed at the time of dissolution. O friend Jiva ! he who knows Him attains to the highest bliss and he who does not know Him—the highest object of desire of all men, all existence, all consciousness, all bliss, and eternal—does not verily attain to the highest beatitude. * Rig. VIII 7-17-1-7.

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* नासदासीन्नोसदासीत्तदानीं नासीद्रजोनो व्योमापरोयत् किमावरीवः कुहकस्य शर्म्मन्नम्भः क आसीद्गहनं गभीरम् ॥ १ ॥

न मृत्युरासीदमृतं न तर्हि न रात्र्या अन्ह्न आसीत्प्रकेतः । आनीदवातं स्वधयातदेकं तस्माद्धान्यन्नपरः किञ्चनास ॥ २ ॥

तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमाइदम् तुच्छयेनाभ्वपिहितं यदासीत्तपसस्तन्माहिना जायतैकम् कामस्तदग्रे समवर्त्तताधि मनसोरेतः प्रथमं यदासाति ॥ ३ ॥

सतो बन्धुमसति निराविन्दन्हृदि प्रतीष्मा कवयोमनीषा ॥ ४ ॥

तिरश्चीनो विततोरश्मिरेषामधः स्विदासीदुपरि स्विदासीइत् । रेतोधाउ आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयातिः परस्तात् ॥ ५ ॥

कोअद्धावेद क इह प्रवोचत् कुत आजाता कुतइयं विसृष्टिः । अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥ ६ ॥

इयं विसृष्टिर्यत आबभूव यदि वादधे यदिवान । योऽस्माध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥

ऋ० अ० ८ अ० ७ व० १७ मं० १-७

The author has left 2nd, 3rd, 4th, 5th, and 6th verses unexplained for the reason that to one acquainted with Sanskrit they are easy of comprehension. We have thought it advisable to subjoin their translation.

II. Death was not then, nor was there aught immortal; no sign was there to mark off the night from day. That One, the breathless breathed by His own nature; apart from Him there was nothing whatsoever.

III. Darkness there was first concealed in darkness all this was undiscriminated and diffused. Then it was covered by the void, the great pervading principle of the

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Before the creation of the world, there was Hiranyagarbha (holder of all lights in its womb). He was the one Lord without a second of the created world. Having made the entire cosmos, from the earth up to the shining firmament, He is upholding it. We offer praise unto His blissful and shining majesty. Rig Veda VIII. 7-3. 1.*

I. God is the *pursha* with thousand (*i.e.*, innumerable) heads, eyes and feet because in Him the all-pervading Supreme Being there exist innumerable heads, eyes and feet of of living beings like us, *i. e.*, human beings and others. The Supreme Lord fills the earth (which here stands for its denizens also) and the *prakriti*, *i.e.*, the entire universe from all sides, from within and without. He pervades the jiva, the heart and the universe. He pervades these three and also surpasses them. He is beyond these three. In short, He is omnipresent filling the inner and outer sides of all things. Yajurved XXXI. 1†

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nniverse. By the great power of tapas (warmth) was produced that one (the universe).

IV. In the beginning was desire—the primal seed of design (of the universe). The wise sages searched with their hearts' thought and discovered the relation of the *sat* with the *asat*.

V. Their rays spread obliquely above and below, There were seed-holders, there were mighty forces, free action here and energy up yonder.

VI. Who verily knows and who can declare it here, whence was this born and whence come this manifold creation. The devas came after its production, Who knows whence it first came into being.

(Griffiths' translation slightly modified —Tr)

* हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् । सदाधार पृथिवीं द्यामुतेमां कस्मैदेवाय हविषा विधेम ॥

ऋ० अ० ८ अ० ७ व० ३ मं० १

† सहस्र शीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमि ँ सर्वतस्पृत्वा ऽत्यतिष्ठद्दशाङ्गुलम् ॥ यजु० अ० ३१ मं० १

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In the text the word *purush* is used as a substantive and the words sahasra shirsha & c.asts adjectives.The word purusha means God. He is so called because He pervades the universe *puri* (see Nirukta* I.13) or because He fills and exists in the entire cosmos or because the Supreme Lord fills this entire universe with His essence or because He resides within and fills the interior of the jiva. The following verse of the Rigveda describes that inner *purusha*, the Supreme Lord who is the ‡indwelling ruler of all. 'There never was any thing superior to or higher than the Supreme Lord the all-pervading one who is called the *purusha*. There can never be anything equal or superior to Him.

There was not, is not and shall never be anything subtler or greater than He. He moves and renders all unstable, but Himself remains unmoved, stable and without a tremor As a tree supports its branches, leaves, flowers and fruits so does God uphold this entire universe from the earth upto the sun, &c.:He is one, without a second. There is no second God of the same or of a different class. As the Supreme Lord fills all this (the universe) He is called the *purusha*. This verse is the highest authority for taking the word *purusha* in the sense of the all-pervading God. Nirukta II. 3†

The word *Sahasra* according to the Shatapatha VII. 5 ‡ is the name of this entire universe.

The phrase 'dashangulam' in the verse stands for the universe and the heart. The word *angulam* (finger) is here used as a name for limbs or members. (1) It signifies the finite world. The entire universe is composed of ten

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‡ पुरुषं पुरिशय इत्याचक्षीरन् । नि० अ० १ खं० १३

* पुरुषः पुरिषादः पुरिशयः पूरयतेर्वा पूरयत्यन्तरित्यन्तर पुरुषमभि प्रेत्य, यस्मात्परं नापरमस्ति किञ्चिद्यस्मान्नत्राणीयो न ज्यायोस्ति किंचित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरिषेण सर्वमित्यपि निगमा भवन्ति ॥ नि० अ० २ खं० ३

† सर्वं वै सहस्रं सर्वस्यदातासीत्यादि । शतपथ कां० ७ अ० ५

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parts, *viz.*, five great and five subtle, *i.e.*, altogether ten elements. (2) The phrase may also be taken to mean five vital airs (*pranas*) the four inner senses the manas, &c., together with the outer senses and the jiva as the tenth or again, (3) it may mean the jiva's heart which also measures ten finger breadths.

II. That *purusha* alone, who is possessed of such attributes as the above, but no one else is the maker of all universes of all times—past, present and future. Verily there is no other maker of the universe than He. He is the Lord and Ruler of all. He presides over and is the vouchsafer of the state of emancipation. No one else possesses the power of bestowing it. He is independent of and distinct from the world-this earth and He is free from birth, &c., &c. But though Himself unborn He makes all take birth and produces this cosmas—the effect—with His *Samarthya*—its first material cause. The first cause of Him—the *purusha* there is none, but He is the first efficient cause of all.*

III. If it be said that the past, the present and the future worlds are the measure of His greatness, it will become finite and something that can be measured. Hence it is said that His greatness is not so much only. It far exceeds the greatness indicated by them. The entire cosmos from *prakriti* to the earth and all the creatures are only a fractional part of the greatness of the Almighty Lord. The bliss of emancipation is in His own self-effulgence and the $\frac{3}{4}$ cosmos exists in the regions of light. The portion that illumines the world is three times as much again as the portion that is illuminated. He is absolutely free and unhampered, the ruler of all, adored by all, all bliss and the illuminer of all.†

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* पुरुष एव इदꣳ सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥

† एतावानस्य महिमातो ज्यायांश्च पूरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥ ३ ॥

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IV. The purport of the following verse is that the *purusha* (God) is above and beyond and distinct from what has been described above as the three-fourths. He is distinct and separate from this world also which has been described as the one-fourth. The three-fourths cosmos and the one-fourth together make up four portions. The whole of this universe exists in the Supreme Being and is again absorbed in the cause—His Samarthya—at the time of the dissolution. Even then the *purusha* shines above all free from nescience, darkness, ignorance, birth, death, fever (disease) and other suffering. Thereafter the universe is again created with His *Samarthya*. The animate world which moves and eats, *i.e.*, the living beings endowed with life and consciousness and the inanimate world such as the earth, &c., which does not eat, *i.e.*, which is devoid of life and consciousness—both are created wfth His *Samarthya*. The *purusha* enters this twofold world through and through in many and beautiful ways and having created the two fold universe pervades it altogether entirely*

V. From Him was produced Virat (the shining one). The body of all the bodies taken collectively, resplendent with various objects which is metaphorically described as one whose body is the universe, whose eyes are the sun and the moon, whose breath is the wind,and whose feet are the earth, After *virat* were formed the special bodies of all living beings from the elements of the universe. These bodies derive growth from the same elements and after death return to and are absorbed into them. God, however, remains distinct from all created beings. He first created the earth and gave it support and then the jivas, through His might, supported their corporeal frames on it. The *purusha*, the Supreme Being is distinct from the jiva also.†

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* त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः । ततो विष्वङ् व्यक्राम-त्साशनानशने अभि ॥ ४ ॥

† ततो विराडजायत विराजो अधिपूरुषः । सजातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥

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VI. This verse has been partly explained in the chapter on the revelation of the Vedas.

All the objects which are found in the universe were created by God's *Samarthya* and by Him they are upheld although to some slight extent the jivas also uphold and maintain the objects. All should, therefore, worship God alone and no one else with an undivided mind. He alone made the beasts of the forest and the animals that live in towns. God alone made the birds of the air and the small living creatures such as insects, &c.

[The word *prishat* in the text comes from the root *prishu* to moisten or pour and hence it means that by which food, &c., that removes higher is moistened. Ajyam means ghee, honey, mulk, &c., *Prishat* stands for food which is masticated and Ajyam for that which is eaten without mastication. The conjunction *cha* (and) denotes insects, moths, &c.)*

VII. This verse has been explained in the chapter on the revelation of the Vedas.†

VIII. Horses were produced through the might of the *purusha* and also were produced animals having two rows of teeth such as camels, asses, &c. From the might of the *purusha* were produced cows, the rays of light, the senses and likewise were produced goats and sheep.

[Although horses, &c., are included among beasts of the forest, and 'animals living in towns' mentioned in one of the foregoing verses they are again enumerated here in order' to emphasise their good qualities.] ‡

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* तस्माद्य ज्ञात्सर्वहुतः संभृतं पृषदाज्यम् । पशूंस्तांश्चक्रे वायव्यानारण्या ग्राम्याश्च ये । ६ ॥

† तस्माद्यज्ञात्सर्वहुत ऋचः सामानिजज्ञिरे । छन्दा ५ सिजज्ञिरे तस्माद्यजुस्तस्माद जायत ॥ ७ ॥

‡ तस्मादश्वा अजायन्त ये के चोभयादतः । गावो हजज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ ८ ॥

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IX. The learned, the sages, the seers of th Vedic verses and all other men receiving instruction from the *Purusha* (God) through the Vedas worshipped Him and placed Him exalted above all in the space (temple) of their heart—yea, Him the *Purusha*, the perfect Being, manifest from all times, the maker of the universe, the adorable.

[The past tense 'worshipped, &c, in the verse denotes the present as well as the future.]

The divine instruction conveyed by this verse is that all men should commence all works and undertakings with praise, prayer and worship of God.*

X. The question is asked in how many ways they describe the might and the attributes of this *Purusha* some of whose attributes have been mentioned above and how they explain, in various ways, the multifarious powers of Him, the Almighty Lord. What is the mouth, what the arms, what the thighs and what the feet of this *Purusha*, *i.e.*, what was produced by Him with high and noble qualities, what with such attributes as strength, valour, what with middlemost qualities such as business instincts, what with the attributes of the lowest order such as wants of intelligence, &c. †

The next verse answers the above questions.

X. The Brahman is said to be produced from the mouth of the *Purusha*, *i.e.*, from the first and foremost qualities such as knowledge, &c., add such acts as truthful speech and the vocation of a teacher and preacher. He made the Kshatriya and ordained him to possess the qualities of strength and valour, &c. The qualities of agriculture and trade and com-

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* तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः। तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ९ ॥

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्। मुखं किमस्यासीत् किं बाहू किमूरुपादा उच्येते ॥ १० ॥

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merce are of the middlemost order. The *Vaishya* or the trader was produced from those qualities by God's command. The Sudra whose differentiating attribute is the service of and dependence on others was produced from qualities of the lowest order such as dulness of intellect,&c.

We shall cite the authorities relating to the interpretation of this verse in the chapter on *Varnashrama*.

[In this verse the past tense denotes all the tenses, because according to the grammatical rule 'given in Ashtadhyayi III. 4. 6. * In the Vedas all the tenses present, past and future are used interchangeably]†.

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* छन्दसि लुङ् लङ्लिटः । अष्टा० अ० ३ पा० ४ सू० ६

† ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः । ऊरूतदस्य यद्वैश्यः पद्भ्यांशूद्रो अजायत ॥ ११ ॥

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SOCIAL REFORM

OR

RECONSTRUCTION OF SOCIETY.

(By Mr. Hemandas R. Wadwani)

The subject of this paper is one of vital importance to us. Upon the reform of society depends our future. Social Reform is one of the burning question of the times. In this age of conferences and congresses it seems a most important topic on the agenda paper of these assemblies. It is freely discussed from pulpit and platform and warmly and widely written about in newspapers and magazines. 'Social Reform,' 'Social Reform' comes the cry from everywhere. To treat satisfactorily a subject of such importance and one which engages the attention of the elite and cream of the society is beyond my power. I am keenly alive to the fact that I am unable to do justice to it. All that I desire is to place before my brothers my own view of the subject to provoke their attention and to elicit their views. For this comparison of notes would enable us to fight our battle in a better way.

The first and foremost thing to be considered is what social reform means. To some it means the stopping of early marriage, to others the encouraging of widow marriage; to some the advancement of woman's education and to others the abolition of castes and sub-castes. Others there are yet to whom social reform is identical with the introduction of inter-dining and inter-marrying. Thus the expression Social Reform awakens different associations of thought with different men. To me it means all these and much more.

By Social Reform I mean the reform of society—Society as a whole, not this part or that part of it, or this thing or that thing of it. Our body is said to be healthy when all its parts work properly and well; when the senses

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receive the impressions from the external world correctly and convey them honestly to the brain ; when the brain is perfectly sound and able to govern the whole body; when the mind discharges its duties of thinking, feeling and willing in a right and well-balanced spirit ; when all other parts of the body do their appointed work with perfect ease and facility , when in short every part, small and great, is in working order. So our society, too, is then and then alone said to be healthy—when all its members do their duties well—when brothers quarrel not with one another—when sisters live in peace—when fathers take care of their children most conscientiously—when mothers teach lessons of highest morality to their sons and daughters-when husbands treat their wives with due deference and respect and in return command spontaneous love and respect—when students, the future hopefuls, obey their teachers and respect them and when teachers also treat the taught with love and affection ; when there exist cordial relations between the different classes of society—when the rich and the poor are satisfied with one another—in short, when there is nothing in the society to disturb its equipoise, when different members are well balanced and work without friction. Thus by 'Social Reform' I mean an effort to bring the society to its natural and healthy state and to bring it as near as posssible to the ideal.

To give you, gentle reader a more detailed description of the ideal society I shall proceed to treat the life-history of an individual of that society. In that society marriage is considered an indissoluble tie and a sacrament. Its chief object is to keep the world a-going. The children, that are called into life, are produced with a clear understanding that they will form useful members of society. Hence their education is taken up with that very conception.

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The mother has an enormous influence in making her child noble-minded. She, therefore, early begins to work to that end. When the child is born, the parents see that from the very day of its birth the child learns to be obedient, religious and moral. They see to it that the child begins life with the best ideals in view. For the first five or eight years of the child's life they are solely responsible to the society for the child's health and morals. After that he enters school life and the responsibility is shifted on to the shoulders of the 'guide.' He is a pure man, and behaves in a perfectly gentlemanly way so as to be an example or model for the child to imitate. He speaks nothing that might convey impious words to the child's ears, corrupt his thoughts and leave in his memory dirty images. In fact the guide sees that the sin does not show its ugly and hideous mien to the child. The child in return would be respectful and serving. Else he would be ungrateful and ingratitude 'that noble hearted friend' appears 'most hideous' when it proceeds from an inferior favoured and well-looked after.

The education of the child is well planned. The educator sees that he develops all sides of the pupil. Body is not sacrificed to intellect and sweating and drudgery are avoided. The intellect also is not neglected. The child is not allowed to become a gymnast at the cost of his studies. If the student neglects his study, his skill as a cricketeer or football player is not proved. The pupil is also well grounded in religion. His feelings of reverence and worship are called into play and he scrupulously avoids blasphemous expressions and jesting at religious performances. While the general education is all sided and harmonious, sufficient scope is provided for the development of the special tastes and peculiarities. At an advanced age the pupil finishes his education and enters the world.

In the world he has first of all to choose his profession. Though the details of the affair are left to him, yet the society has it in its power to settle the broad lines.

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If he has obtained that certificate from his *Guru*, which shows him to be a lover of intellectual exercises, man of religious disposition, retired in his nature and full of contentment and self-control, he shall go to the highest class of the society, the class that occupies the same position in the body that the brain or the head occupies in the human body. He shall be either a teacher or a preacher, a writer or an inventor, a judge or a legislator.

In case he is strong in body and well versed in the art of fighting and diplomacy, he shall get an appointment in some executive office or be sent on political errands to distant lands.

He shall be permitted to trade, set up some factory or practise some useful art, in case in his academic career, he has shown special aptitude for these things during his academic career.

In case, however, the man has failed to profit by his education, or owing to lack of brains has been unable to get higher education he shall go to the lowest class of the society

Here something may be said regarding the relations of the different classes of this society. They are the most cordial. The rich and the poor are satisfied with each other and are never at war with each other. It is no interest of the poor to pull down the rich and none of the latter to tread down the former. The rich and the well-to-do see that none goes without food in their neighbourhood. The diseased men about are well nursed. The servants are under no circumstances allowed to starve—not even when the masters have not sufficient for themselves.

The dealings of the commercial men, too, are to be all fair and good. Men neither cheat nor are they cheated. This is not impossible for them, for above all by a sense of religion—not a dead set of dogmas—but living faith in the Lord.

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Being settled in his profession, the youngman would look forward for a spouse. His wife shall be partly of his own choice and partly that of his parents and teachers. The relations will be most cordial and in order to allay any bitterness that might creep in, the females would be treated with the utmost consideration—so much indeed that even a king would not dare to come in the way of the women that may be walking on the way.

Living the life of a householder and an active man of the world for 25 long years, the member of our vedic society retires from the world to spend the last part of life in retirement and peace, love the Lord and spiritual exercises. With him it is a belief that unceasing and mad craving after wealth is not a healthy desire and that at an advanced age pecuniary anxieties are most undesirable.

This is an idealistic picture. The question is if this theory can be reduced to practice. My answer is 'yes.' What man has done, man can do. History shows that at sometime in Ancient India a society of the nature given above really did exist. We are told that in these days a king could make the following assertion which might appear too bold for our parentage.

"Oh Rishi, in my land there is neither a thief nor a robber; neither a drunkard nor a gambler. There is not a man who is untrue to his wife's bed. No woman is there that is unchaste."

The next question and certainly the more important is how to bring the present society near to the ideal. Firstly, those who have faith in this idealism should raise themselves high. Let them be so devoted and one pointed that the common men would instinctively respect them and consider their word of great weight and authority. Next they should try to impress the rising generation with their stamp, mould them as it were in their own idealistic mould. Perhaps a few children taught in a retired place might serve as a good beginning. (This work is being done in the Gurukula).

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As the children are being moulded, some attempt should be made to create a more favourable and fostering atmosphere outside. Preaching and spreading literature on the subject might prepare the ground. The Arya Samaj mission work is carried on with this end in view. It need hardly be said that the whole work requires great sacrifice and hard labour. Instead of attacking the evil peacemeal, we had better take the whole question in view and grapple the situation manfully. My brothers feel sympathetically inclined to my views.

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The Story of Ramayan.

By Bawa Chhajju Singh.

Vaishishtha's words had their effect, Dasratha was cheered and agreed to do what Vishvamitra desired.

Rama and Lakshmana were now summoned and after certain auspicious rites prescribed for occasions like the present had been performed by the king and the queen Kaushalaya and Veda-Mantras befitting the occasion had been uttered by Vashishtha, the ascetic was informed that the two princes were at his disposal and that he might make what use he liked of them. Highly pleased the saint set off followed by the youthful royal brothers equipped with bows and swords. On the arrival of the party on the bank of the Saryu, Vishvamitra gave Rama the Mantras *Vala* and *Ativala*, which mentally recited and pondered should protect him from physical prostration and disease and prevent his being susprised by the Rakshakas. Presently, the shades of night came on and the three lay down to rest. Though having nothing better to sleep on than grass, yet did the princes find it a most pleasant bed because of their enjoying a sweet converse with the ascetic.

Rama and Lakshmana accompany Vishvamitra.

With the break of day the saint addressing Rama from his bed of leaves said: Worthy son of Kaushalaya, it is time that the first Sandhya were performed. Do ye get up and perform the purificatory rites contemplating the Most High." Thus spoken to the princes arose, bathed and sipping water began to recite the Gayatri. This daily duty having been duly attended to, they stood before the saint, ready to resume their journey. Reaching the junction of the Saryu and the Ganges, they came across a hermitage where ascetics of subdued

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souls had been performing difficult austerities for ages past. On Rama's inquiring as to whom the asylum was dedicated, he was informed by the saint that it was dedicated to no other than Him who was the destroyer of all lusts and unholy desires—even to the Supreme, the forutain-head of purity. Those who occupied the asylum where ever engaged in pious practices, the son invariably treading in the footsteps of his sire and living in virtue and for virtue. Let us spend the night with these ascetics, said the saint; "here shall we recite the Veda Mantras and do the *Agnihotra*, O princes."

By their far—reaching spiritual vision the ascetics in the asylum had already discovered who were going to pay them a visit, and they were greatly rejoiced at the discovery. They accorded a most hospitable reception to the party, and were in their turn delighted with the conversation of their guests. Presently, with their minds collected, they recited their evening prayers, and then having conducted the visitors to the room let apart for them to sleep in, retired to their own cells. Part of the night the princes passed in sweet converse with the saint, and then sought repose. At sun rise, the high-souled ascetics having procured an elegantly-built boat for the party bade the saint farewell, saying: "Do thou get into the bark with the princes, may thy journey be auspicious. May it be expeditious. 'So be it,' answered Vishvamitra, and having bowed unto the ascetics, he prepared to cross the Ganges.

Hearing a deafening noise in the middle of the stream Rama inquired how it was caused. In reply, Vishvamitra informed him that the tremendous voice he heard was caused by the meeting of the waters of the Suryu, which issued from a beautiful lake on the Kailasha mountain, with the waters of the Ganges, adding that the mighty flood deserved to be gazed upon and contemplated as a rare natural phenomenon.

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The battle with Taraka.

Alighting on the right bank of the Ganges, the party proceeded at a brisk pace, and presently entered a trackless forest, infested with lions, tigers, and other wild beasts. It was the haunt of a Rakshasi named Taraka, powerful, fierce, the enemy, slayer and devourer of the pious—even the mother of the Rakshasa Maricha. This wicked female, said Vishvamitra, deserved nothing less than death, ; she had been cursed by the saint Agastya, and deserved no mercy: her destruction ensuring immunity to the Brahmanas and the kine from her ravages. In compliance with the saint's wishes, Rama entered into a terrible conflict with the Rakshasi, though resolved only to disfigure and disable the demon and not to kill her, for he could not slay a woman, and he succeeded in cutting off her hands and depriving her of her nose and ears by his dread shafts discharged at her ; but Vishvamitra was not satisfied with this much. She was the very incarnation of impiety, and an inveterate foe of the devotees, disturbing and marring their sacrifices and must cease to exist in the interests of Righteousness. Thus urged Rama sent against her a fresh volley of arrows, piercing her chest, and mortally wounded, she dropped down dead. Rejoiced were the saints that the terrible fiend was no more.

The evening having by this time set in, Vishvamitra proposed that they should spend the night in the forest of Taraka, and that as soon as the day broke, they should set out for his own hermitage. And so the night was passed in the Taraka wood, which now freed from all disturbances appeared charming, and with the rising of the sun the three awoke and performed their morning worship. There after, the Saint proceeded to confer upon Rama weapons of diverse sort—the destruction-working Vishnu Chakra, the Indra Chakra, the Vajra or the thunderbolt, Siva's Suluvata and numerous others, powerful and effective in the highest degree. At the same time that he taught him

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how they could be hurled against the foe with the desired success, he initiated him into the mysteries of restraining and withdrawing them after they had been set forth, at his will and pleasure.

Destruction of the Rakshasas.

The journey, having been now resumed, Vishvamitra's asylum soon burst into view. It was a romantic spot at the foot of a hill, and most pleasant to the sight. Birds of various kinds made the wood resonant with their delightful songs. It had been the abode of famous saints, a spot where the most difficult austerities and the severest and most chastening penances had been performed by sages of the loftiest type. Here it was that Rama would have to chastise wicked-minded Rakshas of impious deeds—ministers of evil who delighted in destroying Brahmanas and in disturbing their sacrifices. The asylum was called Siddhashrama. The ascetics received their leader's charge most hospitably, and after the princes had reposed for a while, Rama addressing Vishvamitra said: Good betide thee, O Saint, Do thou be initiated into the ceremony this very day, let this Siddhashrama attain fruition and let thy words be verified." The saint agreed and had himself initiated into the ceremony. The initiation being over, the princes retired to rest, and when they had performed their morning worship, reciting with their hearts pure and wholly self-restrained, Veda Mantras, and thereafter approaching Vishvamitra they made their obeisance and asked as to the exact time when the Rakshas were to be chastised. To this inquiry Vishvamitra made no answer, but the other ascetics, well-pleased with the princes, addressed them in these words. 'Ye shall protect us for six nights from to-day. This ascetic will not speak, because having been initiated into the ceremony, he must observe taciturnity. Agreeably to the wishes of the asceties the princes guard the hermitage and protect the sacrifice day and night. When the sixth day arrived and the priests and the spiritual preceptors lit up the altar, and reciting Veda Mantras were about to engage in the sacrifice, a dreadful uproar, rending

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elkin with its shrillness was heard and presently Maricha d Suvahu with their followers rushing forward with emendous velocity began to shower blood upon the altar. pon this Rama taking a Manva weapon, first used by Manu imself, discharged it at Maricha, which whirling the emon and rendering him senseless flung him to a considerable distance. Suvahu too pierced with a Agneya eapon sank to the ground. With the other weapons Rama lew the remaining Rakshas thereby obtaining the blessings of the saints and sages. The great sacrifice completed, Vishvamitra spoke unto Rama as follows "O mighty-armed one." I have obtained my desire: well hast thou executed thy preceptor's mandate. Illustrious prince, this asylum, as the result of thy heroic action, is truly *Sidhashrama* now." Having thus praised Rama, he helped the princes to perform their evening devotions.

Proceeding to Mithila.

With the break of day, the princes again stood before Vishvamitra and thus addressed him: "Thy servants, O great Saint, would fain know what further commands thou hast for them." Vishvamitra as the spokesman for himself and the other saints, said: "A most meritorious sacrifice, O princes, is about to be celebrated by Mithila's lord, Janaka. To Mithila shall we repair. Ye will there behold a wonderful bow. It is a mighty weapon, and none can string and bend it. This Siva's bow, the sight of it will please thee." Having said this, the saint, accompanied by the princes and followed by Brahmanas carrying the Vedas and superintending cars loaded with sacrificial utensils, set off in a northerly direction. On arriving at the banks of the river Sona, Rama pleased at the sight of the beautiful country around begged the saint to relate to him its history. In reply the saint said: "A king named Kusha, cognizant of duty and ever engaged in observing bows and honoring good men, had by vaidharbha, a lady sprung from a respectable stock and endowed with noble qualities, four sons-Kushamva, Kushanabha, Asurtaryas and Vasu. With a view to enhance the glory of the Kshtriyas

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he desired his truthful and virtuous sons to set themselves to the task of governing in a manner which might be commendable in the sight of the Most High. The sons carried out the wishes of their sire, Kushamva founding the city of Kaushamvi, Kushanbha that of Mahodya, Asurtaryas that of Dharmaranya and Vasu that of Girviraja. The Rajrishi Kushanbha had intense faith in the virtue of forgiveness. Addressing his daughters, and princes of rare beauty and grace and firm in virtue he on one occassion said : "Forgiveness is the ornament of men and women alike. Forbearance is charity; forbearance is truth ; forbearance is sacrifice ; forbearance is fame ; forbearance is purity ; yea the universe is established in forbearance." He accepted, for his son-in-law the high-souled Brahma Datta (son of Rishi Chuliva by Ghandharbi) who founded the city of Kavepiloya, and he married his son Gadhi to a virtuous maiden who gave birth to Kaushika otherwise known as Vishvamitra, brother of the noble Satyavati born before him.

Thus talking the time glided away swiftly, and when the narration was finished, Vishvamitra added : "It is midnight now, O Rama. Do thou now sleep—good betide-thee !—so that thou mayst feel no difficulty on the resumption of our journey. The trees stand motionless, and the birds and beasts are silent, and everything is enveloped in nocturnal gloom. Thick studded with stars the firmament is lit up with their radiance. The morn has not yet risen, but it will appear presently, and eclipse the light of the stars." Thanking the saint for the very interesting account he had given them of his line and himself, the princes withdrew and were soon buried in profound slumber. At daybreak, the princes offered up their morning prayers, and the ascetics accompanying Vishvamitra fixing upon a suitable spot on the banks of the river performed the Agnihotra Yajna, after which Vishvamitra informed Rama of the source of the Ganges, it being a child of Himavat or the Himalayas. Another name of the mighty

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stream was Bhagirathi, so called after Bhagiratha, one of the ancestors of Rama, great grandson of Sagara, who performed the Ashvamedha sacrifice.

During the journey the party passed through the town of Vishala where several illustrious kings had reigned, in succession—the name of its present sovereign being Sumati, son of King Somadatta and a powerful and famous ruler. Sumati received Vishvamitra, and friends with the highest marks of respect, and standing before the saint with clasped hands said: "Blessed are we whose territory is graced with thy presence, O saint:—Yea, none can be more blessed than myself whose dominions are visited by a peerless sage of thy type." And he added: "Who O Saint, are these two youths of such noble mien travelling with thee on foot? Vishvamitra informed him of who they were, and when Sumati heard that they were Dasrath's sons, he was extremely pleased, and showed them every attention that their high rank entitled them to. Next day, as the party proceeded on the trip, they came in sight of Mithila, Janaka's great city, whose beauty made the ascetics burst into exclamations of rapturous admiration. Rama seeing a hermitage asked the saint to whom it belonged, and was told in reply that it was the residence-place of the sage Gautama, husband of Ahalya. Rama and his companions entered the asylum, and were duly honoured by its occupants. From here they bent their steps in a north-easterly direction and presently reached the grounds where Janaka's great function was about to come off. The Princes observed to Vishavamitra: "Great is the pomp and splendour of the high souled Janaka's sacrifice. Many thousands of Brahmanas, and Saints, inhabiting different parts of the country and well-read in the Vedas, have come to the sacrifice, and the abodes of the ascetics are crowded with hundreds of cars. Do thou, O Saint, arrange for some place where we may put up. Thus requested

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Vishvamitra selected for his Stay a spot well watered, and free from bustle and tumult.

Reception by Janaka.

When Janak heard of the arrival of Vishvamitra, he accompanied by Satavarda, son of the Saint Gautama and Ahalya, and other family priests, presented himself before the saint without loss of time and having paid him and the other ascetics his respects, he thus addressed him : "Today by the grace of the Supreme has my sacrifice been crowned with success—to day have I reaped the fruit of my Yajna by beholding thy sacred feet. Blessed indeed am I whose *Yajnashala*, O Brahmana, hath been honoured by the presence of such as thou. Twelve days, O Rishi, have fixed by the sages as the initiation-period, and on the expiring of this period well the *devtas* (forces of Nature) will receive their shares." And the King added, "Who are these two youths of warlike mien and so indescribably handsome and graceful that I find in thy company." Vishvamitra told him that they were Rama and Lakshmana, sons of King Dasratha, and that the former was most eager to behold Janaka's mighty bow.

Vishvamitra's history : the struggle between him and Vashistha.

After Satavarda had asked how his parents were and whether they had extended the rites of hospitality to Vishvamitra and his friends and having been assured by the Saint that they were well and had received them cordially, he addressing Rama said : "Thou art welcome, O hero, to this kingdom. We are really fortunate that the Maharishi Vishvamitra has brought thee hither. A mighty Saint is this Vishvamitra. Wouldst thou know something of his history? I will relate it to thee." Then Satavarda began his narration. Vishvamitra, who came of royal stock, succeeded Gadhi, his father, to the throne of his ancestors. After he had ruled for long long years as a great and righteous King should, he thought he would travel all over the earth at the head of his forces. Visiting kingdoms, mountains and asylums and crossing Manu, a river,

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he arrived at Vashishtha's hermitage and was absolutely charmed by the beauty of this sylvan spot. It was crowded with Brahmarishis and Devarishis and thickly studded with fruit trees of various kinds in which roamed herds of deer at their pleasure. Vashishtha accorded to him a hearty welcome and entertained him with fruits and roots, presently thus addressng him: "Is it all well with thee, O monarch? Dost thou rule thy subjects consistently with the rules of Dharma? Are thy officers paid from the royal treasury? Do they abide by thy mandates? Hast thou subdued thy foes? Are thine army thy exchequer, thy adherents alright, and thy sons and grandsons too?" Vishvamitra answered that all was well and everything in a satisfactory condition. The conversation ended; Vishvamitra prepared to depart. Vashishtha suddenly conceiving a strong desire to feast his visitor more sumptuously begged him to stay for another meal, and although Vishvamitra protested that he had already been shown sufficient hospitality and that if aught had been lacking, the deficiency was more than made up by the kind words of his host, Vashishtha insisted upon his accepting his invitation, and Vishvamitra had in the end to yield! The entertainment was really grand, and Vishvamitra wondered that an ascetic could command such plenty and abundance. Of one thing he had, during the feast, become only too well aware—namely that it was Vashistha's cow Kamdhena that had helped most in making the feast a success, and this consciousness on his part made him take a strong fancy to the animal. He begged Vashishtha to let him have the cow, promising him any amount of gold and silver and any number of cows.—yea of elephants in return. Vashishtha replied that he was sorry he was unable to concede to Vishvamitra's request, as he could not get on without her, being dependent on her for his *Agnihotras*, and other *Yajnas* and for his hospitality to the sages and saints that visited him from time to time.

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Vishvamitra was thoroughly roused and would have no denial. He had recourse to force to bend Vashishtha to his will, but it would not do. Brahma energy was more potent than Kshtriya energy. Do what Vishvamitra might to humble and even the ascetic—he might discharge against him the deadliest weapons he was conversant with the use of, one after another in rapid succession—he might hurl against him even a Brahma-dart, yet was the power of his opponent more than sufficient to make all his efforts against him abortive. Covered with shame at last, he, making over the sovereignty to one of his sons retired to the woods to practice austerities, determined to attain unto Brahmanahood. Long did he practise rigid austerities, subsisting on roots and fruits, but when, on the conclusion of these, he sought to know his status, he was only hailed as royal Rishi by those authoritatively competent to determine it. Sore disappointed was he to learn that he was no better that a Rajrishi, and forthwith once more applied himself to the practising of austerities, more than ever resolved upon to be a Brahmarishi. Years rolled away in fresh penances, but the result of these did not realize the great desire of his heart—he was still far from being a Brahmarishi, and was merely a Rishi. Such was the verdict of the knowing, and hence the need of further toil. Again had he recourse to austerities, bent upon subduing the mind and sense thoroughly, but yielding to a temptation in the course of his practices, he could get the wise to acknowledge him as no higher than a Maharishi. On no account, however, would he be satisfied with being anything less than a Brahmanrishi and so the struggle for the entire, absolute subjugation of the self must be renewed. It was anger that had prevented his obtaining complete success last time, and accordingly he now took the vow of silence and on succeeding in vanquishing passion was saluted as Brahmanrishi by the Saint Vashishtha himself who addressing Vishvamitra said: "Thou art now a Brahmarishi—

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there is no doubt about it." Worth and merit alone determine a man's caste and not mere birth. Many are the instances of persons born in the lowest strata of society having risen to the position of Rishis and Maharishis. The names of such persons are immortalized in the pages of the Mahabharta, the Ramayana and other works written by the Aryan sages. The great sage and legislator Manu and other Smriti Karas declare in unmistakable language that by birth everyone is eventually a Shudra, and that it is only the character of his evolution in the fulness of time that decides whether he shall possess the status of a Vaishya, Kshatrya or a Brahmana, or only that which came to him by birth.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

Indian Minerals and Precious Stones.

Book XXXI. C. 7 (39). There are mountains also formed of native salt, as, for instance, Ormenus, in India, where it is cut out like blocks from a quarry and is continually reproduced, whence a greater revenue accrues to the sovereigns of the country than they derive from gold and pearls.

Book XXXII. C. 2 (11). Among the people of India as high a value is set upon coral as in our part of the world is set upon Indian pearls, of which we have said enough in the proper place, for prices are determined by the fashion prevailing in each country. The berries of coral are no less appreciated by the men of India than are Indian pearls by women among us. Their soothsayers and prophets regard coral as the most sacred of amulets ensuring protection again all dangers, so highly do they value it both as an ornament and an object of devotion C. 6. (21.) According to the historians of the expedition of Alexander, oysters were found in the Indian Sea a foot in diameter.

Book XXXIII. C. 4 (21.) Gold is found in our own part of the world, to say nothing of the gold dug out of the earth in India by ants, and in Scythia by the Graffins C. 13 (57.) It is not long since Indicum began to be imported, its price being 17 denaru per pound.

Book XXXV. C. 6 (25.) We have Indicum, also a substance imported from India, with the composition of which I am acquainted, C. 6 (27). Next to this (purpurissum) in importance is Indicum. It comes from India and is a slime which adheres to the scum (spumæ) of certain reeds. When broken small it is of a black appearance, but, when diluted, it exhibits a wonderous combination of purple and deep azure. There is another kind of it which

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ats in the caldrons in the purple dye-houses, and is the um of the purple dye. Those who adulterate it stain geon's dung with genuine indicum, or they dye either linusion or anularian chalk with wood. Indicum is tested y placing it on hot coals, when, if it be genuine, it gives t a fine purple flame, and while smoking, a scent as of a-water. Hence some think that it has been gathered om rocks near the shore. The price of indicum is twenty sterces per pound. If used as a medicine, indicum acts s a sedative for ague and other shivering fits and desic-ates sores.

Book XXXVII. C. 1 (9). The East, too, sends us crys-ls there being none preferred to the Indian kind, C. 2, 11). Amber is found in India, where it is a preferable ubstitute for frankincense. Ctesias says that in India is river, the Hypobarus and that the meaning of its name s the bearer of all good things, that it flows from the orth into the Eastern ocean near a mountain covered with trees that produce amber (electron), and that these re called aphytacorae, a name signifying luscious sweet-ess, C. 4 (15). At the present day, for the first time, six arieties of the diamond (adams) are recognised. The Indian diamond is not found embedded in gold, but in a ubstance akin to crystal, which it equals in transparency nd resembles in having six angles and six highly polished qual sides, while it is turbinated to a point at either xtremity, just as if two cones should, to our wonder, be onjoined at their bases. As for size, it is as large even s a hazel nut. C. 4. (16). Next in esteem with us (to iamonds) are the pearls of India and Arabia, C. 5 (20). It s thought by many that beryls are of same, or at all events f a like nature with emeralds. India produces them, and hey are rarely found elsewhere.....The Indians take a arvellous pleasure in beryls that are distinguished by heir great length, and say that these are the only precious tones which they prefer to wear without gold, and hence, fter piercing them, they string them upon elephant

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bristles. It is agreed that those beryls which are of perfect quality should not be perforated, but should merely be clasped at their extremities with circlets of gold. They prefer therefore to cut them into the form of a cylinder rather than to set them as precious stones, since those that are of greatest length are most in fashion. Some are of opinion that beryls are naturally angular, and that piercing them adds to their splendour in consequence of the removal of the white substance within, while the reflection of the gold still further heightens their brilliancy, and their thickness no longer mars their transparency.....The Indians by colouring crystals have found a way of imitating a variety of precious stones, especially beryls C. 6 (21). Opals are at once very like and very unlike beryls, and are inferior in value to emeralds alone. India, too, is the sole mother of these precious stones, thus completing her glory as being the great producer of the most costly gems. C. 6 (22) This stone (the opal), on account of its extraordinary beauty, has been called by many authors Paederos; such as make a distinct species of it say that it is the gem called by the people of India Sangenon. C. 6 (23). By sardonyx, as the name itself implies, was formerly meant a sarda with a whiteness in it like the flesh under the human finger nail, the white part being transparent like the rest of the stone; and that this was the character of the Indian sotacus. The last two give the name of blind sardonax to all the other stones of this class which are not transparent, and which have now monopolised the name.....Zenothemis writes that these stones were not held in esteem by the Indians, and that some were so large that the hilts of swords were made of them. It is well known that in that country they are laid bare to view by the mountain streams, and that in our parts of the world they were at the outset prized from the fact that they were almost the only ones among engraved precious stones that do not take away the wax with them from an impression. We have in consequence taught the Indians themselves by the force of our example to value these stones

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the lower classes more particularly pierce them and them round the neck, and this is now a proof that donyx is of Indian origin. Those of Arabia are guished above others by a broad belt of brilliant which does not glitter in hollow fissures or in the ssions of stone, but sparkles in the projections at the e above the underlying ground of intense black. In nes of India this ground is like wax or cornel in , with a belt also of white around it. In some of stones there is a play of colours as in the rainbow, surface is even redder than the shells the sea . C. 6 (24). Zenothemis says there are numerous ties of the Indian onyx, the fiery-coloured, the black, ornel with white veins encircling them obliquely. us mentions that there is also an Arabian onyx, h differs from that of India in that the latter exhibits l flames each encircled with one or more belts of e in a different way from the Indian sardnonyx, h is speckled but not marked with circular veins the onyx. According to this writer onyxes are found Arabia of black colour with belts of white. Satyrus that there is an onyx in India of a flesh colour, partly bling the carbuncle and partly the chrysolite and methyst, and he condemns the whole of this class. eal onyx, he points out, has numerous veins of vary- colours, along with streaks of a milk white hue, and ese colours harmoniously shade into each other, produce, by their combinations, an tint of a beauty h is inexpressibly charming C. 7 (25). In the first among these precious stones of brilliancy like flames e carbuncle, so called from its resemblance to fire, gh it is not fusible in fire, whence these stones are me called acaustoi. There are various kinds of this , as the Indian and the Garamantic, the latter being d also the carchedonian from the opulence of great age.....Satyrus says that the Indian carbuncles are lustrous but mostly of a dirty appearance, and always ing as if their lustre had been scorched with violent

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heat.....they admit of being hollowed out and making vessels that can hold even a sextarius.....Many writers have asserted that the Indian stones are whiter than the Carchedonian, and if viewed obliquely shine with impaired lustre, while the latter are quite oppositely affected if similarly viewed, C. 7 (28). The sanctastros is found in India at a place of that name. It is produced also in Arabia towards the south. Its supreme virtue is that, like fire enveloped in a transperent substance, it shines inwardly with starlike scintillation like drops of gold which are always seen in the body of the stone and never on the surface.....The Indian stones are said even to dim the sight by reason for their brilliancy.....some prefer the Arabian stones to the Indian, and say that the former kind resemble a smoke—coloured chrysolith.....Nicander speaks of a stone which he calls Sandaresion.....which is produced in India and takes its name from the place where it is found. It is of the colour of an apple or green oil, and is regarded as worthless. C. 7 (29). To the same class of flame-coloured stones belongs that known as the Lychmis, so called because its lustre is enhanced by lamp light, and when so seen is particularly pleasing. It is found in the neighbourhood of Orthosia and all over Caria and the adjoining localities, but the most approved stones are those which come from India. C. 7 (31). In India three varieties of the sarda are found, the red sarda, the one called from its thickness pionia, and a third kind beneath which they place a ground of silver foil. The India stones are transparent, those of Arabia more opaque, C. 8 (33). The stone Callaina is of a pale green colour, and is found in the countries that lie behind India, among the Phycari who inhabit Mount Caucasus, the Sacx, and the Dehx..... A superior kind is found in Carmania C. 8 (35). India, which produces these stones (various kinds of green stones such as prasins and chrysoprasus) produces Nilion also a stone which is inferior in lustre to the chrysoprasus, and even loses what lustre it has when you gaze steadily at it. C. 8 (37). Many countries produce this stone (jasper).

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The Indian jasper is like smaragdus in colour, C. 8 (40). We shall now treat of precious stones of a purple colour or of shades of purple. Among these, Indian amethysts hold the foremost place.....The Indian kind exhibits in absolute perfection the loveliest shade of purple. It is the greatest ambition of the dyer in purple to attain this hue, for it gleams with a tender radiance which does not dazzle one's eye like the colour of the carbuncle, another kind approaches the hyacinth in colour, and this hue the Indians call socan and the stone itself socondion, C. 9 (42) Aethiopia produces hyacinths—alse chrysoliths transparent stones of a golden brilliancy. The stones of India are preferred to these.....the best are those which, when placed beside gold, give it a whitish appearance like silver. C. 9 (45). To this class belongs the stone called Mehchrysus, so called because it looks like pure honey seen through transparent gold. India produces this stone, which, although it be hard, is brittle, but not displeasing to the eye. The same country produces also X uthon, a gem worn by the common people there. C. 9 (46). Pxderos of the finest quality is found in India, where it is called Sangenon. C. 9 (47). Next among gems white stone is Asteria, which holds a chief place among gems from a peculiarity in its nature whereby it holds a light within, as it were in the pupil of an eye. This light shifts to and fro, moving within it according as it is inclined. When held up against the sun it flings back white rays like those of a star, and to this it owes its name. The stones of India are difficult to engrave, and those of Carmania are preferred. C. 9 (48). Similarly white is the stone called Astrion, which closely resembles crystal, and is found in India on the shores of Patalene. In the centre of it there shines a star with a refulgence like that of the moon when full. C. 10. The agates found in India possess like marvellous properties with those found elsewhere, besides great and marvellous properties peculiar to themselves, for they exhibit the appearance of rivers, groves, beasts of burden.....and horse trappings. C. 10 (54.) Demo-

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critus informs us that in India and on Acidane, a mountain in Persis, a stone is found called Atizx, of a silver lustre, three fingers in length, of the shape of a lentil, of an agreeable smell, and considered necessary by the Magi when they consecrate a king.....Amphidane, which is also called chrysocalla, is found in India where the ants dig gold. In this stone there are seen pieces of a square figure like gold. Its nature is said to be similar to that of the magnet except that it has the additional property of increasing gold. C. 10 (56). Corallis, which is a product of India and Syene, resembles minium (vermilion) in appearance.....chelonia is the eye of the Indian tortoise. C. 10 (60.) Hxmatitis is a stone of a blood-red colour.....there is another of the same kind called Menui by the Indians, and Xanthos by the Greeks—being of a whitish tawny colour. C. 10 (61). India retains the name of the country which produces it. It is a stone of a reddish colour, but when rubbed it exudes a liquid of a purple hue. There is another stone of this name which is white and of a dusty appearance. Ion is an Indian stone of a violet tint, which, however, is seldom found to shine with a full rich lustre. C. 10 (62). Leabia glxba, so called from Lesbos, the country in which it is produced, is a stone found also in India C. 10 (63). Mormorion is a transparent stone from India of a deep black colour and known also as promnion. C. 10 (65). Gems of the name and colour of the Obsian stone are found not only in Aethiopia and India, but in Samnium too, and, as some think, upon the shores of Spain contiguous to the ocean C. 10 (74). Zoranisceos is found in the river Indus. It is a gem said to be used by the magicians, and beyond this I know nothing more of it, C. 13 (76). The rivers which produce precious stones are the Acesines and the Ganges, and India is of all countries the most prolific of them. C. 13 (77). There is no country so beautiful, or which, for the productions of nature, merits so high a place as Italy, the ruler and second parent of the world.....Next to Italy, if we except the fabulous regions of India, I, for my part, would rank Spain.

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DIVINE WISDOM.

Jnanam (Gyan).

By Bawa Chajju Singh.

1. When the Inspired, Exalted Lord, sent out Vak's (the Divine Word's) first and earliest utterances, giving names to objects, all that was excellent and spotless treasured up in them, was revealed through their love. R. X.—71-1.

2. Where, like individuals cleansing corn-flour in a sieve, the sages in spirit established refined and chaste speech there did good men see and recognize the existence of harmony and concord, their language being impregnated with auspicious and spiritualizing influences. R. X.—71-2.

3, The sages that came after the Inspired Four in severe meditation absorbed followed the traces of Vák and found her harbouring in the Mantras. They drew her forth, and disposed of her in diverse forms. Seven metres Gayatri, etc.,) make her tones resound in concert. R. X.—71-3.

4. Some men have eyes and yet they have never seen the glory of Vák, some have ears and yet they never heard her voice. But others there are to whom this Divine Speech revealeth all her glory even as a lovely, tastefully attired wife revealeth all her beauty to her Lord. R. X.—71-4.

5. Some men the wise designate as laggards, in the friendly company of the sages and saints. The enlightened urge them not to embark upon great intellectual and spiritual enterprises; such men wander in profitless illusion: the Vák

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1. This and following Richas, as Sayana observes, treat of *Prabhvama-Jnanam*, teaching how the devotee can realize the Supreme and be united with Him. The translation here given is, of course, poor, considering the lofty nature of the subject the Richas are concerned with.

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they heard yields them neither fruit nor blossom. R.X.—71-5.

6. No part in Vak has the man who has turned his back upon his beloved well-wisher who knoweth his true duty towards his neighbour. Such a man, even if he hears Vák, listens to her in vain, naught knows he of the path of righteous action. R X.—71-6.

7. Unequal in discernment (or wisdom) is friend and friend though endowed alike with eyes and hearing. Some look like pools that reach the mouth or shoulder (*i. e.*, shallow in learning like shallow pieces of water); others like tanks fit to bathe in (*i.e.*, are of deep knowledge, able to teach others). R. X.—71-7.

8. When sages and saints, well-wishers of all, perform their worship and devotions in company with the mental impulse which the heart hath generated, they leave the shallow men far behind by reason of their spiritual advancement, and some who count as Brahmans wander in darkness. R. X.—71-8.

9. The men who will not make the slightest effort to advance in the path of spirtuality who were no Brahmans (knowers of Brahm) or the performers of Yajnas,—such men having acquired Science Divine in a sinful fashion spin out their life's thread in ignorance, even as spinsters do. R. X.—71-9.

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8. The Mundukopanishad speaks of such men as self-constituted Pandits—men who are blind leaders of the blind.

Neighbour : Sakhä or friend. According to such teaching as "May we see all with the eye of a friend," every man is or *ought to be* every otherman's friend.

5. It is like casting pearls before the swine to teach men who will not learn.

9. *Yajna*, in the primary sense of the word, is anything and everything calculated to further the well-being of mankind.

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10. All friends are happy in the friend who, (the eat sage) cometh in glory, having by his profound owlege of Brahm-Science established his influence in assembly. He is the destroyer of their sins and nrisher of their minds and souls: ready is he and for great spiritual achievements. R. X.—71-10.

11. Some sages (to realize the Supreme) ply their nstant task reciting the Riches; some sing the holy Samas Sakvari measures. Some sages (Sanyasis, etc) expound r their salvation's sake) the knowledge of all that ists; while others explain (for the same purpose) rules lating to sacrifice. R. X.—71-11.

12. Enveloped and overshadowed by the Lord is this tire universe of moviug creatures. With that bestwed by Him do thou, O mortal, enjoy thyself—covet not the ossesssions of others. Yaju. XL.—

13. Every one, incessantly engaged in disinterested ction, should desire to live a life of one hundred years. Thus and thus alone, O man, Actions fetter thee. Yaju.—IL-2.

14. To the worlds enveloped in blinding gloom fall e wicked workers of evil as also those who kill the lf when their life on earthis ended. Yaju.—XL. 3.

15. Immutable and uniform, one swifter than the mind the Supreme, the senses cannot overtake Him, eeding before them. Though, as it were, standing ill, He out-steps others running after Him. By His

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10. *The friend.*—One like Yajna Valka.

11. According to Sayana, the subject of the whole Hymn is the logy of the understanding of the Veda as essential to Divine Knowledge.—*Griffith.*

14. *Kill the self*: those who are false to their self, or men who commit suicide.

15. *Others.*—The mind, the eye, speech, etc.

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energy doth the all-pervading Air support living beings. Yaju.—XL.-4.

16. He moveth, and yet He moveth not. He is distant and yet He is near. He is within this entire universe and He encompasses it all externally. Yaju.—XL.-5.

17. The man who beholdeth in the Supreme all creatures and all things that be, and who in all things sees the Supreme, doubteth no longer, is no longer a prey to anxiety Yaju. XL—6.

18. When to the men whose vision is clear, the Supreme begins to appear *indentified* with all beings that are, then what bewilderment, what grief can overtake him for he seeth everywhere the one alone? Yaju. XL-7.

19. The Supreme pervades all, is resplendent,

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MANY THOUGHTS OF MANY MINDS.

Mrs. Besant on the Arya Samaj and the Gurukula.

A new volume has been issued in the People's Books series. It is entitled "India : A nation" and is from the pen of the gifted lady orator and the woman with a versatile genius and many-sides activities Mrs. Besant. In the chapter on Religion and Nationality, she deals with the Arya Samaj also. After giving a brief sketch of the life of the founder and a succinct statement of the doctrine of the Samaj, she goes on to say :—

But the division cannot be said to have weakened it, and its strong propaganda goes on as before. In education, carrying out the eighth of its Ten Principles, "to diffuse knowledge and dispel ignorance" it carries on an immense propaganda, which will be noticed in the chapter on education. Suffice it here to say that it sends out annually into public life a steady stream of sturdy Hindus, enlightened and liberal, and devoted to the Motherland. Regarding the sexes as equal, it educates girls as well as boys, and has proved a potent factor in the national movement for raising Indian womanhood. Socially it has played a great part in the educatiou of the depressed classes, with the principles of human brotherhood and its recognition of the fact that hereditary caste did not exist in Vedic times ; it admits the "untouchables" into the Samaj on an equal footing with all others. It stands for monogamy, approves 25 as the suitable marriage for men and 16 for girls, and prefers the avoidance of second marriages both for men and women.

This is just and generous praise !

Referring to the relation of the Arya Samaj to current politics, she says :—

Politically, the Arya Samaj is not, as a body, engaged in politics, but its influence directly fosters pride in the motherland, patriotism, self-dependence, and independence. Fundamentally Hindu, it stands for Hindu civilization and Hindu culture, enriching them from everything that is good in the West, but

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refusing to be dominated by foreign ideals. It builds up a manly and self-reliant character, and if the virile qualities which are regarded as admirable in every other civilized nation are held to be seditious and treasonable in the Indian, then, and then alone, are justifiable the attacks made on it by the Anglo-Indian bureancracy, and by enemies of the educated, such as Sir Valentine Chirol.

This is a keen, intelligent and fair appreciation of actualities. After quoting a virulent passage from the valiant Sir Valentine's poisonous effusions about the Samaj, Mrs. Besant thus comments upon it.

It is this resentment against Indians' daring claim to follow their own immemorial line of thought, which makes the British yoke so heavy, they claim to deprive a "subject nation" even of its own ideals, and make it treason to cling to them. Such an attempt to crush out national individuality has never been made before in India's long history. The Arya Samaj is thus one of the potent forces working for Indian nationality, not anti-British but pro-Indian. A free and self-governing Nation with in the empire is the inevitable aim of all patriotic Indians and the indirect, not direct influence of the Arya Samaj works necessarily for the reaching of this goal.

Wise, bold and weighty comment this. And coming, as it does, from the pen of a patriotic English woman, we are sure it will awaken the British rulers of India to a sense of their responsibility to their subjects and posterity and to the dangers of listening to the siren voice of reactionary counsel preached gratuitously by literary upstarts and journalistic adventures of the re-doubtable Chirol type that come out to India in search of cheap notoriety and literary reputation which the British public—very discriminating in the choice of favourites except when its ignorance is exploited—is chary of bestowing upon mere mediocres who have learnt to wield a facile pen and to knock at the doors of civilized scribbledom. Whoever heard of Chirol before he came out to India and ingratiated himself with the sun-dried bureaucrat

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advertising the sufferings and glories of the heaven-orn service in the hospitable columns of the "*Thunderer*" d how remote was his chance of being knighted when ck brought him to our shores. He is loth to leave dia where he hobnobs with governors of provinces many mes as large as England and dines at the table of the iceroy. Lord Hardinge has the rare gift of intuitive preciation of the standpoint of the governed and there-re a hundred Chirols cannot influence him. Let us see Lord Chelmsford, the incoming Viceroy, proves quite as mune. Mrs. Besant very correctly traces the genesis Christian hostility to the Arya Samaj and hits the nail the head when she says :—

Itself violent in its attacks, and aggressive in its defence of Hinduism, carrying its counter-attacks into the enemy's camp, it is not surprising that the Christian Missionaries, who, before its advent, were accustomed to deference as white people, and the gentle tolerance of the Hindu in religious matters should be startled into angry antagonism against the new portent of a vehement and aggressive Hinduism. The missionaries, identifying the admission of their own superiority with loyalty to the British crown, set themselves to denounce as disloyal the whole work of the Arya Samaj, and doctrinated the authorities with their own suspicions. Hence much trouble and persecution for the society during the troublous period from 1907 onwards. The splendid work of the Arya Samaj in late famines and floods has done much to dispel prejudice, and the society, for the most part, is now left in peace.

Mrs. Besant's reference to the Gurukula is very ief and very unimforming probably because she has ever visited the institution or studied the literature nnected with it. If she had, she would be the first to dmit that the movement is a concrete embodiment of her deals of Indian national education. The first place in he curriculum is given to Indian philosophy, though estern schools of thought are not tabooed or shut out. The ernacular is the medium of instruction even in the College

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department and in such subjects as Political Philosophy, Economics, Chemistry and Botany and Indian History is taught from the Indian standpoint. We wish Mrs. Besant would, in the midst of her multifarious activities, find time to pay a visit to the Gurukula and form an opinion on the basis of personal observation as opposed to unreasoning prejudice and irrational bias. Let the reader mark how bald, uninspiring, lifeless and jejune are the following few lines that she writes about the most popular and the most characteristic educational institution of the Arya Samaj.

> The Gurukula schools (Mrs. Besant evidently does not know that the Gurukula at Kangri has developed into a University which holds its annual convocation and confers degrees upon its graduates) are on the old Hindu system ; the boy is given over to his teacher after the sacred thread ceremony, and remains with him, apart from his family, till he is twenty-five years of age. How these young men will shape as they come out into the world cannot yet be said.

A Vedic cremation ceremony in England.

The following that we take from the *London Times* will, doubtless, interest our readers. It fills our heart with calm satisfaction that our Arya Samajic brethren who are fighting for their King and country in foreign parts, have not, in the midst of bombs and shells and in the face of death, forgotten the allegiance that is due from them to the mother Vedic church and that when they die fighting valiantly and bravely, their last injunction to their fellow-soldiers is that their earthly remains may be burnt to ashes amidst the chanting of Vedic hymns. The account given below will also give our readers an idea of the impression that the Vedic sanskar produced upon the mind of a British spectator and is thus interesting as revealing the psychology of a Western mind trying to grasp the meaning and significance of an ancient eastern rite.

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So many incredible things are happening that the imagination is apt to strike work and to take the incredible for granted. But the spectacle of Hindu burial rites performed on the Sussex Downs is one to stir the most jaded sense of wonder. As I write, the sound of the queer, whining chant of the mourners lingers in my ears; the acrid fumes of the burning pyre hang in my nostrils, I seem to see the brown, bare-footed figures squatting in prayer or busy about the complicated details of the long ritual, and I know that I did not dream it all.

There had been a death in the Kitchener Military Hospital at Brighton. That is not a frequent occurrence, for in this hospital, which has dealt with more than 3,000 cases of all sorts, the death-rate has been only ·09 per cent, from all causes, and the death-rate from wounds even lower than that. And those who have seen the Indian Medical Service's work of this hospital will understand how the rate is kept so low. But that is by the way. The dead man was not a combatant, but one of the *personnel*. The funeral, therefore, lacked the picturesque element of wounded men as bearers. But he was a Brahman and of the Arya Samaj. There are many of his kind in the *personnel*; and so instead of the usual single ambulance wagon there were three full of mourners; and instead of the brief rites of the Jats or the richer but scarcely longer ceremonies of the Sikhs, we were to see something very elaborate and particular and, in its odd way, impressive.

Before the body was put into the big black motor-hearse a photographer was allowed to come and take a picture of the dead man's features, to be sent to his relatives in far India. The bier lay in a small court among the hospital buildings, where a little crowd of the *personnel* had gathered to watch. Over the body was stretched a pall of printed cretonne, bright flowers on a dark ground; and white chrysanthemums were strewn lavishly upon it. The folds of the swaddling clothes were turned aside to show the dead man's face—a face paler than in life, young and peaceful, with fine and clean-cut features. The photographing done, the face was covered, the bier was put into the hearse, the crowd clambered into the big motorambulances, and we set forth upon the long drive.

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Procession Over the Downs.

Through the pretty village of Patcham, intensely English with its church and its duckpond, this strange funeral procession went, till the road changed to a steep track; and before long the motors left the track and took their heavy way over the soft turf in a fold of the downs. Soon there came into sight a very ugly little screen and shelter of corrugated iron. Had it been what it seemed, some shepherd's brand-new hut or byre, it would have been incongruous enough with its setting of lonely slopes, dotted with gorse and sweet with thyme. But being what it is, it is so incongruous that there is no English word for it; and but a short time ago to find its parallel one must have journeyed thousands of miles. For this was the burning ghat of our Hindu troops.

At the foot of the hill on which it stood the vehicles stopped; the mourners clambered out of the ambulances, and with much chattering and gesticulating began to take the body from the hearse. In time (for all the ceremony was conducted with an odd mixture of cheerful disorder, strict ritual, and absorbed devotion) the procession began to climb the hill, the mourners chanting as they went: "*Ram Ram satya hai: Om ka nam satya hai*"—Vedic verses telling of the eternal and single truth of the Name. And just then the sun came through the fog, and round us lay the Sussex Downs in characterically English weather.

The gates of the ghat were unlocked, and we passed inside a little enclosure, where stood three platforms of cement. One of these was carefuly swept and sprinkled with water; and when thus purified for the reception of the dead, it was heaped with woodlocks for the burning. The body, under its bright pall and the chrysanthemums, lay outside on the grassy slope; when the preperations had been made the mourners gathered round it. It was sprinkled with cleansing water: the face was exposed again, and honey and *ghee*, and minute portions of the eight metals, and other ritual things were passed between the pale lips. Then the mourners gathered round in a semi-circle; and squatting on their haunchs, with their hands folded and their eyes downcast, chanted their singsong chants, now shrill, now soft, now a murmur, and then a shout

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RITUAL OF THE PYRE

A last came the time of the burning and the ceremony of *havan* which accompanies it. The preparations had been long and complicated; for the ritual demands the right use of four kinds of things: odoriferous things, nutritive things, sweet things, and curative medicines. Some had been melting *ghee*, some preparing the raisins the almonds and other food. When all was ready the body was laid on the pyre and over it and round it were heaped more and more blocks of wood and much straw. Then crystals of camphor were lighted in a spoon on the end of a long pole; and when they were flaming well were poured on the centre of the pyre is flame leapt up. A torch made of straw and camphor was lighted at this flame, and applied to the four corners; melted *ghee* was poured here and there, and soon the whole pyre was ablaze. And while it burned the mourners kept tossing upon it little pinches of *ghee* mixed with grains and fruits, scent, saffron, and spices.

It will burn for long, and to day: when the friends of the dead man go back, they will find nothing but perhaps a few fragments of his larger bones and a heap of ashes. And some of these ashes they will take back to the hospital, where they will be put into a little wooden coffer bearing the dead man's name. And in time the coffer will be sent to his family in India, and from the Sussex Downs his ashes will return home, to be sprinkled on the breast of some Indian stream.

The Educative Influence of Sanskrit.

This was the subject on which Mahamahopadhyaya H. Hara Prasad Shastri read a highly illuminating discourse in connection with the laying of the foundation-stone of the Hindu University. The learned doctor deals with the vast subject comprehensively and in all its varied aspects. He begins his discourse with a reference to the remark of a distinguished Indian (God save the mark !) gentleman made in the middle of the last century that Sanskrit education closed the eyes and English edu-

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cation opened them. The scholarly lecturer says with absolute truth :—

> I believe that in the middle of the ninetenth century, he had a justification in making such a remark. The extent, the variety, the depth and the influence of Sanskrit literature was little known at his time. He saw Pandits studying Sanskrit grammar for years, memorising *Kosas* and bestowing years and years of hard labour on a few treatises either of philosophy or law; while students of English colleges mastering not only the idioms of a difficult foreign language, but studying the mysteries of nature in science and mathematics, and of man in the past, in the present and in future, in a few years. One many suppose that what the English scholars gain in extension, the Sanskrit scholars gain in depth. But life being short, it is a poor consolation to acquire depth at so much sacrifice of time and trouble.

He states his tremendous thesis as follows and the rest of the discourse is but an elaboration of the thesis here put forward with such elarity and force :—

> After concluding the operations in search of Sanskrit manuscripts in various parts of India for thirty years, I can confidently affirm that the Sanskrit literature reflects life in ancient India in all its aspects ; and it records the achievements of a great nation in all its departments of life.
>
> I will dilate on these departments of life, later on, but in passing, I should remark that Sir Richard Temple, had he been alive now, would have dropped the word 'Hindu' from his remarks made in 1876, and would have said that education of no gentleman would be complete without a thorough mastery of the Sanskrit language and literature; and my revered old friend would have retracted his caustic remark, seeing that Sanskrit education also can open the eyes as fully as English education. Thanks to his labour in devising means for Sanskrit teaching through the medium of vernaculars, it is now easier to acquire Sanskrit culture than it was in his days.

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Wonderful Continuity.

After refering to the remark of the French savant, Taine, that he was attracted to English by its wonderful ntinuity, the doctor scores a point in favour of Sanskrit hen compared with English and his logic of facts is, deed, faultless. Says he !

If Taine considers a continuity for five hundred years, a wonderful continuity what would he have said, if he knew that the Sanskrit literature had no break at least from 1500 B. C. to the present day? He would have certainly said, it is seven times at least more wonderful. Max Muller indeed said that Sanskrit went to sleep for seven centuries fom the rise of Buddhism in the IVth century B. C. to the rise of the Gupta Empire in the IVth century A. D. He seems to have been misled by the official language used in inscriptions which in B. C. and in early A. D. was wholly in Sanskritic Prakrita, and became Sanskrit from the IVth century downwards. His theory has not taken root amongst scholars as scores of the finest of fine Sanskrit works are products of the period when he thought, 'Sanskrit went to sleep.' Can there be any doubt that Patanjali wrote his Mahabhasya in the reign of Pushyamitra, for whom he officiated in the horse sacrifice in the beginning of the second century B. C.? Is there any doubt that, Kautilya, who wrote his great work in economics, was the minister of Chandragupta; and therefore, a contemporary of Alexander the Great ? Can there be a doubt that the illustrious dramatist Bhasa, who is spoken of so appreciably by no less a personage than Kalidas, is quoted by Kautilya, and, therefore, belongs to a period anterior to him ? Can there by any doubt that Kohala, Sandilya, Dhurtita and Vatsy, the voluminous compilers of the great work on dramaturgy, in which Bharata appears as one of the interlocutors, flourished in the second century B. C ? Did not Asvaghosa, the Guru of the great emperor Kaniska, Nagarjuna, the illustrious founder of the Mahayana school of Buddhism, and his still more illustrious pupils Aryadeva and Maitreya Natha, cast lustre on the first, second and third centuries after Christ ? This long continuty of Sanskrit literature appears to be still

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more wonderful, when you take into consideration, the revolutions, political and religious, social and economic, racial and educational, that have swept over the face of India during those long centuries. When retarded in one province, Sanskrit literature flourished in the rest of the provinces ; when the north felt the pressure of foreign invasion, the Sanskrit literature flourished in the south and in the east. Thus the continuity of the literature was never broken, though Indian life was distracted in various parts in various times. Take the 13th century of the Christian era, when all the kingdoms of Northern India were swept away by the invasion of the sturdy mountaineers of Afghanistan, and the entire Hindu society there was convulsed by a revolution the like of which the world has never seen. Even at such a time Sanskrit literature flourished exhuberantly amongst the followers of the Jaina religion in Guzerat and Malwa, amongst the immediate followers of Madhavacaryya in Western India, amongst the immediate disciples of Ramanuja in Southern India and amongst the Srottriya Brahmanas in Mithila. Next century saw the overrunning of the whole of India by the Moghuls and Pathans, but it saw at the same time the rise of men like Madhavacarryya in Karnata, Vedantadesika in Dravida, Candesvara in Mithila and a host of great writers in Orissa.

The Magnificent Volume.

The Mahamahopadhya then proceeds to give us an idea of the prodigious volume of Sanskrit literature. Its magnificence does indeed fill one with wonder and overwhelms the imagination. Says he !

The volume of the Sanskrit literature alone, if you do not take into consideration the various literatures of the Sanskrit language, namely, the mixed Sanskrit, the Pali, Daksinatya, the Maharastra, the Sauraseni the Magadhi, the Jaina Parkrita, the Apabhransa languages and the various stages of the modern vernaculars, is extensive and magnificent. The volume of Sanskrit works exceeds the volume of Latin and Greek literatures put together cent per cent. In 1891, Theodore Aufrecht published his first monumental work—the first volume of his Catalogus Catalogorum and it enumerates over 30,000 of individual

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works. He published two more volumes before his death and added the names of 10,000 more works to our knowledge. But the number is not yet exhausted. Every corner of India is giving us the names of unknown old works in Sanskrit by scores, nay, we are getting such names even from the remotest corners of Asia. The sands on Taklamakan and Gobi deserts have recently opened out an immense amount of buried treasure of Sanskrit literature. China, Japan, Korea, Tibet and Mongolia are also contributing their share in adding to our knowledge of this voluminous literature. Yet one of our great savants, Pundarika, whom the Budhists of India considered to have been an incarnation of Avalokitesvara, says in one of his works that Rome, the Nile provinces, Persia, China, Mahacina had their share of Sanskrit literature and Sanskrit culture. If again, we look from another point of view we are struck with astonishment, to find how the hundreds of languages and thousands of dialects from Madagascar to Formosa, nay even beyond these limits, have been materially influenced by loans from Sanskrit language and literature.

The above will give mv hearers some idea of the magnificent extent of Sanskrit literature, but it is not still exhausted and it shows no signs of exhaustion. Vast tracts of countries and numberless private collections still remain to be surveyed before one can pronounce that Sanskrit literature goes so far and no further.

A Faint Idea of the Literature that is no longer extant.

The following extract from the remarkable discourse will give our readers some idea—imperfect and fragmentary—of the literature that is quoted or mentioned in extant literature, but has otherwise passed into oblivion :—

If we dive again into this literature itself we find that we are only getting the latest results of activity in a particular branch of science or art—all previous works on the subject having passed into complete oblivion—as instances in point—Panini speaks of fitteen different schools of grammar that preceded him—Kautilya in his Arthasastra speaks of ten different schools on economics that preceded him—Kohala in his Natyasastra also speaks of various schools of dramaturgy, each having Sutras, Bhasyas, Vartikas, Niruktas, Samgrahas and Karikas of its own—even Vatsayana in his Kamasuttra, speaks not only of his

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predecessors in the entire Sastra, but also of his predecessors in each of the seven adhikaranas into which it is divided. Take any Sanskrit work in the Suttra form either Srauta or Grhya, either Darsana or Alamkara; either Vyakarana or Chandah; and you will be confronted with a large number of authors and works which it quotes either in support of its own ideas or for the purpose of refutation.

The distinguished doctor has stated his case so ably and so convincingly that few will have the hardihood to utter a note of dissent when he says :

This magnificent volume, volume in space, volume in time and volume in bulk, together with the specific gravity of the matter contained cannot fail to have a beneficial educative effect on the votaries of Sanskrit.

Infinite Variety.

Dr. Hara Prasad then proceeds to show that this wonderful literature is characterised not only by magnificent volume, but also by infinite variety.

He challenges the ignorant statement often made that Sanskrit literature is purely religious. Religion is, without doubt, the dominating factor in our literary history and Sanskrit literature has, certainly, profoundly influenced the religious life not only of India but of Southern and Eastern Asia as well. But the achievements of our illustrious ancestors in the secular department of human learning were no less astonishing and remarkable. Dr. Hara Prasad takes the various departments of what is called seuclar learning one by one and then proceeds to show how the ancient Aryans excelled in each.

Economics.

He takes Economics first, the discovery and elaboration of which is attributed solely to the moderns. The following excerpt from the learned doctor's sound and weighty observations on this point give the lie direct to this arrogant claim based upon meagre data and supported merely by *ipsi dixits* :—

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Kautilya's Arthasastra deals comprehensively with political economy, political philosophy, politics, art of war, military organization, of Government, administration of justice, administration of finance, commerce, industries, trade, mining and so on—in short, all human concerns controlled by the State. No big work in domestic economy has come to our hands, but the fourth book of Vatsayana's Kamasutra, entitled Bharyyadhikarana, gives a charming picture of the domestic arrangements in ancient India. It defines the duties of the Bharyya or housewife. It tells us how stores are to be kept, how the establishment is to be governed, how the kitchen is to be regulated, how the the kitchen-garden is to be planted, how the seeds are to be kept and in what relation the housewife is to stand, to the other members of the household. Agriculture and horticulture are represented in Sanskrit literature by short treatises and chapters in such encyclopædic work as the Vrihat Samhita of Varamihira. In our law-works, we often get hints that these branches have more extensive literatures than have come down to us. No work on cattle-breeding has come down, but the fact that breeding of horses and elephants is reflected in big works, raises the presumption that catttle-breeding ,was not neglected by the Sanskrit authors. The names of Pala-Kapya as the author of Hasti Sastra and of Salibotra as the author of Asvasastra, are well-known and a perusal of their wotks shows with what care and intense interest, ancient Indians ages studied the habits, the temper, the feeding, the breeding, the peculiarities, the maladies (and their cures) of these animals. Cookery—both vegetarian and oherwise—is represented by a number of works in which the nutritive properties of fruits, roots, bark, leaves, stalks, flowers, seeds of eatable herbs have been carefully recorded, as well as the properties of meats of various animals and fish.

Mathematics.

The mathematical achievements of the ancient Aryas are well-known. The remarks of Dr. Hara Parsad on this point will, therefore, cause little surprise.

In Arithmetic they invented the decimal system after giving trial to various other systems as is evidenced by their arithmetical tables and by the system of letter-numerals, so often found in ancient manuscripts and ancient inscriptions. In Algebra, the Hindu method of solving quadratic equations has been adopted by Europeans with

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certain modifications. They were acquainted with many of the properties of angles and thus they made a fair progress in Trigonometry. In Egypt, the floods of the Nile necessitated the keeping of a record of the measurement of fields, a fact which gave rise to the sciences of Geometry and mensuration. The same science developed in India from a novel source. The Indians were very fond of sacrifices; and the construction of altars generally of burnt-bricks gave them occasion to treat of geometrical figures and their measurement from which arose Geometry and Mensuration of India. Astronomy in its elementary form was required in India for determining the time of sacrifices. Their intercourse with the Greeks, and other foreign nations in the early centuries of Christanity gave them an impetus to astronomical studies; and in course of time they discovered the diurnal motion of the earth, the fact that earth remains self-poised in space, that it is a globe, and that it attracts smaller bodies to it,—thus foreshadowing the great discoveries of modern Europe. They even constructed astronomical instruments of great accuracy and precision,

Experimental Sciences.

It is generally believed that the ancient Aryas were deficient in experimental sciences. Dr. Hara Prasad meets this allegation by an array of facts. Says he :—

They examined medicinal properties of numerous wild herbs all over India, some of them growing only in the inaccessible parts of the Himalayas. They neutralised the evil effect of one herb by the infusion of another, and thus they invented the art of mixing scores of medicinal objects into pills, oils, and ghee. Could all this be done without experiment, by simple observation? There is one instance at least on record, in which they resorted even to vivisection for the cure of an Imperial malady. So early as the period when their Brahmanas were written, *i. e.*—about 1000 B. C., the Indians knew the number, shape and position of all the bones in the human body and they knew the nerves and organs of animals which they used in sacrifice. This shows that they were experts in Osteology and Anatomy even at such an early time. Their cleverness in surgery is evidenced by the numerous instruments they used in operating on human bodies. There are works to show that they treated of the diseases of children,

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diseases of old men, the diseases of women, especially when they were under expectation,--as special branches of Medical Science Latterly they learnt even the art of using metals and minerals in the preparation of their medicines. This means a knowledge of Chemistry and my friend Dr. P. C. Roy has shown, in two elaborate volumes, what progress they made in Experimental Chemistry,—especially in the various preparations they made from mercury. Whoever studies the Vaisesika System of Philosophy and even the mnemonic verses as the Karkiavali of Bhasaparichheda is really struck to find that it contains so little of Metaphysics and so much of Physical science Elaborating on this striking feature of the Vaisesika System and of its Atomic Theory, Dr. has shown that the Indians were not behind-hand in theories of Physics, Optics and Accoustics and other branches of material science which modern Europe has done so much.

Machinery.

Dr. Hara Prasad gives two stories which show what heights the mechanical knowledge of the ancients had attained.

The wonderful improvement in machinery in ancient India is exemplified in two stories given in the commentary by Chandrakirtti on Aryadwas Chatuhsatika. Aryadeva belonged to the third and Chandrakirtti to the sixth century A. D. The stories are:

(1) There was a Parasara or machine manufacturer who requested a Bhikhsu to live with him during the rainy season when the Bhikshus cannot go out begging. The Bhikshu remained on the first floor of a house well-looked after by the Parasara. At the end of the period of Vassa when the Bhikshu went to bid him adieu the Parasara wanted to give him a large sum of money as his wages. The Bhikshu said, hollo! I have done nothing to justify accepting wages. The man said, you were on the first floor, the ground floor contained machinery which was worked by the pressure exerted by your body in whichever position you kept it either sitting, reclining, standing or walking. The working of the machinery has within the time you were there produced an immense number of *phalas* and you are justified in accepting wages for exerting pressure:

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The second story runs thus ;—

A Bhikshu went to Kamboja and lived under the protection of a Parasara. In the morning the Bhikshu wanted to go abegging. The Parasara said the beggars are considered as veay low in Kamboja, so you go in the usual way without uttering a word. He went through the principal thoroughfares of the city without saying any thing. The Parasara had many rivals and they thought that he had sent a new machinery to outrival them. So they immediately prepared another machine in the shape of a man. It could walk, stretch out hands and even wink and move the eyelids. They sent this new machineman towards the same Parasara's office. He at once knew what they meant and came out and praised them for their skill; but he said my machine can speak, yours cannot, and he bid the Bhikshu speak and he uttered the usual Ashish of a Bhiksha and then he non-plussed his rivals.

These stories will show what improvements they made in science in ancient India.

Fine Arts.

The ancient Aryas had a complete culture and the fine arts too were cultivated. Says Dr. Hara Prasad :

The fine-arts are said to be sixty-four. But sixty-four is a traditional number. I have seen several lists of sixty-four fine-arts. One list is called the list of Pancaliki, but we are not concerned with it here. The other is called the Mulakala, divided into Vastukala, Dyutakala, Sayankala, etc. There is another list of sixty-four Kalas called the Aupayikikala ; but the commentator says that the real number of kalas is five hundred and eighteen. Unfortunately, however, he does not enumerate them. I presume that all the sixty-four Aupayiki kalas had their literature, as a large number of them have many works devoted to them,— and these are well-known. For instance, music has an extensive literature. Bhubananda Kavikanthabharana of Bengal, a contemporary of Sher Shah, in his encyclopædic work of all the eighteen sciences of the Hindus, devotes a book on music and enumerates all the authors from the remotest antiquity to his own times : and these count by scores. Dancing

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is treated of by Kohala in his comprehensive work on the Natyasatra in several chapters. He explains Karanas, Angaharas and Nitya, *i. e.*—simple motions, complex motions and dancing. Dasarupaka, too, distinguishes *Nrtya and Nrittya.* According to the notions of Kohala, acting preceded dance and his work on Natyasastra which I believe was compiled in the 2nd century B. C. treats of the whole of the histrionic art in all its details. He says that before him there were schools of Dramatic Art, each school having their Suttras, Bhasyas, Varttiks, Niruktas, Samgrahas and Karikas. Our idea was that Bharata was the only writer on the subject, but Kohala introduces him only as an interlocutor and puts the whole Sastra in his mouth. In this work Kohala and his collaborators give us an elaborate treatise on dancing, erection of the three forms of stage, the divine, the imperial and the private—the paraboloid, rectangular and the triangular,—measuring 108, 64 and 32 cubits in length, the history of the Dramatic Art, the feelings displayed in dramas, the construction of the plot, its division into different parts, selection of actors, the effect of success, music, the metres to be used in drama, the languages employed by the actors representing different strata of society and so on. There are two dicta in this work to which I wish to draw special attention—one is that the feelings displayed in dramas have an infinite variety, and that whatever is useful in life is useful in drama.

Systematic Works on History.

The charge is often levelled against the ancient Aryas that they did not know the art of writing history. A part from the well known fact that in the Upnishadas history has been called the fifth Veda and in the Brahmans the study of history is enjoined upon the newly crowned Kings, the following paragraph from the discourse under notice will be found interesting as it is a synoposis of all the knowledge that we, at present, possess about regular works on history written by the ancients that have come down to us :—

From the beginning of the 7th century, we often have regular histories written by contemporary authors. The earliest of these is the history of Harsavardhan, the last known emperor of the

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whole of Northern India. Since then, other works have been written in various forms, sometimes in the form of poems as the Navasahasankacarita and Navavikramankacarita, sometimes in the form of works in double entendre verses such as the Dvyasraya kosa and Ramacarita, sometimes in the form of panegyrics as the Gandavaha, sometimes in the form of regular history as Prithvirajacarita and the Rajatarangini. It is hoped and expected that a more vigorous search may bring to light many more works of this nature.

Philosophy.

Even scholars most unreasonably prejudiced against ancient Aryan culture have to admit that the Rishis of Bharatvarsha produced philosophical works which even to-day are continually inspiring many schools of philosophic thought all the civilized world over. It has only recently been stated that Beigson received his early inspiration from Schopenhaur and who does not know that Scopenhaur had drunk deep at the founts of the immortal wisdom of primeval leaders of humanity—the Upnishadas. The following paragraph from the lecture will give our readers an idea of the extent of the philosophic knowledge of our glorious ancestors and of the richness of the contents of their immortal works :—

The traditional number or Indian Systems of Philosophy is six. But the earliest author of the history of Sanskrit Philosophy, who flourished in the 5th century A. D. says that there are two claimants for a place among the six. The next author who is supposed to be Sankaracharya himself enumerates two or three more. I have found many different enumerations of the six, among the Buddhists, Jaina and Brahmanical writers :— and the whole thing has been set at rest by Madhvacaryya in the 14th century by counting the number as sixteen, though as a southerner, he omits the two Saiva schools of Kashmir, and puts the schools of Buddhist philosophy into one. With the Indians the systems of philosophy were not merely an intellectual feat, an effort to penetrate into the mysteries of the world and its creation,—but a living, super-natural or rather a divine influence, guiding the whole course of life and action in this world and the

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next life. That is the reason why they cultivated it with such fervent enthusiasm and tried to realize it in their life. It was with them a psychological experiment and they all wanted to have an exact science of life. These systems are not all metaphysical, though each aimed at some metaphysical end: for instance, the Vaisesika is mainly composed of theories of physical science, the Nyaya, of Logic, the Mimansa of the interpretation of sacred texts, and the Yoga, of the Occult science. The highest metaphysical speculations are reached in the monism of Sankar and the Nihilism of the Mahayanists. The Mahayanists may also be credited with the highest ideas of ethical philosophy.

Painting.

It deserves to be more widely known that the ancient Aryas had cultivated painting also, and developed it considerably. The following observations of the doctor will, therefore, be read will special interest :—

No work on painting is yet known, but paintings, as old as the 2nd century B. C. have come down to us. This is, of course, under an exceptional circumstance—in a cave in an inaccessible part of the country. But we have excellent paintings of the 6th, 7th, 8th, 9th and 10th centuries—some in cave temples, some in walls, and some on palm-leaf Mss. Indian sculpture is an admiration of the whole world, some of them go back to the time of Buddha himself. Though in the western part of India, Indian sculpture was in a great measure influenced by the Hellenic art, competent critics have pronounced that India developed its own schools. In architecture, too, though developing their own schools, the Indians were not slow in adopting foreign models. There were miner arts such as painting of the teeth and the limbs, shampooing, temple-decorations with rice and flours, flower-beds, dyeing of cloths, sewing, toy-making, ornamental work on gold, silver and jewellery.

An Imperial Gazeteer of India written 300 years ago.

The lecturer tells us in the following words of a Gazeteer of India prepared three centuries back by Pandit

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Jagamohan which contains internal evidence that the art of compiling gazeteers was known in India even before that time:

> It may not be out of place to mention here of a regular gazetteer of India, prepared three hundred years ago at Patna, under the patronage of a Chowhan jagirdar of the Emperors of Delhi, by Pandit Jagamohan. What is curious is that the author quotes a number of his predecessors in the same line of work. One of these has come down to us, namely, the Brahmkhanda of the Bhavisyapurana. A good deal of historical and geographical information may be gleaned from these works. So the reproach that we have no regular history in Sanskrit is, as I have said before, not so well deserved as it is generally supposed to be.

Curiosities of Literature.

Our ancestors were so found of systematisation, that whatever they did, good, bad or indifferent, they did thoroughly, systematically and scientifically. The following extract from the lecture will, doubtless, amuse the reader :—

> Would anyone care to put the art of stealing into writing? We were, however, agreeably surprised when an actual work on Chaurasastra was discovered. It was a thief's pocket-book on palm leaf, six inches long and about an inch and a half broad,—giving many secret chemical preparations, many incantations and many hints to avoid difficulties. Another curiosity is a work on the art of hawking which gives the life-history of the various kinds of hawks, the method of taming them and using them in sport. There are works on the game of chess and many other indoor and outdoor games, but I will not take up the time of the audience by an enumeration of these curiosities in literature,—they are not fit for occasions like this.

Sanskrit Literature as a means of Intellectual Training.

We endorse every word of the following remarks with which the Doctor winds up his remarkable address.

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In fact what remains of this ancient literature is pure gold, the dross and alloy having disappeared during the revolutions of long centuries. As a means of intellectual training its value is very great; if less only than the scientific training of modern times. As an instrument of moral training it has a unique importance—as we see only the highest precepts in all their purity and away from the imperfect teachers of these precepts In the department of æsthetics, its position is unrivalled for the models to study are as perfect as is possible with the imperfection of humanity. We have up till now greatly underrated the beneficial influence of Sanskrit literature owing to our ignorance of its extent, variety and worth—but with our advancing knowledge our admiration for it has not only increased but is gradually becoming unqualified and it is admiration which trains, which moulds, which purifies life and imparts a grace and a charm to it, the value of which cannot be overrated.

Mahatma Gandhi on the Vows of Brahmcharis and Ideals of Education in India.

The following extracts from the address which Mahatma Gandhi delivered to the students at Y. M. C. A. auditorium, Madras, shows how closely identical are his views on the duties of students and ideals of education with the views of those who have started and are carrying on the Gurukula movement and no wonder that it is so since Mahatma Gandhi and Swami Dayananda, with whom the Gurukula scheme originated in modern times, have both drawn their inspiration from the eternal springs of Divine Wisdom—the ancient Shastras.

The Need of India.

I have felt during the whole of my public life that what we need, what any Nation needs, but we perhaps of all the other Nations of the world need just now, is nothing else and nothing less than character-building. You know that Mr. Gokhale used so often to say that our average was less than the average of so many European Nations. I do not know whether that statement of him, whom with pride I consider to be my political Guru,

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has really foundation in fact. But I do believe that there is much to be said to justify that statement in so far as the educated India is concerned, not because the educated portion of the community blundered, but because we have been creatures of circumstances. Be that as it may; this is the maxium of life which I have accepted, namely, that no work done by any man, no matter how great he is, will really prosper unless it has a religious backing. By religion I do not mean the religion which you will get after reading all the scriptures of the world; it is not really a grasp by the brain, but it is the heart-grasp. It is a thing which is not evident to us but it is a thing which is evolved out of us; it is always within us with some, consciously so, with the others quite unconsciously, but it is there, and whether we wake up this religious instinct in us through outside assistance or by inward growth no matter how it is done, it has got to be done if we want to do anything in the right manner and anything that is going to persist. Our scriptures have laid down certain rules as maxims of life, which we have to take for granted, and believing in these maxims implicitly for all these long years and having actually endeavoured to reduce to practice those injunctions of thy Shastras, I have deemed it necessary to seek the association of those who think with me in founding this Institution. I shall place before you this morning the rules that have been drawn up and that have to be observed by everyone who seeks to be a member of that Ashrama.

Vow of Truth.

There are five rules known as Yamas, and the first is the vow of truth, not truth as we ordinarily understand it, but truth which means that we have to rule our life by the law of truth at any cost, and in order to satisfy the definition I have drawn upon the celebrated illustration of the life of Prahalada, who, for the sake of truth, dared to oppose his own father. In this Ashrama we make it a rule that we must say no when we mean no, regardless of consequences.

Vow of Ahinsa.

The next rule is the vow of Ahinsa, which means non-killing. To me, it has a world of meaning, and takes me into realms much higher than the realms to which I would

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go if I merely understood Ahimsa to mean non-killing. Ahimsa really means that you may not offend anybody, you may not harbour an uncharitable thought even in connection with one who may consider himself to be your enemy. For one who follows the doctrine of Ahimsa, there is no room for the enemy. Under this rule, there is no room for organised assassination, and there is no room for murders even openly committed, and there is no room for violence even for the sake of your country and even for guarding the honour of precious ones that may be under your charge. This doctrine of Ahimsa tells us that we may guard the honour of those who are under our charge by delivering ourselves into the hands of the men who would commit the sacrilege, and that requires far greater physical and mental courage than delivering blows. You may have some degree of physical power—I do not say courage—and you may use that power, but after it is expended, what happens? The man is wild with wrath and indignation, and you have made him wilder by matching your violence against his, and when he has done you to death, the rest of his violence is delivered on to your charge, but if you do not retaliate but simply stand your ground to receive all the blows and stand between your charge and the opponent, what happens? I give you my promise that the whole violence will be expended on you, and your charge will be left sacred.

Vow of Celibacy,

Those who want to perform National Service or those who want to have the glimpse of real religious life must lead a celebate life, whether married or unmarried. Marriage brings a woman close together with a man and they became friends in a special sense, never to be parted either in this life or in the lives that are to come; but I do not think that into that plane of life our lusts should necessarily enter.

Control of Palates.

Then there is the vow of the control of the palates. A man who wants to control his animal passion easily does so without even noticing that he does so. Without being a slave to his palate, he will master his palate. This is one of the most difficult vows to follow. I am just now coming from having inspected

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the Victoria Hostel, and I saw to my dismay that there are so many kitchens, not kitchens that are established in order to serve caste restrictions, but kitchens that have become necessary in order that we can have condiment and the exact weight of condiments, to which we were used in the respective countries or the places or Provinces from which we have come. For the Brahmanas themselves there are different compartments and different kitchens catering after the delicate tastes of those different groups. I suggest to you that this is simply slavery to the palate rather than mastery of the palate. Unless we are satisfied with foods that are necessary for the proper maintenance of our physical health, and unless we are prepared to rid ourselves of those stimulating and heating condiments that we mix with our food, we will certainly not be able to control the over-abundant unnecessary exciting energy that we may have. Eating and drinking and indulging in passion, we share in common with the animals, but have you seen a horse, a cow indulging in palate to the excess that we do? Do you suppose that it is a sign of civilisation, a sign of actual life that we should multiply our eatables so far that we do not know where we are?

Vow of Non-thieving.

The next rule is the vow of non-thieving. We are thieves in a way if we take anything that we do not need for immediate use, and keep it from some body else who needs it. It is a fundamental law of Nature, that Nature produces enough for our wants from day to day and if only every body took only enough for him and no more, there will be no poverty in the world, and there will be no man dying of starvation in this world. And so long as we have got this inequality, so long I shall have to say we are thieves. I am no socialist, and I do not want to dispossess those who have got possessions, but I do say that personally those of us who want to see darkness out of light have to follow this doctrine. In India, we have three millions of people having to be satisfied with only one meal consisting of a chapati containing no fat in t i and a pinch of salt.

The Vows of Swadeshi.

We may hold those opinions, and we may talk about them secretly, and we may do anything within the four walls of a house, but those opinions are not for public consumption.

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If we took a vow of silence, I would have nothing to say, but when we open our lips in public we say things which we really do not believe. I do not know whether this is not the experience of almost every one who speaks in public. I then suggest to you that there is only one Being, if Being is the proper term to be applied, whom we have to fear, and that is God. If you want to follow the vow of truth in any shape or form, fearlessness is the necessary consequence.

UNTOUCHABLES.

We have also a vow in connection with the untouchables. There is an ineffacable blot which Hinduism carries with it to-day. I have declined to believe that it has been handed to us from immemorial times. I think that these miserable, wretched, enslaving spirits of uutouchables must have come to us when we were in a cycle of our lives at our lowest ebb, and that evil has stuck to us, and it remains with us. It is to my mind a curse that has come to us, and so long as it remains with us, we are bound to consider that every affliction that we labour under in this sacred land is a fit and proper punishment for the great crime that we are committing. That any person should be considered untouchable because of his calling passes one's comprehension, and you, the student world, who receive all this modern education, if you become a party to this crime, it were better that you receive no education whatsoever. We are labouring under a heavy handicap. You, although you may realise that there cannot be a single human being on this earth who should be considered to be untouchable, you cannot react upon your families and upon your surroundings, because all your thought is conceived in a foreign tongue. So we have introduced a rule in the Ashrama that we shall receive our education through the Vernaculars. In order to solve the problem of languages in India, we in the Ashrama make a point of learning as many Indian Vernaculars as we possibly can, and I assure you that the trouble of learning these languages is nothing compared to the trouble that we have to take in mastering the English language. Even after all that trouble, it is not possible for us to express ourselves in the English language as clearly as in our own mother tongue. Education has enabled us to see the horrible crime in

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connection with the so-called untouchables, but we are seized with fear, and we have got our superstitious veneration for our traditions and for the family members of our families.

Politics.

Last of all, when you have conformed to these rules, I think then, and not till then, you may come to politics and dabble in them to your heart's content. Politics divorced from religions, have absolutely no meaning, and if student world crowd the political platforms of the country, to my mind, it is not necessarily a healthy sign of national growth; but that does not mean that we in student life ought not to learn politics. Politics. are also a part of our being. We want to understand our national institutions, we ought to understand our national growth. So, in the Asharma, every child is to understand political institutions, and know how the country is vibrating with new emotions, with new aspirations, with new life; but we want also the infallible light of religious faith, not faith which merely appeals to the intelligence, but faith which is indelibly inscribed in the heart. Today what happens is that immediately young men cease to be students they sink into oblivion, and they seek miserable employments carrying miserable emoluments, knowing nothing of God, knowing of fresh air and fresh light, and knowing nothing of that real vigorous independence that comes out of obedience to these laws that I have placed before you.

Conclusion.

I am not here asking you to crowd into the Ashrama—there is no room there. But I say that every one of you may enact that Ashrama life individually and collectively. I shall be satisfied with anything that you may chose from the rules I have ventured to place before you and act up to it. But if you think that these are the outpourings of a mad man, you will not hesitate to tell me that it is so, and I shall take that judgment from you undismayed (Loud cheers).

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THE EDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

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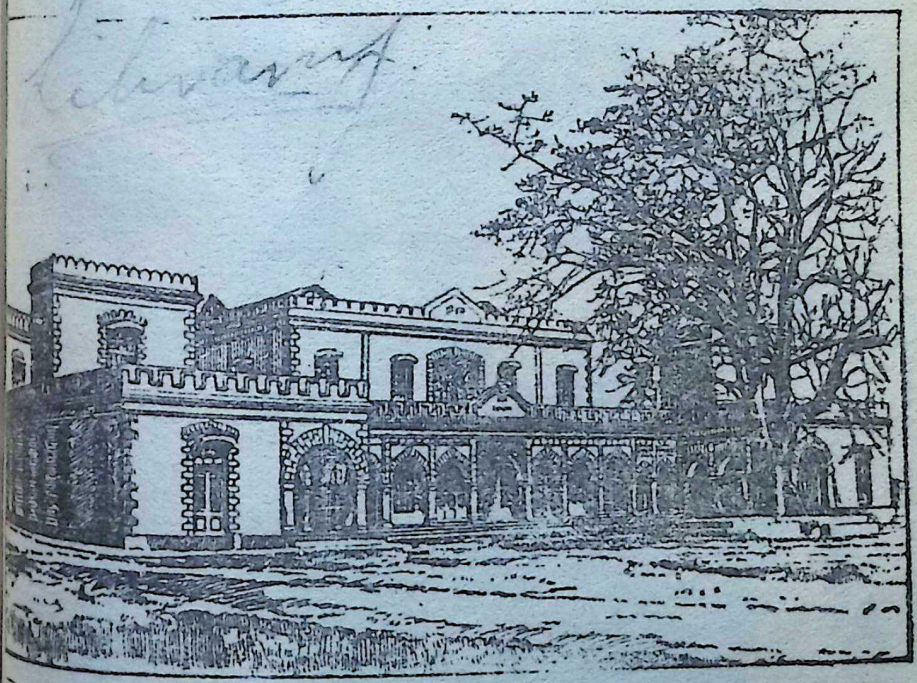

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator* As a rule its articles afford interesting reading and its contributors are men who may be heard.—*The Hindustan Review.*

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

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DAYANANDA AND THE VEDA.

Dayananda accepted the Veda as his rock of firm ndation, he took it for his guiding view of life, his rule inner existence and his inspiration for external work, he regarded it as even more, the word of eternal Truth which man's knowledge of God and his relations with e Divine Being and with his fellows can be rightly and curely founded. This everlasting rock of the Veda, many sert, has no existence, there is nothing there but the mmonest mud and sand, it is only a hymnal of primitive rbarians, only a rude worship of personified natural pheno ena, or even less than that, a liturgy of ceremonial sacri-e, half religion, half magic, by which superstitious animal en of yore hoped to get themselves gold and food and cat-e, slaughter pitilessly their enemies, protect themselves om disease, calamity and demoniac influences and enjoy e coarse pleasures of a material Paradise. To that we ust add a third view, the orthodox, or at least that which ises from Sayanas' commentary, this view admits, practi-lly, the ignobler interpretation of the substance of Veda

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and yet—or is it therefore?—exalts this primitive farrago as a holy Scripture and a Book of Sacred Works.

Now this matter is no mere scholastic question, but has a living importance, not only for a just estimate of Dayananda's work, but for our consciousness of our past and for the determination of the influences that shall mould our future. A nation grows into what it shall be by the force of that which it was in the past and is in the present, and in this growth there come periods of conscious and subconscious stock-taking when the national soul selects, modifies, rejects, keeps out of all that it had or is acquiring whatever it needs is substance and capital for its growth and action in the future: in such a period of stock-taking we are still and Dayananda was one of its great and formative spirits. But among all the materials of our past the Veda is the most venerable and has been directly and indirectly the most potent. Even when its sense was no longer understood, even when its traditions were lost behind Puranic forms, it was still held in honour, though without knowledge, as authoritative revelation and inspired Book of Knowledge, the source of all sanctions and standard of all truth.

But there has always been this double and incompatible tradition about the Veda that it is a book of ritual and mythology and that it is a book of divine knowledge. The Brahmanas seized on the one tradition, the Upanishads on the other. Later, the learned took the hymns for a book essentially of ritual and works, they went elsewhere for pure knowledge, but the instinct of the race bowed down before it with an obstinate inarticulate memory of a loftier tradition. And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same phenomenon reappears. While Western scholarship extending the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race looking through the eyes of Dayananda

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erced behind the error of many centuries and had again e intuition of a timeless revelation and a divine truth ven to humanity. In any case, we have to make one choice another. We can no longer securely enshrine the Veda pped up in the folds of an ignorant reverence or guarded a pious self-deceit. Either the Veda is what Sayana says is, and then we have to leave it behind for ever as the cument of a mythology and ritual which have no longer living truth or force for thinking minds, or it is what the ropean scholars say it is and then we have to put it away ong the relics of the past as an antique record of semi-rbarous worship ; or else it is indeed Veda, a book of vine knowledge, and then it becomes of supreme impor-nce to us to know and to hear its message.

It is objected to the sense Dayananda gave to the Veda that it is no true sense but an arbitrary fabrication of aginative learning and ingenuity, to his method that it fantastic and inacceptable by the critical reason, to his aching of a revealed Scripture that the very idea is a jected superstition impossible for any enlightened mind admit or to announce sincerely. I will not now examine e solidity of Dayananda's interpretation of Vedic texts, r anticipate the verdict of the future on his commentary, r discuss his theory of revelation. I shall only state the oad, principles uderlying his thought about the Veda as ey present themselves to me. For in the action and thought a great soul or a great personality the vital thing to y mind is not the form he gave to it, but in his action the lpful power he put forth and in his thought the helpful uth he has added or it may be, restored to the yet all too anty stock of our human acquisition and divine potential-ty.

To start with the negation of his work by his critics, n whose mouth does it lie to accuse Dayananda's dealings with the Veda of a fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayanas' traditional

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interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from sound judgment and sure taste and a faithful critical and comparative observation, from direct seeing and often even from plainest common sense or of a constant fitting of the text into the Procrushean bed of preconceived theory, it is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if ever there was a toil of interpretation in which the loosest vein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns are chanted to the One Deity under many names, names which are used and even designed to express His qualities and powers. Was this conception of Dayananda's an arbitrary conceit fetched out of his own too ingenious imagination? Not at all; it is the explicit statement of the Veda itself; "One Existent sages" not the ignorant, mind you, but the seers, the men of knowledge,—"speak of in many ways, as Indra, as Yama, as Mahariswan, as Agni." The Vedic Rishis ought surely

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have known something about their own religion, more, let us hope, than Roth or Max Muller, and this is what they knew.

We are aware how modern scholars twist away from the evidence. This hymn, they say, was a late production, this loftier idea which it expresses with so clear a force rose up somehow in the later Aryan mind or was borrowed by those ignorant fire-worshippers, sun worshippers, sky-worshippers from their cultured and philosophic Dravidian enemies. But throughout the Veda we have confirmatory hymns and expressions: Agni or Indra or another is expressly hymned as one with all the other gods, Agni contains all other divine powers within himself, the Maruts are described as all the gods, one deity is addressed by the names of others as well as his own, or, most commonly, he is given as Lord and King of the universe attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, ought not to mean, must not mean the worship of the One; let us invent a new word, call it henotheism and suppose that the Rishis did not really believe Indra or Agni to be the supreme Deity but treated any god or every god as such for the nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so hyperbolic a compliment! But why should not the foundation of Vedic thought be natural monotheism rather than this new fangled monstrosity of henotheism? Well, because primitive barbarians could not possibly have risen to such high conceptions and, if you allow them to have so risen, you imperil our theory of the evolutionary stages of human development and you destroy our whole idea about the sense of the Vedic hymns and their place in the history of mankind. Truth must hide herself, common sense disappear from the field so that a theory may flourish! I ask, in this point, and it is *the* fundamental point, who deals most straight forwardly with the text, Dayananda or the Western scholars?

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But if this fundamental point of Dayananda's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one supreme Deity or else one of His powers with its attendant qualities or workings. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it; the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of a lofty and noble religion.

All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the godheads express qualities of the one Godhead and it is these which the Rishis adored and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's Godward conduct. Dayananda asserts the presence of such an ethical element, he finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element, he finds in the Veda the secrets of creation and the law of Nature by which she Omniscient governs the world.

Neither Western scholarship nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the hymns, but they have both tended in different degrees to minimise it. Western scholars minimise because they feel uneasy whenever ideas that are not primisvie seem to insist on their presence in these primeval

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terances; they do not hesitate openly to abandon in certain passages interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning because, if admitted always, they would often involve deep and subtle psychological conceptions which *cannot* have occurred to primitive minds! Sayana minimises because his theory of the Vedic discipline was not ethical righteousness with a moral and spiritual result but mechanical performance of ritual with a material reward. But inspite of these efforts of suppression the lofty ideas of the Veda still reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic godheads are constantly hymned as Masters of Wisdom, Power, Purity, purifiers, healers of grief and evil, destroyers of sin and falsehood, warriors for the truth; constantly the Rishis pray to them for healing and purification, to be made seers of knowledge, possessors of the truth, to be upheld in the divine law, to be assisted and armed with strength, manhood and energy. Dayananda has not brought this idea of the divine right and truth into the Veda; the Veda is as much and more a book of the divine Law as Hebrew Bible or Zoroastrian Avesta.

The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds, the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of our knowledge about the ancient world. The ancient civilisations did possess secrets of Science some of which modern knowledge has recovered, extended and made more rich and precise, but others are even now not recovered. There

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is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess; and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom.

Objection has also been made to the philological and etymological method by which he arrived at his results, especially in his dealings with the names of the godheads. But this objection, I feel certain, is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We moderns use words as counters without any memory or appreciation of their original sense; when we speak we think of the object spoken of, not at all of the expressive word which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language the word was on the contrary a living thing with essential powers of signification; its root meanings were remembered because they were still in use, its wealth of force was vividly present to the mind of the speaker. We say "wolf" and think only of the animal, any other sound would have served our purpose as well, given the convention of its usage; the ancients said "tearer" and had that significance present to them. We say "agni" and think of fire, the word is of no other use to us; to the ancients "agni" meant other things besides and only because of one or more of its root meanings was applied to the physical object fire. Our words are carefully limited to one or two senses, theirs were capable of a great number and it was quite easy for them, if they so chose, to use a word like Agni, Varuna or Vayu as a sound-index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language,—note their dealings with such words as *gau* and *chandra*. The Nirukta bears evidence to this capacity and in the Brahmanas and Upanishads we find the

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memory of this free and symbolic use of words still subsisting.

Certainly, Dayananda had not the advantage that a comparative study of languages gives to the European scholar. There are defects in the ancient Nirukta which the new learning, though itself sadly defective, still helps us to fill in and in future we shall have to use both sources of light for the elucidation of Veda. Still this only affects matters of detail and does not touch the fundamental principles of Dayananda's interpretation. Interpretation in detail is a work of intelligence and scholarship and in matters of intelligent opinion and scholarship men seem likely to differ to the end of the chapter, but in all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the workings of the intellect Dayananda stands justified by the substance of Veda itself, by logic and reason and by our growing knowledge of the past of mankind. The Veda does hymn the one Deity of many names and powers; it does celebrate the divine Law and man's aspiration to fulfil it; it does purport to give us the law of the cosmos.

On the question of revelation I have left myself no space to write. Suffice it to say that here too Dayananda was perfectly logical and it is quite grotesque to charge him with insincerity because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, reveals to us the law of Nature, reveals to us the relations of the soul to God and Nature what is it but a revelation of divine Truth? And if, as Dayananda held, it reveals them to us with a perfect truth, flawlessly, he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of the divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law but denying God, denied also the possibility of revelation; but so also has it denied many things which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas of the hour; the very essence of its greatness is this, that it looks beyond, that it sees deeper.

In the matter of Vedic interpretation I am convinced that whatever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and agelong misunderstanding his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned fountains.

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Mr. GANDHI'S SPEECH AT THE GURUKULA ANNIVERSARY

(AS REPORTED BY HIMSELF.)

The Editor has asked me to write something for his special Annual Number which is published every year soon after the Gurukula anniversary. I had no desire to write anything worth printing and so he asked me to give the purport of my speech delivered on the 17th March last before the great assemblage at the Gurukula. This is rather a happy idea. The late Sir Pheroze Shah Mehta compelled me in the year 1896 to write my speech that was to be delivered before a Bombay audience on the question of the Indian position in South Africa. He told me that the reporting in India was so bad that a speaker having sense of duty was bound to write his speech. The late Mr. Gokhale who could speak as he write insisted, whenever he could, upon writing his speeches before they were published. I know from bitter experience how true the late Sir Pheroze Shah Mehta was. Indeed had I dared to disregard his advice, my meeting would have been a fiasco. The huge audience at the Framjee Cowasjee Institute was in no mood to listen to the lowly voice of a youngster (as I then was) who could but indifferently pronounce his speech. Mr. Wacha saved the situation by reading the speech for me. I have now indulged in public speaking during the past fourteen months and I have certainly suffered from bad reporting. The fault is not the reporters'. They have to work under a heavy handicap. But whosesoever the fault, speakers suffer. That perhaps is a small matter. What does matter is that the cause they have to espouse suffers. It will therefore be a great gain if the reporters were to make it a point of submitting for correction their reports to speakers whom they report. It will in the end save time and trouble and a great deal of misunderstanding. And so I like this idea of reporting my

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own speech. I propose to reproduce as much only of it as in my opinion is worth placing on record with additions where they may be found necessary. The speech, it may be observed, was delivered in Hindi. After thanking Mahatmaji Munshi Ram for his great kindness to my boys whom he gave shelter on two occasions and acted as father to them and after stating that the time for action had arrived rather than for speeches I proceeded :—I owe a debt of gratitde to Arya Samaj. I have often derived inspiration from its activity. I have noticed among the members of the Samaj much self-sacrifice. During my travels in India I came across many Arya Samajists who were doing excellent work for the country. I am therefore grateful to the Mahatmaji that I am enabled to be in your midst. At the same time it is but fail to state that I am frankly a Sanatanist. For me Hinduism is all-sufficing. Every variety of belief finds protection under its ample fold. And though the Arya Samajists and the Sikhs and the Brahmo Samajists may choose to be classed differently from the Hindus, I have no doubt that at no distant future they will be all merged in Hinduism and find in it their fulness. Hinduism like every other human institution has its drawbacks and its defects Here is ample scope for any worker to strive for reform but there is little cause for secession.

Throughout my travels I have been asked about the immediate need for India. And perhaps I would not do better than repeating this afternoon the answer I have given elsewhere. In general terms a proper religious spirit is the greatest and most immediate need. But I know that this is too general an answer to satisfy anybody. And yet it is an answer true for all time. What, therefore I desire to say is that owing to the religious spirit being dormant in us we are living in a state of perpetual fear. We fear the temporal as well as the spiritual authority. We dare not speak out our minds before our priests and our Pundits. We stand in awe of the temporal power.

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I am sure that in so doing we do a disservice to them and us. Neither the spiritual teachers nor our political governors could possibly desire that we should hide the truth from them. Lord Wellingdon speaking to a Bombay audience has been saying recently that he had observed that we hesitated to say 'no' when we really meant it and advised his audience to cultivate a fearless spirit. Of course fearlessness should never mean want of due respect or regard for the feelings of others. In my humble opinion fearlessness is the first thing indispensable before we could achieve anything permanent and real. This quality is unattainable without religious consciousness. Let us fear God and we shall cease to fear man. If we grasp the fact that there is a divinity within us which witnesses every thing we think or do and which protects us and guides us along the true path, it is clear that we shall cease to have any other fear on the face of the earth save the fear of God. Loyalty to the Governor of governors supercedes all other loyalty and gives an intelligent basis to the latter.

And when we have sufficiently cultivated this spirit of fearlessness, we shall see that there is no salvation for us without true Swadeshi, not the Swadeshi which can be conveniently put off. Swadeshi for me has a deeper meaning. I would like us to apply it in our religious, political and economic life. It is not therefore merely confined to we ring on occasion swadeshi cloth. That we have to do for all time not out of a spirit of jealousy or revenge but because it is a duty we owe to our dear country. We commit a breach of the Swadeshi spirit certainly if we wear foreign made cloth but we do so also if we adopt the foreign cut. Surely the style of our dress has some correspondence with our environment. In elegance and tastefulness it is immeasurably superior to the trousers and the jacket. An Indian wearing a shirt flowing over his pyjamas with a waist coat on it without a necktie and its flaps hanging loose behind him is not

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very graceful spectacle. Swadeshi in religion teaches one measure the glorious past and re-enact it in the present generation. The pendemonium that is going on in Europe ws that modern civilization represents forces of evil and rkness whereas the ancient, *i.e.*, Indian civilization presents in its essence the divine force. Modern civilization is chiefly materialistic as ours is chiefly spiritual. odern civilization occupies itself in the investigation of e laws of matter and employs the human ingenuity in venting or discovering means of production and weapons destruction, ours is chiefly occupied in exploring iritual laws. Our Shastras lay down unequivocally that proper observance of truth, chastity, scrupulous regard all life, abstention from coveting other's possessions refusal to hoard anything but necessary for our daily nts is indispensable for a right life; that without it a owledge of the divine element is an impossibility. Our ilization tells us with daring certainty that a proper perfect cultivation of the quality of *ahinsa* which its active form means purest love and pity, brings the ole world to our feet. The author of this discovery s a wealth of illustrations which carries conviction with Examine its result in the political life. There is no s valued by our Shastra, as the gift of life. Consider at our relations would be with our rulers if we gave solute security of life to them. If they could but feel t no matter what we might feel about their acts, we uld hold their bodies as sacred as our own there uld immediately spring up an atmosphere of mutual st and there would be such frankness on either side to pave the way for an honourable and just solution of ny problems that worry us to day. It should be emembered that in practising *ahinsa* there need not be y reciprocation though as a matter of fact in its al stages it commands reciprocation. Many of us lieve and I am one of them that through our civilization have a message to deliver to the world. I tender myw

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loyalty to the British Government quite selfishly. I would like to use the British race for transmitting this mighty message of *ahinsa* to the whole world. But that can only be done when we have conquered our so-called conquerors and you, my Arya Samaj friends are perhaps specially elected for this mission. You claim to examine our scriptures critically. You take nothing for granted and you claim not to fear to reduce your belief to practice. I do not think that there is any room for trifling with or limiting the doctrine of *ahinsa*. You dare then to reduce it to practice regardless of immediate consequences which would certainly test the strength of your convictions. You would not only have procured salvation for India, but you would have rendered the noblest service that a man can render to humanity—a service, moreover which you would rightly assert, the great Swami was born for. This Swadeshi is to be considered as a very active force to be ceaselessly employed with an ever-increasing vigilance and searching self-examination. It is not meant for the lazy, but it is essentially meant for them who would gladly lay down their lives for the sake of truth. It is possible to dilate upon several other phases of Swadeshi but I think I have said enough to enable you to understand what I mean. I only hope that you who represent a school of reformers in India will not reject, what I have said, without a thorough examination. And if my word has commended itself to you your past record entitles me to expect you to enforce in your own lives the things of eternity about which I have ventured to speak to you this afternoon and cover the whole of India with your activity.

In concluding my report of the above speech I would like to state what I did not in speaking to that great audience and it is this. I have now twice visited the Gurukula. Inspite of some vital differences with my brethren of the Arya Samaj, I have a sneaking regard for them, and it and perhaps the best result of the activity

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of the Arya Samaj is to be seen in the establishment and the conduct of the Gurukula. Though it depends for its reality entirely upon the inspiring presence of Mahatmaji Gurukulashiram it is truly a national and self-governing and self-governed institution. It is totally independent of Government aid or patronage. Its war chest is filled not out of monies received from the privileged few but from the poor many who make it a point of honor from year to year to make a pilgrimage to Kangri and willingly give their mite for maintaining this National College. Here at every anniversary a huge crowd gathers and the manner in which it is handled housed and fed evinces no mean power of organisation, but the most wonderful thing about it all is that the crowd consisting of about ten thousand men, women and children is managed without the assistance of a single policeman and without any fuss or semblance of force, the only force that subsists between the crowd and the managers of the institution is that of love and mutual esteem. Fourteen years are nothing in the life of a big institution like this. What the Collegiates who have been just turned out during the last two or three years will be able to show remains to be seen. The public will not and cannot judge men or institutions except through the results that they show. It makes no allowance for failures. It is a most exacting judges. The final appeal of the Gurukula as of all popular institution must be to this judge. Great responsibility therefore rests upon the shoulders of the students who have been discharged from the College and who have entered upon the thorny path of life. Let them beware. Meanwhile those who are wellwishers of this great experiment may derive satisfaction from the fact that we have it as an indisputable rule of life that as the tree is so will the fruit be. The tree looks lovely enough. He who waters it is a noble soul. Why worry about what the fruit is likely to be.

As a lover of the Gurukula I may be permitted to offer one or two suggestions to the committee and the

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parents. The Gurukula boys need a thorough industrial training if they are to become self-reliant and self-supporting. It seems to me that in our country in which 85 % of the population is agricultural and perhaps 10 % occupied in supplying the wants of the peasantry, it must be part of the training of every youth that he has a fair practical knowledge of agriculture and hand weaving. He will lose nothing if he knows a proper use of tools, can saw a piece of board straight and build a wall that will not come down through a faulty handling of the plumber's line. A boy who is thus equipped will never feel helpless in battling with the world and never be in want of employment. A knowledge of the laws of hygiene and sanitation as well as the art of rearing children should also form a necessary part of the training of the Gurukula lads. The sanitary arrangements at the fair left much to be desired. The plague of flies told its own tale. These irrepressible sanitary inspectors incessantly warned us that in point of sanitation all was not well with us. They plainly suggested that the remains of our food and excreta needed to be properly buried. It seemed to me to be such a pity that a golden opportunity was being missed of giving to the annual visitors practical lessons on sanitation. But the work must begin with the boys. Then the management would have at the annual gathering three hundred practical sanitary teachers. Last but not least let the parents and the committee not spoil their lads by making them ape European dress or modern luxuries. These will hinder them in their after life and are antagonistic to Brahmcharya. They have enough to fight against in the evil inclinations common to us all. Let us not make their fight more difficult by adding to their temptations.

NOTE.—*Page No. 17 to 32 Please read 967 to 982.*

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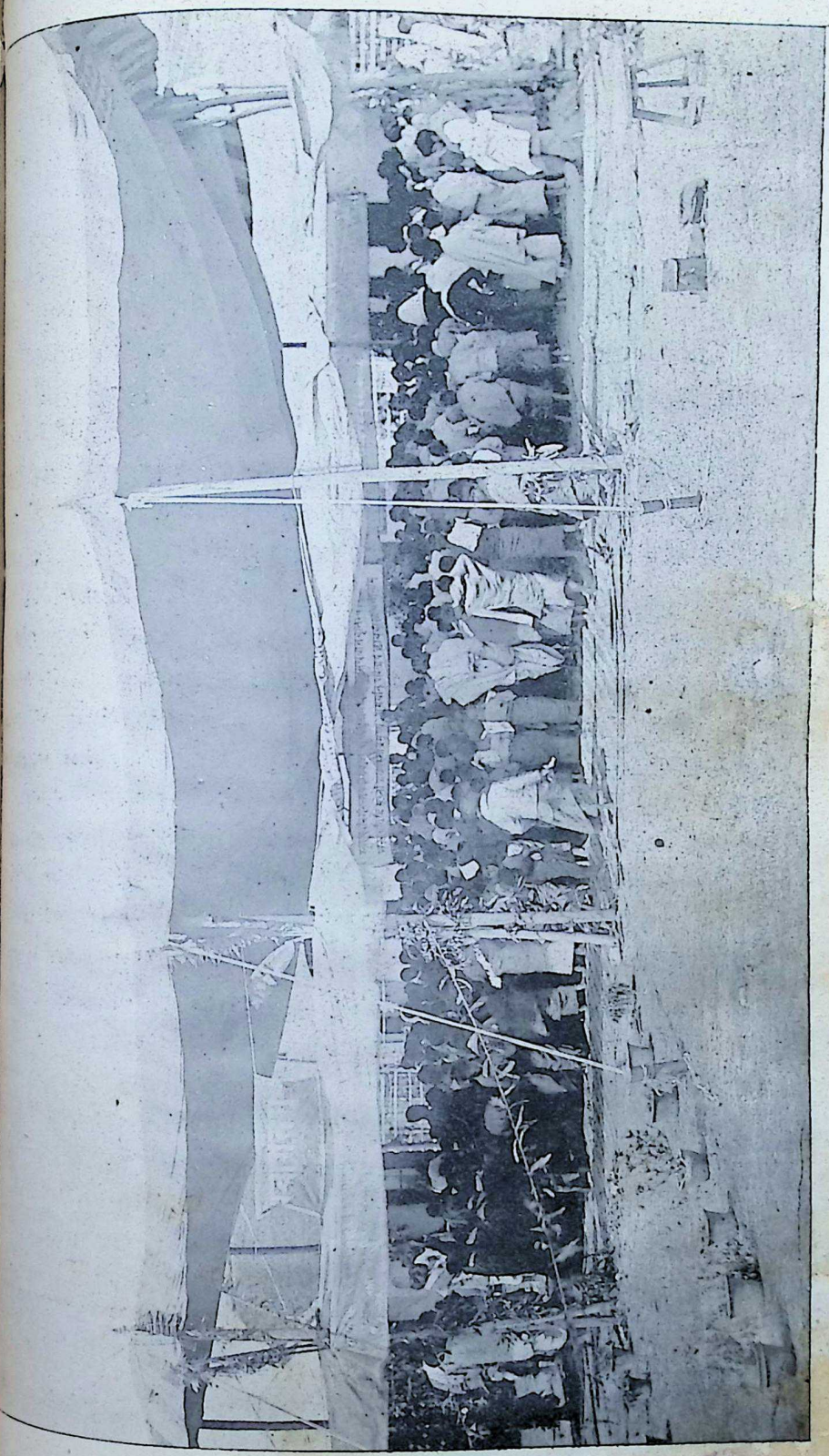

THE FOUNDER'S DAY CELEBRATIONS
All the Gurukulites singing the Gurukula Family Song (Kulgit).

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YOGA OR MEDITATION.

By Sir Subramanyam, Iyer, M. A., late Chief Justice High Court, Madras.

The subject of meditation, so conspicuous in Hindu sacred writings is of perennial interest to students spiritually inclined. From the true understanding of the subject, a fairly accurate knowledge of the constitution of the human organism is most essential. Now this organism consists of a number of vehicles : *Sthoola*-gross, *Sukshma*-subtle and *Karana* causal being the names given to those which constitute the lower ones. *Sthoola* is the visible dense body made up of particles of the matter of *Prithvi* or physical plane, the lowest in our five-fold world system. The matter of this plane, like that of the other four also, is of seven grades. The three lower grades consist of what are known as solid, liquid and gaseous matter respectively. Of the remaining four grades the highest consists of the *atomic* part of the plane, and the rest are ether substances differing in density. This *Sthoola* or dense body is divisible into *Annamaya Kósa* and *Pranamaya Kosa*. The former is made up of solid liquid and gaseous matter; while the latter consists of etheric particles and atoms, and also is the part in which the life principle in man primarily expresses itself. Though these two *Kosas* or sheaths are separable from each other, yet during life, they are never separated normally: though under exceptional circumstances, as for example, in consequence of the administration of chloroform or during mesmeric trance, a partial and temporary severance, between the two may take place. *Pranamaya* is of the form of *Annamaya* and is therefore spoken of as the etheric double. Only at the so-called death stage, the two *Kosas* finally part company and get disintegrated.

During sleep the Jiva, leaving the dense body intact, passes out in his subtle body, maintaining however a connec-

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tion with the former. In the *post mortem* condition as well as during sleep, the Jiva does not function in the physical plane or *bhu loka*, but spends his time in the next higher the *Ap*. or astral plane, *Bhur loka*, the matter of which is of course finer. Of the vehicles of a Jiva in use in this *Ap* plane, two are grouped together under the name of *Sukshma Sarira*. One of these is made up of the seven grades of the matter of that plane, and it is in this vehicle the Jiva's passional or emotional nature (*Kama*) has its play. The other vehicle linked with it, is made up of the matter of the four lower sub-planes of the *agni* plane or *Svar loka*, and it is through this vehicle that the Jiva exercises his reasoning faculty.

Because these two vehicles work together until they part company once for all, that both are spoken of as if they were one body and bear the said name *Sukshma Sarira* as also that of *manomaya kosa*. The final separation between the two takes place when the Jiva has dwelt in *Bhur-loka* for such time as the nature and character of his last physical life warranted, and the moment for the dissolution of the emotional vehicle arrives.

Subsequently the Jiva passes into *Svar loka* with the surviving part of the subtle body, the true mental vehicle. After the Jiva's stay in *Svar loka* for such period as his unblemished or virtuous physical life entitled him to, his mental vehicle also breaks up.

He then retires into the *Mahar loka* situated in the three higher subplanes of the *agni plane*. He does so in his causal body. This vehicle is comparatively permanent. Its formation took place when the Jiva passed millions of years ago from the purely animal stage and became a man. Since then, it has been growing more or less, so much of the fruition or auroma, as it were of each successive physical life as was fit for storage in this permanent vehicle being assimilated therein the fitness depending upon the purity, beauty and intellectuality of the particular life.

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It is this laborious gathering of such precious experience that has led to this body being compared to a thread on which beads are strung *Sûtrê mani ganáyiva*. Another name for the body in question is *Vijnànamaya Kosa* or the body of knowledge *par excellence*. A vital distinction exists between the knowledge which a Jiva acquires of a thing through this *Vijnànamaya Kosa* and that acquired through the lower *Manomaya Kosa*. The knowledge gained through the latter being the product of the tedious and complicated process of ratiocination, is liable to error. And this liability is greatly enhanced by the distortions in the reasoning processes caused by the influence of the emotions thereon. These circumstances account for the division of *manas* or mind into *Suddha* or pure, and *Asuddha* or impure, to be found in some of the Upanishads. The faculty of intellection, exercised in the *Vijnànamaya Kosa* is what is denoted by the term *Suddha* and the knowledge gained thereby is infallible as well pointed out in a recent article on Intuition by Mrs. Annie Besant, and which is worthy of the most careful study.

In one place she observes. " Of the intellect it is written: "His nature is knowledge," he is the knower. But as a knower implies a known, the intellect looks outwards and beholds its object in idea in the mental world. It shapes itself as it were to the object the " modification of the thinking principle " of Pantanjali. The idea is intuited not reached by any reasoning process and it is known as true or false by the asonance or discord of the vibrations of the matter clothing it with the vibrations of the causal body.....The spirit as intellect does not reach the fact of a falsehood by a process of reasoning; he intuits it." (*Theosophist* March 1916 p. 643).

Beyond the three bodies described above, there are others, regarding which comparatively little is to be gathered from the sacred writings generally accessible. There is the *Anandamaya Kosa* or the vehicle of the bliss. This is the one which the Jiva uses when he passes beyond the

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Mahar loka and enters *Jana loka* situated in a part of the *Vàyu* plane. Here, for the first time during his long evolution, the Jiva experiences unity. He does this by uniting his own consciousness with the consciousnesses of other Jivas and entities functioning in that plane or in the lower planes. He thereby becomes able to share the thoughts and feelings, the joys and sorrows of those with whom he effects such an union. The oneness of life in the universe is no longer a mere phrase to him but a fact and verity undeniable. The effect of this experience is so profound as to become a source of ineradicable strength and bliss to him ever afterwards. And it is to such first experience in the *Anandamaya Kosa* that the priceless little book the Light on the Path refers in the following striking terms :— " Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak—it is a messenger that comes, a messenger without form or substance ; or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you."

One who has thus felt the silence and found the way is free to tread the path to liberation And the treading is complete when the Jiva has worked his way upto the *àkàsic* plane and becomes a *Turyàtèètha* in the words of *Naradparivrajakovanishad*. According to *Vasishta Ramayana*, it would seem that *Jnana deha* is the name of the vehicle used in this highest *àkàsic plane* by one who has thus become liberated. This *deha* apparently consists of no more than an atom which is capable of unlimited expansion and contraction within the solar system.

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Turning next to the question of meditation its great pose obviously is to gain the capacity and power of func ing consciously first in the *Vijnánamaya Kosa* and later in the higher vehicles. So long as one has not acquired direct and unerring knowledge of things to be gain- only through *the Vijnánmaya Kosa* he continues to be der the influence of *Maya* or illusion to which life is or- arily subject in the three lower worlds of *bhu*, *bhur* and r. To function consciously in that said *kosa* the com- te stilling of the activities of the lower mind or *Mano- ya Kosa* is a necessary step. It is this quiescent condi- n of the lower mind that is apparently alluded to in such ll-known statements as the following :—

"Naiva dharmi nachá dharmi nachaivahi subhasubhi yát ékásané léenaha túsnéém kinchit achintayan" and ptamééna yiva hradaha."

The attainment of such quiescent condition of the mind everyone knows, is most difficult of accomplishment. It st be the work of lives. The practice of right medita- n is, if one may say so, the royal road to success in is respect, since such practice, persevered in day after y, year after year and through life, can never fail to give e meditator due control over his mental instrument.

Now then, as to the object to be meditated upon, the hest of course is the Supreme self, whose nature is again d again explained in the scripture. The effect of the nu- rous explanations is that, though this self cannot be sped by any of the senses, yet, it is capable of perception him who unceasingly strives for such a consummation. e means to this end being meditation and contemplation, ited to the capacity of the seeker. The necessary result perfect meditation is the development of the characteris- s of will and power; of wisdom, knowledge and love, and activity and creative capacity, inherent in the indivi- alised self, which is no other than the divine fragment— *nsa* of Ishwara—present in every human being. To such evelopment, there is indeed no limit, as according to the

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eternal law, every atom, however simple and low, is destined to become an *Ishwara*, creator of a solar system, and higher and higher still, in the infinite cosmos, the visible garment of the invisible God.

Passing to the details and methods of this work of meditation it is scarcely necessary to say that the books are full of minute directions and point many ways suited to different temperaments and capacities. According to an interesting booklet, to be published shortly called *Yoga Gáyatri Bhashya* containing a commentary on the sentences used by one section of the members of the Esoteric organisation, to which attention was drawn in the columns of the Theosophist last year, meditation on the God-head, speaking generally, may be in one of the three following forms; *Saguna*—contemplation of the Deity as immanent in the visible universe, or objects; *Nirguna*-contemplation of the Deity without form, and as the ultimate source of all activity, wisdom and bliss, sat, chit, ánandam; and *Suddham*—contemplation of the Absolute, the All, without special reference to either of its aspects of immanence and transcendence. The final felicitous directions to the Yogi who is on the threshold of divinity given in the Light on the path run thus :—

"Hold fast to that which has neither substance nor existence.

"Listen only to the voice which is boundless."

"Look only on that which is invisible alike to the inner and the outer sense."

Few indeed are they who can follow and profit by such directions. The majority will, of course, need some definite mental image as an aid for fixing of their attention during meditation. They will not be acting unwisely if they will avail themselves of one or other of those symbolical descriptions of divine powers and manifestations contained in the sacred books and handed down from

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ntiquity. Few seem to realise the potency of such mental during. Sir Rider Haggard, the novelist, observed the er day that imagination was the soul of all things. Oc- tists, seeing deeper, speak with greater precision en they say imagination is literally and actually creative. thus follows that a form, which a votary constructs men- ly during meditation, is not a vacant fancy but a real ob- t made up of subtle matter which becomes a centre and channel through which benediction flows in response to e effort of the votary. How can it be otherwise consider- g that, though the supreme self has itself no form, yet, it at the very core of every form and is reflected therein as e individualised self? And so, when the latter attempts put itself into rapport with the former, the dynamic phe- menon of the flow of grace from the one to the other ne- essarily and inevitably takes place as is visible to clair- yant sight.

Another advantage attending the use of mental pic- es under consideration is this; when the meaning of the mbol used is understood, the devotee's knowledge of na- e and its God widens and gains in definiteness and rness and materially conduces to the growth of his ituality. Take, for example, the symbology of *Maha hnu* or *Shiva*, so well explained in Babu Bhagwan Dass' nslation of Pranava Vada. (Vol. I, p. 373, Vol. I, pp. 338, , 340, 341 and Vol. II, p. 346). One cannot but admit that dwell day after day on the great spiritual truths to ich either symbol is a key would constitute a religious ercise of paramount value.

The above explanations will account for the prevalence the custom of *Ishtadevata* worship or worship of special ine manifestations, as appealing particularly to particular dividuals, and the use of *dhyāna slokas* or verses descrip- e symbolically of those manifestations. Some of these mbolic figures may be truly said to have become in the indu national astral and mental picture galleries perma-

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nent exhibits serving as instruments of profound spiritual inspiration to millions and millions through ages strange as such a statement may sound in certain ears. In conclusion, it is to be observed that no thoughtful student of Hindu scripture can undervalue the information to be found in it regarding the highly and important subjects discussed in this article. And as reverence to teachings of the Rishis on these subjects is reviving in this country, may those teachings continue to be studied with intuition, and the wisdom enshrined therein rediscovered and utilized so as to redound once more to the glory of our beloved Aryavarta.

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RECENT LIGHT ON INDIAN HISTORY.

(By Mr. C. F. Andrews M. A.)

De ep down in the heart of every Indian the convic- n is cherished that, one day, it will be fully recognised t the past history of his own country has been second none in importance during the process of the world's evelopment. This conviction may at present be only rtly reasoned and half articulate, but nothing that s been said to the contrary can shake it because it is oted in the conscious experience of countless generations s a living belief, inherited from age to age. In conse- ence of this, India has been able to withstand all the od-tides of disappointed hopes and lost endeavours hich have threatened from time to time to overwhelm er. This assurance has never been so deeply fixed in e hearts of thoughtful Indians as it is now.

The reason is not far to seek. India stands on the ery threshold of a new creative epoch in religion, litera- re and art. The vital forces of her own past are pulsing ce more. She has become conscious of her own inner rength and knows the source from whence it springs.

And the great world itself is opening its eyes wide d slowly finding out that this is all true, that India's st is a store-house of intellectual activity and moral hievement, and that these rich treasures have not been nally lost, but are still enriching men's lives in our own e. It is not merely that a world-poet has been discover- d in Bengal whose songs have ushered in a new century f beauty both in the East and in the West, but also that s the records of the East have been unrolled by historical esearch there is left at last no possible doubt concerning the part which India played. From one end of Asia to the ther, her religion, her literature, her art, have penetrated.

While Imperial Rome was establishing her material way in the West and pressing forward with her legions through the gateway of the nearer East, Imperial India

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was establishing her spiritual sway in the East and pressing forward with her treasures of religious thought through the gateway of the nearer West. Histories, written chiefly in Europe, used to mention this before as a legendary fanciful tale which some Hindus fancifully told. But to day this story is seen to be legendary no longer. The records are there, written on stone and sculpture, on tablet and bronze, on coins and pillars.

The evidence gathered has not penetrated through to the whole outside world yet, it has not even fully reached India herself. But those who have gathered the evidence together and deciphered it and arranged it have set their seal to the age long conviction of the Indian heart that the history of India contains the crowning point of the world's development in the East. That conviction now rests on the basis of ascertained scientific fact. It is one of the scientific triumphs of German and French and English scholars that they have helped signally, through their painstaking researches, to give India at last her true position. Without their scientific method this groundwork of newly recovered history would never have been laid. This scientific work has been a great and far-reaching gain on all sides. Indian history in some of its earlier stages now passes out of the region of vague uncertain beliefs into that of certain, concrete fact. The chronicles of India still remain to be written in detail, but the outlines are now more clear and they will probably never need to be rubbed out again. We do not say any longer, with the earlier European historians, that Indian History proper begins with the Muhammadan conquest, nor even with Vincent Smith that Indian history begins with the mission of Gautama, the Buddha. We are prepared to go back to Vedic times; and we can also fill in the middle centuries of Hindu development with facts as certain as the reign of Aurangzeb or the Battle of Plassey.

Two lines of study have combined to make this new certainty possible. The patient archæological research

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which European scholars inaugurated has now been followed up by ever fresh discoveries made by Indian workers themselves. The days of tutelage to the West are now nearly over in this field and we may expect the records of the past to be brought to light with ever increasing volume, now that each province of India has had its patriotism awakened with regard to its own hidden records. Bengal, in this, as in other matters, is still leading the way, but other parts of India will not lag behind. The greatest treasures of all still undisclosed are probably to be found in South Behar and in the North Punjab, and in Hyderabad.

But this work of archæology, vitally necessary and important as it is, cannot reach by itself the heart of Indian history. It can only give us the bare facts, it cannot explain them. The second factor needed is the interpretation of these facts,—to place in their true light (like jewels in their proper setting) the glowing records of the past, so that each new record may shine in its true relation to other facts previously discovered.

While the work of archæological research was mainly undertaken by foreigners during last century, this work of interpretation of Indian History has owed its success chiefly to Indian minds. Foreigners have played but a secondary, and often a misleading part. Greatest of all earlier interpreters and pioneers of the philosophy of India as a people stands out the unique and solitary figure of Raja Ram Mohan Roy. From the slenderest basis of ascertained knowledge by the sheer force of intellect and genius combined, he presented to his fellow countrymen a view of his own county's history which was remarkably accurate in its outline. Above all he interpreted with great insight the relation of Hinduism to Islam. He saw Indian life steadily and saw it whole. He estimated with singular exactness the true value of the Western impact. Rarely has there been found a more keenly

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impartial mind, untainted by spiritual arrogance or prejudice,—a modern mind looking out into the future, yet deeply rooted and grounded in the past. The work which Ram Mohan Roy accomplished in this direction has never had to be undone. He gave the line to clear historic thinking.

The greatest successor of Ram Mohan Roy in modern times in this direction has been Rabindranath Tagore. More deeply imbued with the modern scientific spirit of truth to fact, he has had a fuller understanding also of the living forces of his country's past. Whatever he has written, interpreting Indian history, has illuminated the bare records and revealed their inner meaning. The insight of the poet's vision in him has been his own guide and teacher.

Only one other writer of our own times has come within the range of the perspective of Rabindranath,—Sister Nivedita. The Indian name she loved, Nivedita, makes it right for India to claim her. There is nothing else that she would have wished. Her inspiration came from India, and to India she rendered it back, as her name implies, in self-dedication. To call her 'foreign' would be a wound to her memory that no Indian would inflict. In her writings we see something of the same poetic genius of interpretation, which quickens every word and sentence of Rabindranath Tagore. She shares with him distinction of having made living the dry facts of archæological research and recreated for modern readers the atmosphere of the Indian past. For any one who has not come under the spell of these two writers, in his historical studies, it would be well to recommend the chapters entitled,—'My Interpretation of Indian History' contributed to the 'Modern Review' by the Bengalee poet, and a recent volume called 'footfalls of Indian History' published by Sister Nivedita's executors after her death.

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What, in a word, can be said to be the main discovery which has been made and proved by poets and scientific historians? It is probably, more than anything else, the place of the Buddhist movement coming in Indian History as the crown of the great intellectual and spiritual awakening recorded in the Upanishads. It was the living inspiration of the personality of the Buddha, which for many generations and for many ages stirred the heart of ancient India and made it creative to the highest degree in art and in government, in morals and in religion. We can trace almost every permanent abiding quality in the moral and spiritual life of Indian men and women, qualities which have given to the whole country its peculiar ethical tone and temper, to this Buddhist civilisation. And we are finding out, every day, still further and further, how far beyond the confines of India this civilisation spread.

This paper is fragmentary and is written in spare moments amid pressure of work. It may, however, be well to publish it, in order to give some suggestion to Indian readers, who have not been able to study the texts, as to what lines the new discoveries in Indian History are unfolding before us.

BOLPUR.

C. F. ANDREWS.

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THE SILPAS, OR THE FINE ARTS OF THE ANCIENT HINDUS.

(*By K. Narayana Iya, Esq., B.A., Supdt. School of Arts, Trivandrem.*)

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It must be confessed at the very outset that no attempt is here made to furnish any monographic treatise on some specific branch of Arts or art handi-crafts, extinct or living at the present day, in this Indian Peninsula. I can clearly understand that such a work would no doubt fall, to some extent, outside the legitimate scope and limit of the *Vedic Magazine*; but this small article aims only at the accomplishment of a simple though very necessary object of clearing the existing misconceptions of an important matter, which not only affects the Hindu in the material sphere of Art but also keenly touches a very vital portion of his sacred literature and religion. Without a special or technical study of the subject, every Hindu in the land posseses a clear, though vague idea, that all our ancient and modern arts are somehow connected with, and guided by, certain fundamental principles of religion, understood and recognised for the purposes of religious efficacy. In spite of the modern methods of investigations and criticisms on the subject, if only a proper enquiry is therefore made within the religious literature, particularly in the recognised Puranic style of treatment, our ancient arts will be clearly found to have originated scientifically and shaped logically in strict accordance with their philosophical and religious foundations. It will also be evident beyond a doubt that they never had the chance, the necessity or even the possibility of borrowing anything for their development from foreign quarters, because they could not, as they are constituted, afford to borrow or imitate alien matters without immediately and entirely losing their very life and form. The prevaling observations, criticisms and inferences of various kinds, are virtually based upon the ignorance of the real source of their origin, exactly like the modern comments, and

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opinions concerning our religous literature which in itself practically contains the necessary and correct informations on the subject under reference.

(2). In this connection, it may here be observed that there are two logical methods available for the scientific investigation of a fact, the deductive and the inductive, the *a' priori* and the *a' posteriori*. The one is opposed to the other in its method and as a matter of fact, they are not entirely distinct or different from each other, but are mutually dependent. They are therefore both practically useful and scientifically valid, so long as they serve the purpose for which they are adopted. But in some cases the one is more convenient and suitable than the other, and it has to be ascertained according to the nature of the object in view. The *a' posteriori* is invariably followed in scientific researches and experiments, with a view to arrive at generalisations and basic principles, by observations and experiments on individual facts. Whereas, the *a' priori is* just the opposite method adopted with the object of showing what is inherently implied in certain recognised ideas, without a regular appeal to external experiments, the conceptions assumed having been admitted to be already proved by previous experience. The *a' posteriori* thus being the proper and necessary method for the discovery of new facts in experimental sciences, it has become the more generally followed process for everything in modern times. The investigation of our ancient arts has therefore now fallen under its sphere. In spite of useful work done by this process, it is but an unsuited method for the enquiry in question. The picking up of stray facts from the existing fragments of artistic remnants in India and drawing generalisations from them to establish the exact conditions of artistic development in ancient India, is certainly a very defective system of enquiry and proof. There can be no guarrantee for the presumption that what is now found is the highest process of artistic work known

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and practised in ancient times. There is nothing in the nature of things to preclude the contrary presumption that the samples of artistic work now available for the observations of the western antiquarian and his indigenous imitator, are not the products of deterioration of a previously developed and advanced age of civilization. Excepting mere presumptions and preconceived opinions, there is no scientific proof even for establishing the inference that what is now found is the product of the best use of the *processes* known at the period assigned for the work, nor is there any kind of assurance that it is the work of the *best artist* available at the time.

(3). Now to begin with the subject, a broad and general classification of our Silpas is first of all furnished in the usual Puranic style of description. The Silpas are divided into those pertaining to the work of Viswa-karma, the Architect of the Devas, and into those relating to the work of Maya, the Architect of the Asuras. This is not an unknown or unheard of factor in the main subject to any of the enquirers in the field who take to the *a' posteriori* method of investigation which is tantamount to the modern western process generally applied to all Indian subjects. But as the indigenous Pandit is unable to explain reasonably the real significance of this classification, the Western Antiquarians naturally decline to notice it, taking it for something mythical and superstitious. Nevertheless, the vital importance of the classification could not be annulled on account of the mere ignorance of the Subject. The Puranic signficance of these two names may, therefore, be enquired into before we proceed further. These characters are described as Architects of the Devas and the Asuras. We must here obtain some definite idea of the Devas and the Asuras themselves to enable us to understand the nature of their respective Architects. We are here inevitably driven back to our religious literature for the required information. No stones or copper plates dug up by the Archæologist up to date, could enlighten us on

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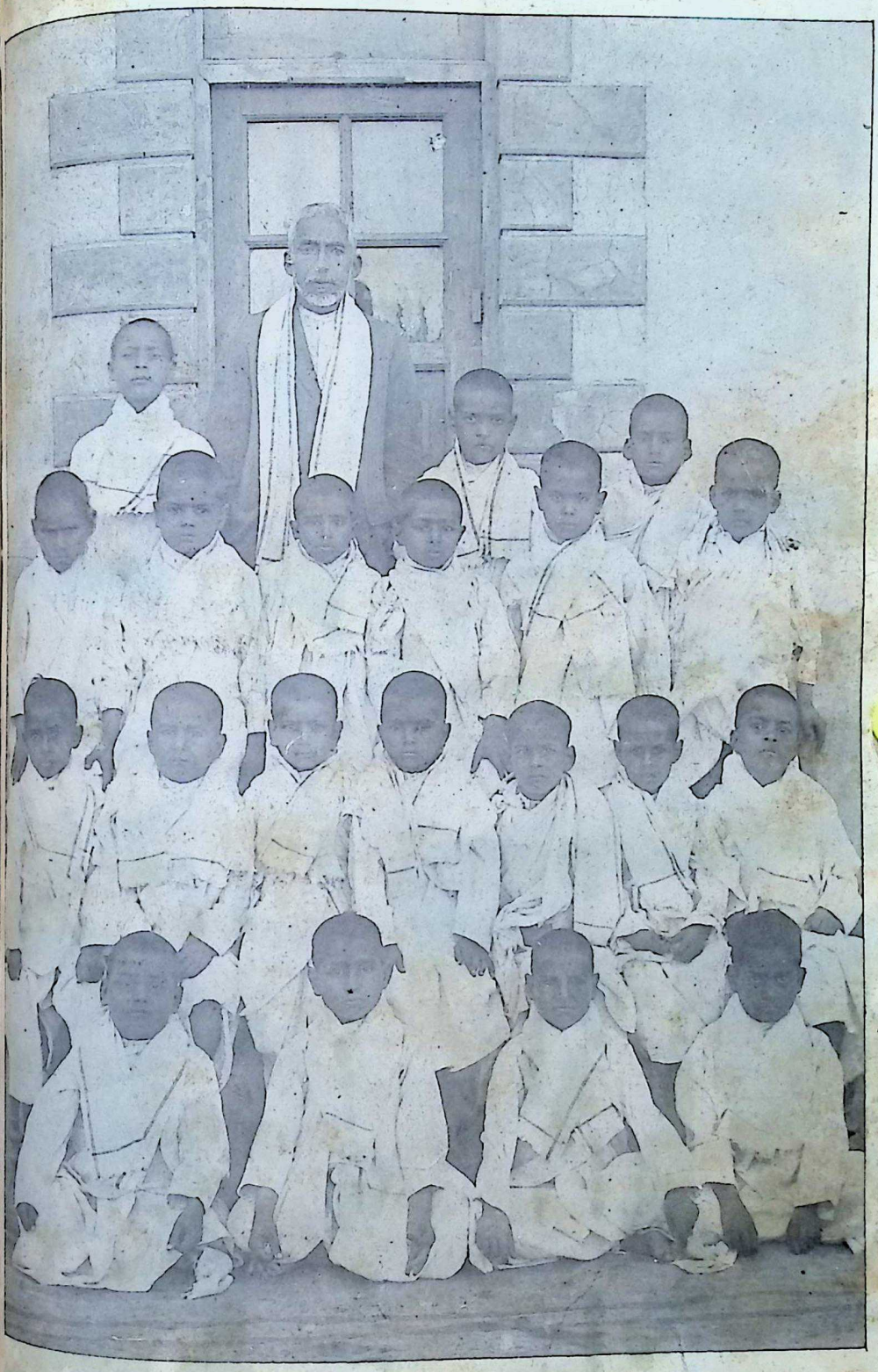

THE NEW INITIATES (BRAHMCHARIS).

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these simple points of doubts. The following from Santi-parva. Maha-bharata clearly furnishes the necessary explanation.

मनस्यंतर्हितं द्वारं देहमास्थाय मानुषम् ।
यत्तत्सदसदव्यक्तं स्वपित्यस्मिन्निदर्शनम् ॥
व्यक्तंभेदमतीतोसौ चिन्मात्रं परिदृश्यते ।
सर्वभूतात्मभूतस्थं तमध्यात्मगुणं विदुः ॥
लिप्सेत मनसा यच्च संकल्पादैश्वरं गुणम् ।
आत्मप्रसादात्तं विद्यात्सर्वाह्यात्मानि देवताः ॥
एवं हि तपसा युंज्यादर्कवत्तमसः परम् ।
त्रैलोक्यप्रकृतिं देहीं तमसोन्ते महेश्वरम् ॥
तपोह्यधिष्ठितं देवैस्तपोघ्नमसुरैस्तमः ।
एतद्देवासुरैर्गुप्तं तदाहुर्ज्ञानलक्षणम् ॥
सत्वं रजस्तमश्चेति देवासुरगुणान् विदुः ।
सत्वं देवगुणं विद्यादितरावासुरौ गुणौ ॥
सत्वं मनस्तथा बुद्धिर्देवा इत्यभिशब्दिताः ।

महाभारते-शान्तिपर्व ॥

"In the internal cavity of the heart inside the human body, the all-pervading Avyakta or Adhyatma is located within which everything finite merges in the end. By a knowledge of this Atman or Maheswara beyond the illusions of ignorance, all his glories turn into Devas. The Devas are the divine support for tapas or devotion and the Asuras are its obstructors. The nature of the Devas is Satwic and that of Asuras is Rajasic and Tamasic. The Satwic Mind and Intellect are known as the Devas."

We have here obtained a clear idea of the Puranic significance of the Devas and the Asuras. All the evolutionary tendencies of the Mind and Intellect in man leading to the acquirement of the real knowledge of Bram-

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han, are known as the Devas, all other tendencies which on the contrary create a desire for the worldly prosperity are called the Asuras. The Devas and the Asuras are therefore located in man himself. We have now to find out their Architects and understand the nature of the work done by them in the interest of the Devas and the Asuras respectively. A knowledge of the Puranic significance of Viswakarma and Maya will therefore help us in understanding our subject correctly. The Niruktom has the following explanation relating to their character.

द्वौ प्रोक्तौ विश्वकर्माणौ मयस्त्वष्टा च योगवित् ॥

विश्वकर्मासर्वस्यकर्ता । वाय्वात्मकत्वात्सर्वचेष्टानां

मध्यमः । त्वष्टातूर्णं अश्नुते वायुरूपत्वात् ॥

विश्वकर्मा प्रभासस्य पुत्रः शिल्पप्रजापतिः ।

प्रासादभवनोद्यानप्रतिमाभूषणादिषु ॥

तटाकारामकूपेषु, स्मृतस्सोमरवर्द्धकिः ।

"There are two Viswakarmas, one is Maya and the other is Tweshta who understands yoga. Viswakarma is the creator of everything, working in the form of life breath or air. He is Tweshta, because he pervades everything in the form of life breath. Viswakarma is the son of Prebhasa and is the Prajapati for Silpas. He is the Architect of the Devas who should be remembered while constructing temples, dwelling houses, gardens, flower gardens and tanks, while making idols and ornaments and while sinking wells."

Maya means pleasure and refers to worldly comforts. Maya the Asura Architect is said to have built the three cities named Tri-puras for the Asuras. This alludes to the three states of human life namely, waking, dreaming and sleeping. Viswakarma and Tweshta are explained above as synonymous terms alluding to the work of the life breath in the practice of yoga. He is described as the son of Prebhasa or glory. All the devotional practices of Yoga

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are therefore Puranically described as the work of Viswakarma or Tweshta. When any devotional work is performed with the object of securing worldly happiness, it becomes the work of Maya the Asura Architect. Here, however, the natural inference follows that men who take to no devotional work of any kind fall far below the rank of the Asuras; and that their Architects whose work is similarly limited to worldly ends could not claim admission within the sacred sphere of the Silpas. We are specially told in the above passage to remember or mentally respect Viswakarma, while constructing temples, houses and tanks, and while making idols and ornaments or decorative articles.

प्रासादभवनोद्यानप्रतिमाभूषणादिषु ।

तटाकारामकूपेषु स्मृतस्सोमेरवर्द्धकिः ॥

The instruction here conveyed points out the necessity of realising in the mind that the temples, houses, tanks &c, constructed, are not meant for adding to the mere physical comforts of man, but they are intended for helping him on in his involutionary work of reverting to the path of devotion from that of samsara. Again from the same quotation we obtain a general idea of the nature of the constructions which may be connected with the name of Viswakarma, namely the temples and idols, tanks and wells, dwelling places and gardens, flower gardens and decorative articles. Although the enumeration at first sight appears to include all constructions, it is more or less restricted to those pertaining to religion and charity. We can now clearly understand that Viswakarma and Maya represent no human beings born in India either in A. D. or B. C., belonging to the Brahmin, Smithery or Carpenter caste as at present understood. These Architects mentioned in our religious literature could not have therefore wandered about borrowing designs and seeking instructions on mechanical processes for their artistic development, from Greece, Rome or Egypt, as at present attempted to be

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established. These two Puranic Characters represent the two noble and permanent Architects in the Universe whose technical work is seldom studied or practised by the majority of mankind for the real benefit of their own selves.

(4). Having now understood the general character of our permanent professors of Architecture and of their Silpas or Artistic work, we may now proceed to enquire into the details of their profession. We must, however, repeat here, that we would purposely avoid going into the technical details of the subject in this little article, lest its chief aim and purpose be frustrated. We have found in the above description, that besides tanks, wells and flower gardens, the chief constructive works specified are temples idols and their ornaments. The modern critics, indigenous and foreign, may now step in here with their historical and Archæological discoveries as to the worship of idols and construction of temples having been introduced in India only in some recent century A. D. Unless these enlightened critics condescend to read the original sacred texts, it would be a hopeless task to convince them of the inapplicability of their individual opinions and whimsical criticisms. The following couplet from the Ananda-Ramayana, Manohara-kanda enumerating the various materials used for making idols would take such critics by surprise and induce them to have recourse to their wonted interpolation and anachronism theories. But the reference to idols, their worship and its real object, are found mentioned in many a religious text like the Upanishads, Puranas and Ithihasas which the critic has not yet succeeded in establishing as the products of any Renaissance period or later still.

शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥

"The image of the creator may be made in stone, wood, metal and gem : also in plaster work, drawing and paint-

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ing, in sand and clay; and it may also be purely mental."

The Manomayi or *mental* image alone might perhaps be admitted as a B. C. Product with a certain degree of unwillingness, but if it alludes to some shape or other as it must, the image must be the idea of some *physical* form which will surely interfere with the cogency of the critic's arguments. But does the idol actually represent a physical form like the statue of an Emperor or the portrait of a Warrior? No, it is only used as a symbol of the divine glories, every detail of which is full of philosophic significance which has been commonly known all along, until recently in the last century or so A. D. the pandits of the Munshi type freely gave their ignorant misinterpretations of the religious texts especially in their professional undertaking as teachers of Sanskrit to foreign critics. Thus, the silly products of an uncivilized indigenous brain happend to work in a critical and developed brain of the west like old poison. This unfortunate historical incident in our religious literature has given room for all the present confusion and profitless criticisms. None of our sacred texts needs fear extinction or loss of importance on account of the irrelevant criticisms now prevailing. The sacred literature is destined to continue with increased vigour and brightness when it gets out of the evanescent dark clouds now overshadowing. The critics will then find to their utter disappointment that their tendency to bring down every hoary and holy subject to some materialistic period in A. D; could be easily proved by documentary evidence to be completely mistaken. Particular facts alleged by them to be the products of recent years could be plainly shown as mentioned in texts which they have themselves previously admitted as composed in earlier times. Their observations and inferences go therefore only to show that they have never peeped into the inner recesses of the sacred literature. It would indeed be a hopeless and futile attempt on the part of the critics

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to establish by differentiating in their usual style of arguments, the Puranic period, the Upanishadic period and the Vedic period, that worship of idols and construction of temples are of later origin. All the classifications of such periods are now furnished by determining the nativity and age of the sacred texts without a correct knowledge of their contents. The Upanishads contain exactly what is explained in the Puranas and the Itihasas and the latter merely describe in a concrete style the high philosophical ideas expressed in the former. They only differ like the professor and the demonstrator of the same subject. The one is not anterior to the other in point of time but only in the mode of treatment. Call them anachronisms or interpolations as you like, without understanding their proper significance and application but when their real import is correctly grasped there would be no scope for any of the prevailing criticisms. Somehow the tangible results of modern enquiries in the field terminate more in these abusive epithets than in the furnishing of useful informations pertaining to the subjects alleged to be explained and reviewed. Temples and idols are found all over the religious literature as well as all over the land. The sacred texts clearly explain their real object and application completely disproving the cogency of the modern insinuations and inferences which are freely and irreverently proclaimed in the modern criticisms.

The following passages from the various texts may be noted with advantage on this important point.

(a).

पाशबद्धस्तथा जीवः पाशमुक्तस्सदाशिवः ।

देहो देवालयः प्रोक्तः सजीवः केवलश्शिवः ॥

स्कन्दोपनिषत् ।

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बिन्दु नादमहालिंगं शिवशक्तिनिकेतनम् ॥
देहं शिवालयं प्रोक्तं सिद्धिदं सर्वदेहिनाम् ।

बिन्दु नादमहालिंगं विष्णुलक्ष्मीनिकेतनम् ॥
देहं विष्ण्वालयं प्रोक्तं सिद्धिदं सर्वदेहिनाम् ।

योगशिखोपनिषत् ॥

देवायतने नदीतीरेग्रामे नगरेवापि सुशोभनमठंकृत्वा
योगंसमारभेत् ॥ शाण्डिल्योपनिषत् ॥

देहो देवालयः प्रोक्तः सजीवः केवलश्शिवः ।
त्यजेदज्ञाननिर्माल्यं सोहंभावेन पूजयेत् ॥

मैत्रेय्युपनिषत् ।

"Jiva is called Jiva only so long as he is bound, when liberated he becomes Sadasiva. The human body is thus the *divine temple*." "The human body possessing Bindu and Nada is the seat of Siva and Sakti and it represents the temple of *Siva* which procures emancipation; in the same way it is also the seat of Vishnu and Lekshmi and is called the *temple of Vishnus*."

"The Jiva liberated is Siva and the body is the *temple of God*. Throwing away ignorance which represents the old flowers once used for worship, perform worship with the meditation that 'I am the Bramhan."

The above four Upanishads mention Devalayas or temples. The following refers to images or idols for worship.

(b).

श्रीवत्सकौस्तुभोरस्कं मुक्तामणिविभूषितम् ।
शुद्धस्फटिकसंकाशं चन्द्रकोटिसमप्रभम् ॥
एवंध्यायेन्महाविष्णुमेवं वा विनयान्वितः ।
अतसीपुष्पसंकाशं नाभिस्थाने प्रतिष्ठितम् ॥
चतुर्भुजं महाविष्णुं पूरकेण विचिन्तयेत् ।

ध्यानबिन्दूपनिषत् ॥

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बिन्दुरूपं महादेवं व्योमाकारं सदाशिवम् ।
शुद्धस्फटिकसंकाशं धृतबालेन्दुमौलिनम् ॥
पञ्चवक्त्रयुतं सौम्यं दशबाहुं त्रिलोचनम् ।
सर्वायुधैर्धृताकारं सर्व भूषणभूषितम् ॥
उमार्धदेहं वरदं सर्वकारणकारणम् ।
आकाशधारणात्तस्य खेचरत्वं भवेद्ध्रुवम् ॥
सगुणं ध्यानमेतत्स्यादणिमादिगुणप्रदम् ।
योगतत्वोपनिषत् ॥

हृदयांबुरुहासीनं ध्यायेद्वा विश्वरूपिणम् ।
अनेकाकारखचितमनेकवदनान्वितम् ॥
अनेकभुजसंयुक्तं अनेकायुधमण्डितम् ।
नानावर्णधरं देवं शान्तमुग्रमुदायुधम् ॥
अनेकनयनाकीर्णं सूर्यकोटिसमप्रभम् ।
ध्यायतो योगिनस्सर्वमनोवृत्तिर्विनश्यति ॥
त्रिशिखब्राह्मणोपनिषत् ।

तीर्थे दाने जपे यज्ञे काष्ठे पाषाणके सदा ॥
शिवं पश्यति मूढात्मा शिवे देहे प्रतिष्ठते ।
अन्तस्थं मां परित्यज्य बहिष्ठं यस्तु सेवते ॥
हस्तस्थं पिण्डमुत्सृज्य लिहेत्कूर्परमात्मनः ।
शिवमात्मनि पश्यन्ति प्रतिमासु न योगिनः ॥
अज्ञानां भावनार्थाय प्रतिमाः परिकल्पिताः ।
श्रीजाबालदर्शनोपनिषत् ॥

"Vishnu should be meditated upon as seated in the naval during Pránáyáma, and as possessing four hands, wearing pearls, Koustubha and Srivalsa, clear as crystal, bright as a koti of moons and blue as the hemp flower."

"Sadasiva in the form of Bindu. Akasa and crystal should be meditated upon as combined with Uma wearing

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the moon on the crown, possessing five faces and ten hands wearing all ornaments and weapons and as the original source of everything. This saguna meditation procures the siddhis like Anima, &c."

"The Yogi meditating God in the form of Viswa seated in the lotus of the heart, as possessing numerous faces, forms, hands, eyes and weapons, and in various colours bright as a Koti of suns, destroys the impulse of his mind."

"The ignorant thinks of Siva as existing in the holy baths, in charity, in uttering mantras, in yegnas and in images made of stone and wood, when He actually resides within the heart. He who adores me as residing outside, failing to see me who am seated inside is like a fool who licks the back of his palm throwing away the food inside it. The Yogis perceive Siva inside and not in the idols which are made only for the meditation of the ignorant."

The above eight quotations are from different Upanishads which fall under the one hundred and eight Upanishads generally recognised and respected by all the religious Hindus. Few examples only are cited here referring to images and temples, but there are many more of this kind in the Upanishads themselves. If the Upanishadic period of the critic naturally alludes to a state of religious existence where idols and temples are unknown, the above Upanishads must be condemned as interpolations. But hitherto the critic has neither gone through these Upanishads carefully nor discovered the interpolations; it may now be safely considered as too late for such a venture, being barred by limitation. We can very well understand from the quotations that the high religious philosophy dealt with in the Upanishads is not inconsistent with temples and idols which are clearly explained as prescribed for the use of the lower orders of society. They are however constructed in strict conformity with the Puranic method of concretising abstract ideas and have therefore

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certain definite principles underlying the art of transformation which is the very subject technically known as the Silpa-sastras. The Puranic process is by verbal descriptions and the silpas allude to their pictorial representations. A few more passages may be noticed in this connection from the Ramayana, the great Epic.

In the Adhyatma-Ramayana, Kishkindha kanda, sarga 4, Sri Rama explains to Lekshmana the Kriya-marga where the images are mentioned and their worship is described as follows.

हृदयेवाऽनलेवार्चेत्प्रतिमादौविभावसौ ।
सालग्रामशिलायांवापूजयेन्मामतन्द्रितः ॥
शिलायांस्नापनंकुर्यात्प्रतिमासुप्रमार्जनम् ।
प्रतिमादिष्वलंकारःप्रियोमेकुलनन्दन ॥

"I may be worshipped in the heart, in the fire, in *images*, in the sun or in the stones known as Salag Rama. The stones may be washed with water but the images need only be sprinkled with water. Decorating the images is pleasing to me."

In the Ananda Ramayana, Rajya kanda, the story of a dog beaten by a sanyasi is told. The dog complained to Sri-Rama while seated in the Assembly, and the Saynyasi was found guilty and was appointed the Manager of a Siva-temple.

रामदूतवचःश्रुत्वा तुष्टः श्वा तान्वचोऽब्रवीत् ।
देवगृहे यज्ञवाटहोमशालासु वै तथा ॥
वृन्दावने सभायां च मठे पार्थिवसद्गृहे ।
गोष्ठे पुण्यस्थलेपुण्येतीर्थे देवालयेऽपि च ॥
पाकस्थाने रतिस्थाने स्नानसंध्यास्थलादिषु ।
गन्तुं नार्हा वयं पापयोनिस्था वाच्यतां प्रभुः ॥
वस्त्रचन्दनाद्यैश्च संपूज्याथ यतिं मुदा ।
वाद्यघोषैर्नर्तनाद्यैरुत्सवैश्च शिवालयम् ॥
नीत्वा शिवालयस्याधिपत्ये तं स्थापयत्प्रभुः ।

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"Hearing the words of Rama's attendant the dog was highly pleased and answered thus. We belong to a low animal creation and are therefore unqualified to appear in places of worship and yegnas, in holy baths and flower gardens, in cooking places and religious places as well as in the *temples*. The Sanyasi was then attired in rich cloth, decorated with sandal paste and garlands and was taken in procession to the Siva's *temple* with music accompanying. The Lord then appointed him as the Manager of that *temple*."

The same story is told in detail in the Valmiki-Ramayana, Uttara-kanda. The whole of the Ramayana and the Mahabharata as well as other religious texts abound in references to images and temples showing that they were known in the critic's so-called Epic period whether it be in A.D. or B.C. The above quotations clearly prove that even dogs knew at the time in question, the sinful effects of interfering with the charitable funds allotted for the maintenance of a temple. The comparative difference between the Upanishads and the Puranas or Itihasas may however be admitted in relation to their importance and status, but not in their alleged incidents as to several centuries intervening between the production of the former and that of the latter. The presumptions on this point based as they are, on the mistaken interpretation of the *contents* of the sacred literature cannot be guaranteed by the texts or even by ordinary common sense. Our ancient and sacred religious literature when properly understood as a whole, will surely disclose that images and temples are only the concrete rendering of our religious philosophy and a scientific transformation of abstract ideas in strict accordance with the logical Puranic formulas, which virtually constitute the general rules and principles of the Silpa-sastras belonging to both Viswakarma and Maya. We may more or less form our reasonable opinions regarding the prevailing observations and elucidations, inferences

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and criticisms on this sacred and religious subject which is one of the valuable heir-looms of the Hindu nation at large. The Silpas are first of all reduced at present to the art of manufacturing insignificant and inartisic curiosities and common articles used for the comforts of the physical body of man. More than this they are utilized for drawing indirect historical inferences mostly derogatory to the status, capacity or attainments of the ancient nation, without furnishing the really valuable informations directly useful for the religious Hindu in the land.

आध्मातोद्धतदाववह्निसुहृदः कीर्णोष्णरेणूत्कराः ।
संतप्ताध्वगमुक्तखेदविषमश्वासोष्णसंवादिनः ॥
तृष्णर्ताजगरायतास्यकुहरक्षिप्तप्रवेशोत्कट ।
भ्रूभंगैरिव तर्जयन्ति पवना दग्धस्थलीकज्जलैः ॥

5. We may here notice in brief the general observations and criticisms that are now current pertaining to our ancient Arts. There are always two points ordinarily considered in reviewing the Arts of a country, namely the Design and the skilful execution. Designs are again mainly classified into Conventional and Naturalistic. For all Art-handi-crafts as a rule, the conventional is better suited owing to the latitude allowed for shaping the forms and details in a convenient and artistic manner. Whereas the naturalistic design would prove incongruous if introduced in places where its pictorial effect is marred or disturbed. It may also become objectionable sometimes for other cogent reasons. With regard to our art-handi-crafts and their conventional designs as well as their skilful execution there has been not only complete appreciation from the West all along, but also constant warnings of late, from artistic authorities, against the dangerous chance of losing our characteristic individuality and beauty by taking to mistaken imitations of foreign designs, patterns or style. It is only when we come to naturalistic design that the Western Artists and Art-critics who have greatly advanced in their study of the Fine Arts, begin to speak dispar-

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sparingly of our work as found at present. Even the few tangible remnants now found in India, probably the products of a few centuries ago do not always ensure much of hearty appreciation. These stern facts are now more or less made the basis for all the prevailing criticisms upon the ancient Indian Arts. The total substance of the opinions and criticisms hitherto obtaining on the subject, both from the lay man and the professional, may be exhaustively summed up as follows and scrutinized for the purpose of ascertaining how far our ancient arts are destined to lose their original importance and esteem.

(1). In the ancient sculpture and painting in India, neither close study nor correct imitation of nature are evinced, and hence they are comparatively far inferior to the ancient Greek or Italian Arts.

(2). In drawing and painting especially, the study of chairo-scuro or light and shade, linear and aeirial perspective were absent in India.

In the consideration of these defects pointed out, we have first to observe that the acknowledged skill of the Indian Artist in the use of conventional designs cannot, in itself disqualify him for obtaining a knowledge of the naturalistic designs also. It is only a question of study and practice of a separate branch of the subject which cannot be altogether denied for the nation as a whole. Even in the modern civilized countries, every Painter is not necessarily a Sculptor and *Vice Versa*. In the enquiry of these matters, we have only to repeat our complaint which we have expressed in the beginning of this article. Whatever might be the enduring strength of the materials used, the ravages of time inevitably act upon them ; besides as already noticed, no rotten crumbs of a picture or broken pieces of a statue could possibly guarrantee the fact that they are the remnants of the best products of the time in question. Difficulties of this nature, leading to the possible chances for the formation of mistaken conceptions with regard to

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our ancient Arts, are now being recognised in the West by professional Authorities possessing superior capacity and sympathy; and the ordinary art-critics are thus being criticised in return by their own kinsmen. I am extremely happy to quote in this connection, the following extracts from "The Basis for Artistic and Industrial Revival in India", by Mr. E. B. Havell my old and revered Art Master.

"If Indian Art is dead, then Indian religion is dead; for *Indian Art has always been religious art*, and when it is no longer so, it will cease to be Indian art. There is already abundant evidence of that permeation of western thought by *Indian philosophy* which Schopenhauer so clearly foresaw. The East has indeed revealed a new world to the West, which will be the inspiration of a "Renaissance," more profound and far-reaching than that which resulted from the re-discovery of the classic world of the West. It is the irony of fate that while the outward and visible Anglicisation of the East is only too apparent, this inward and subtle Indianisation of the West has, as it were, stolen a march in the night, and already there are groups of western thinkers whose purposes and principles are *more truly Indian than are those of the average English-educated Indian of today*. The West can no longer ignore the wisdom of the East in any single department of culture."

In the above extracts, the Italics are ours. We can clearly understand that there is now better appreciation than before of the true excellence of our ancient arts, originating from the knowledge secured by the Westerns of the fact that the Indian arts are somehow connected with religion and philosophy. As keenly observed by the Western art-critic here, we can at the same time equally understand the existing apathy and indifference of the indigenous civilized gentleman, in the field of religion, philosophy and arts. In regard to the main subject of this article, we are however

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constrained to feel that the true significance of our ancient arts is not yet correctly understood both in India and outside. The reason is not far to seek. Our arts are now to some extent admitted to have been shaped and guided by religion and philosophy which in themselves have been so long misunderstood and misinterpreted. It is no matter for surprise therefore that the arts depending on them should happen to be treated with the modern indifference and contempt. But apart from the sympathetic but practically only vague appreciation from the West, let us boldly analyse and examine the prevailing criticisms already noticed, both from the religious and the technical points of view. It may, however, be naturally suspected at first that the arts depending on religion may be inferior to those independently developed in other countries. The various defects in design and execution now easily observable by an artistic eye, in the existing remnants of ancient arts in India, are often attempted to be defended on religious grounds. This is indeed a wrong tendency both in the interest of Arts as well as of religion. Neither our arts nor our religion stand in need of such a false support. Their sterling worth can afford to withstand all the varieties of technical and other attacks. The noble and patriotic attempts of Dr. Coomaraswamy and others in recent years in this direction, in spite of the amount of informations gathered which are greatly useful for other branches of study, unfortunately fall under the category of mistakes here pointed out in the interest of the prestige, sanctity and dignity of our ancient arts. The samples of drawings exhibited in Dr. Coomaraswamy's "Indian drawings" which consist of a majority of Mahomedan and Budhistic production and a minority of the most beggarly specimens of work done by Indian artisans in recent years, in apish imitation of the *purely Mahomedan* style then obtaining in India, could not in the least help us in the proper revival of our ancient and sacred Silpas. Dr. Coomaraswamy defends them however in the following manner.

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"If they are not as great as the Ajanta paintings, at least these works are worthy of their great ancestry. How vital and how unified with enduring national ideals must have been a tradition which could preserve so much nobility across an interval of a thousand years. For this art is still essentially classic; it depends for its utterance on fundamental forms upon significant relations of space and mass, upon whatever in life is universal. and it makes no study of transient expressions and individual peculiarities."

The above passage doubtless creates a sense of admiration and regard for the enthusiasm and patriotism displayed by the author, but the poor products of Indian art he has gathered which are found in the hands of itinerant beggars and which are so common in all the nooks and corners of petty villages, could only tell a pitiable tale of the artistic skill and capacity of our venerable forefathers. No restrictions of styles, no abhorrence to perspective, no prohibition of light and shade, no, absence of solidity, are ever suggested in the Silpa-sastras. The style of painting which is now attempted to be established as peculiarly Indian, after all, turns out to be hostile to all the well known canons of the sacred text. At present the prevailing technical criticisms are only those noticed already, and we can very well examine them without reference to religion or philosophy. But it would be not only impossible but also improper to dispose of the matter by drawing inferences from the tangible remnants of ancient arts now available in the land. We must necessarily take to the *a priori* method instead of the *a posteriori* method of investigation now followed in the current art criticisms. The internal and documentary evidence procurable from the sacred texts themselves, would certainly be the proper proof for the just decision of the question at issue. The relation of the arts to our ancient religion is particularly a happy one. Our arts do

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not in any manner suffer or deteriorate by their subservience to religion, but they are all the more ennobled. The Silpa- sastras do not tolerate vulgarities in arts or low use of them, they only divert the direction of arts to higher and nobler purposes. Our arts can therefore without any extraneous help stand comparison with those of any other nation, but only they are not allowed to follow the voluptuous tendencies sometimes observable elsewhere. They are to a proper extent curbed, restricted and ennobled by the force of religion in India. They cannot for this reason be stigmatised as having become stagnant and stale in their legitimate field. No human affair in this material world could virtually improve or advance by the self-willed freedom without safe restrictions and strong fencings. The argument in favour of unbridled freedom in the artistic sphere is as illogical and inapplicable as in all other matters. The idea expressed by such terms is itself vague and undefined and it could not therefore seriously affect the importance of definite and scientific technical subjects. Such criticisms only exhibit the hollowness of the arguments and the carelessness of the critics. We must now proceed with our enquiry. The subject may be broadly divided into the study of figures and the study of landscapes and seascapes, leaving out for the present the important branch of Architecture. The Puranas, the Itihasas and the ordinary ancient sanskrit literature abound in their animating descriptions of figures and scenes. Even a cursory reading of the texts will convince us that the passages dealing with them are in no way wanting in details, perspicuity, beauty, vividness or imagination. Touching descriptions of beautiful scenes and objects of beauty among men and animals, are so plenty and so common that no sanskrit student in India will ever be put to the necessity of questioning this fact. The religious characters such as Gods and Goddesses, Nymphs and Gentharvas, divine animals and birds described in strict accordance with the Puranic style are

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not spared in their minute and interesting delineation of details based upon a close and artistic study of nature. The modern criticisms attributing ignorance of anatomy, chairo-scuro and perspective would be proved to be entirely fallacious by the contents of the sacred texts. It may perhaps have to be specially noticed in this connection that the critic's opinion is based upon the insufficient knowledge of the conditions of execution of our ancient arts. There has always been a double agency unlike the West in the matter of artistic productions in India. The real artist who originates and conceives an artistic design has invariably been different from the practical workmen. The latter now known as the Artisan classes or maistries were only inferior artists, virtually used as mere tools for the execution of the works designed according to the religious requirements. The existing remnants of work particularly the detail, which are now subjected to critical examination, are more or less the work of these artisan classes of some recent periods in which the original arts had deteriorated owing to various causes. They could not therefore be taken for the best samples to judge of the artistic capacities and attainments of the Hindu nation in ancient days. The execution is surely not up to the highest ideal expressed in the sacred literature. This can be very easily proved by the present possibility of executing the same design, in the same style, with much greater delicacy and elegance. The real character of our ancient arts does not therefore depend upon this process of execution. The religious texts are replete with detailed instructions clearly dictating how the work intended should be executed. Such instructions also are always available in the original words of the venerable authors themselves, and they necessarily convey the exact and complete information now sought for in mistaken quarters. The texts are always original and never altered, the same contents being handed over even when they are reproduced a number of times by copying. Besides, they

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alone can afford to furnish, and they do furnish, more correct, more reliable and practically more useful informations on the subjects under reference. The critic who is more anxious about the historical periods than about the true characteristics of our ancient arts or about the real contents of the religious texts, may without any disappointment on this account, still indulge in his historical references and archaeological presumptions. Let the fate of the periods relating to our ancient arts be also decided by him along with those of our ancient religion, but let the arts be not misinterpreted or despised by a reference to some inferior products discovered here and there in India at the present day. The number of ancient sanskrit treatises on physiology, anatomy and medicine still made use of in India, will show that our forefathers knew enough of anatomy for the use of their fine Arts. With regard to other technical principles relating to chairo-scuro and perspective, we must reserve our remarks in detail for a separate article differing altogether from the present one. Suffice it here to note that our forefathers were not ignorant of these fundamental principles in art. The importance of light and shade in pictorial representations, could not in the nature of things, be a mysterious matter requiring to be discovered by advancement of modern science. In the daily adoration of the Sun, the Hindus invoke him as combined with shadow.

छायादेवी समेत श्रीसूर्यनारायणाय नमः ॥

Of course this has a higher Puranic significance, but it will prove that the ancient Hindus in spite of the old-world simplicity attributed to them by the modern critic, must have been able to conceive the necessary combination of light and shade for their pictorial art. Kalidasa describes the effects of a picture in the following words.

निम्नोन्नतेषु स्खलतीव च मे मतिः ।

"I feel as if taken up and down the places depicted in the picture."

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The ideas of height and depth on a flat surface could not be produced without a recourse to the application of bright and dark colours as well as slanting lines which exhaust the modern principles of linear and aerial perspective. There is a curious question often raised in this connection as to whether our ancients knew painting on canvas as at present imitated from the West. In the history of western arts one could easily find that painting on canvas was for the first time introduced by a Dutch painter named Dylks not more than three centuries ago. Whereas, the Chitra-pata or painting on cloth was known in India from time immemorial. The following passage from Vidyaranya's Panchadesi which is admitted to be more than six centuries old will place our knowledge of canvas before that of the Western Artist.

यथा चित्रपटे दृष्टं अवस्थानां चतुष्टयम् ॥

परमात्मनि विज्ञेयं तथावस्थाचतुष्टयम् ।

स्वतश्शुद्धोत्र धौतः स्यात् घट्टितोत्रविलेपनात् ॥

मस्याकारैर्लांछितस्यात् रंजितो वर्णपूरणात् ।

"There are four stages of development in the Paramatman as in the painting of a picture on cloth. The first stage refers to the plain white cloth, the second to its surface covered over with starchy paste, the third to the light sketching of outline with a dark material and the fourth to the application and commingling of colours."

In the above passage, the words Lanchita meaning light and delicate sketching and Renjita denoting the beautiful commingling of tints, clearly show that a better style of drawing and painting has all along been known in India than what is tried to be established in the "Indian Drawings." We may also note in this connection the internal evidence which could be gathered in abundance from the sacred religious texts as to the appreciation of natural beauty by our ancient sages. A single

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passage like the following from the Sundara-kanda, Sarga 4, Vanmiki Ramayana, will clearly prove that they paid the highest attention to the delineation of nature with full regard for minute artistic details, and that they were not a bit behind the Greeks and Italians of olden days or the greatest artists of the modern times.

यथा नगाग्रं बहुधातुचित्रं यथा नभश्च ग्रहचन्द्रचित्रम् ॥

ददर्श युक्ताकृतमेघचित्रं विमानरत्नं बहुरत्नचित्रम् ।

मही कृता पर्वतराजिपूर्णा शैलाःकृताःवृक्षवितानपूर्णाः ॥

वृक्षाः कृता पुष्पवितानपूर्णाः पुष्पं कृतं केसरपत्रपूर्णम् ।

कृतानि वेश्मानि च पाण्डुराणि तथा सुपुष्पाण्यपि पुष्कराणि ॥

पुनश्च पद्मानि सकेसराणि धन्यानि चित्राणि तथा वनानि ।

पुष्पाह्वयं नाम विराजमानं रत्नप्रभाभिश्च विवर्धमानम् ॥

वेश्मोत्तमानामपि चोत्तमानं महाकपिस्तत्र महाविमानम् ।

कृताश्च वैडूर्यमया विहंगा रूप्यप्रवालैश्च तथा विहंगाः ॥

चित्राश्च नानावसुभिर्भुजंगा जात्यानुरूपास्तुरगाश्शुभांगाः ।

प्रवालजांबूनदपुष्पपक्षाः सलीलमावर्जितजिह्मपक्षाः ॥

कामस्य साक्षादिव भान्ति पक्षाः कृताः विहंगास्सुमुखास्सुपक्षा ।

"The great monkey entered the great Vehicle named Pushpaka which was greater and taller than the best of buildings, it shone with the brightness of various gems like a mountain with its various constituents and like the firmament with its stars and planets. Very effective clouds were represented in it by way of painting and carving. The fore-grounds of the pictorial representations were filled with hills and mountains which in themselves were decorated with beautiful trees. The trees were decorated with flowers whose petals were skilfully worked. Beautiful buildings of white colour were depicted as also tanks and lakes filled with beautiful flowers and lotuses whose petals were nicely detailed. Again, scenes of rich and charming forests were executed in it. Birds

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were made in silver, coral and lapis lazuli. The birds were all in fair faces and beautiful wings. The wings were in gold and coral in all the varieties of easy posture appearing as if they belonged to Kama-deva himself. Serpents were worked in various materials, also horses of excellent physique were depicted true to nature showing even their differences of breed."

The above passage clearly proves that a close study of nature and a proper application of it in pictorial products were doubtless practised of old, in the interest of our religious arts. There is thus no necessity to caricature all the known excellences in Art by evading nature, perspective or light and shade as in the specimens of "Indian Drawings" to establish the original style of our ancient Arts. It is indeed very unfortunate that unnecessary difficulties of this kind so often locally arise which naturally induce one to throw away the subject altogether in disgust and despair.

अत्तुं वांछति वाहनं गणपतेराखुं क्षुतार्तः फणी ॥
तं च क्रौंचपतेः शिखी च गिरिजासिंहोपि नागाननम् ।
गौरी जन्हुसुतामसूयति कलानाथं कपालानलो ॥
निर्विण्णः स पपौ कुटुंबकलहादीशोपि हालाहलम् ।

Besides the prevailing criticisms hitherto noticed in regard to our ancient painting and sculpture, there are other current opinions which deny altogether the existence of several art handi-crafts long known and practised in ancient India such as carpet weaving, ivory carving, gold jewelry, &c. The following quotations from the Ramayana will furnish convincing proof of the knowledge of these industries, at least at the period assigned for the composition of the text, whether it be in B. C. or A. D.

मणिसोपानविकृतां हेमजालविभूषिताम् ॥
स्फाटिकैरावृततलां दन्तान्तरितरूपिकाम् ।
मुक्ताभिश्च प्रवालैश्च रूप्यचामीकरैरपि ॥
विभूषितां मणिस्तंभैः सुबहुस्तंभभूषिताम् ।

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समैर्ऋजुभिरत्युच्चैः समन्तात्सुविभूषितैः ॥
स्तंभैः पक्षैरिवात्युच्चैर्दिवं संप्रस्थितामिव ।
महत्या कुथयास्तीर्णां पृथिवीलक्षणांकया ॥
पृथिवीमिव विस्तीर्णां सराष्ट्रगृहमालिनीम् ।
वाल्मीकिरामायणं-सुन्दरकाण्डम् ॥

"The staircase was decorated with gems; windows were made in gold; and the floor was paved with crystal. Ivory figures were placed in niches. It contained several pillars made of gems all of equal size, and so straight and tall that they appeared as if they fly to the sky with their wings. Each pillar was worked into several ones within itself and were decorated with pearls, corals, gold and silver. A large carpet was spread on the floor, the map of the world being the design worked on it showing the various countries and villages."

Carpets, ivory, metals and gems are here mentioned which the carpets especially are in modern days suspected as having originated from the Persians and the Mahamedans. In ancient days, however, our forefathers knew what they are like long before the Mahamedans came to existence.

तत्र दिव्योपमं मुख्यं स्फाटिकं रत्नभूषितम् ।
अवेक्षमाणो हनुमान् ददर्श शयनासनम् ।
दान्तकांचन चित्रांगैर्वैडूर्यैश्च वरासनैः ।
महार्हास्तरणोपेतैरुपपन्नं महाधनैः ।
तस्य चैकतमे देशे सोत्तमाल्याविभूषितम् ।
ददर्श पाण्डुरं छत्रं ताराधिपति सन्निभम् ।
हिरण्मयैश्च विविधैर्भाजनैः स्फाटिकैरपि ।
जांबूनदमयैश्चान्यैः करकैरभिसंवृता ।
राजतेषु च कुंभेषु जांबूनदमयेषु च ।
पानश्रेष्ठं तदा भूरि कपिस्तत्र ददर्श सः ।
वाल्मीकि रामायणं—सुन्दरकाण्डम् ॥

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"Hanuman there perceived a beautiful cot made of crystal and several other seats mounted with gold, ornamented with Ivory and gems like lapis lazuli, provided with costly cushions. He found also in a corner of the hall, a white large umbrella decorated with garlands. Hanuman found plenty of spirituous liquor p'aced in vessels made of pure gold and crystal and also in big pots made of gold and silver."

Crystal cots, chairs and vessels, silk umbrellas, ivory and gold work combined with gems, are here mentioned; our forefathers therefore must have at least heard of such articles in their time.

C).

ततः सीताकरं धृत्वा द्राक्षावल्याः सुमण्डपम् ।
ययौ रामोऽगणोत्भूतं तस्थौ तद्ध आसने ।
हस्त्यश्वोष्ट्रमान्त्रराजदूतैः क्रिन्निमनिर्मितः ।
हेमरत्नहस्तिदंत संभूतै रतिचित्रितैः ।
क्रीडां बुद्धेर्बलेनैव चकार सीतया सुखम् ॥
आनन्दरामायणं-विलासकाण्डम् ॥

"Then Rama, taking Sita in hand went to the bower covered with vine, in the middle of the yard. Seating themselves there they played for an intellectual exercise, with dice made of gold ivory and gems beautifully carved in the forms of elephants, horses, camels, ministers, kings and attendants."

The critics may observe here with or without suspicion that figures in ivory and gold are again mentioned here besides bowers and grapes.

तस्याः कट्यां ददृशुस्ते पीतकौशेयमु ज्वलम् ।
मुक्ताजालरुक्मतन्तु पुष्प राजिविराजितम् ।
नवीनगतिचांचल्यात्कृतमंजुलनिस्वनम् ।
आदर्शबिंबसंयुक्तं सुगंधामोदमोदितम् ।

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वस्त्रोपरि ददृशुस्ते रशनां रुक्मतन्तुजाम् ।
रत्नकंकणगर्भाभिः किंकिणीभिर्विराजिताम् ।
केकिसिंहवृषव्याघ्र मृगचित्रावीचित्रिताम् ।
पीतरक्तहरिन्नील कृष्णमाणिक्यमण्डिताम् ।
तत उर्ध्वं ददृशुस्ते पदकान्युज्वलानि हि ।
रंभाफलोपमान्यव हैमान्याभरणानि च ।
नवरत्नयुतान् मुक्ताहारांश्च शृंखलाः ।
मूर्तिमालाः रुक्मजाश्च यवमाला विचित्रिताः ।
पुष्पमालाः कांचनयाः सारिकारत्नमण्डिताः ।
रुक्मगुंजान्विता माला हेमधात्रिफलान्विताः ।
चंपकोदमकलिकया सदृशा हेममालिकाः ।
ततो ददृशुस्ते सर्वे मैथिलीकुचकंचुकीम् ।
मयूरशुकवृक्षैश्च लवंगैस्तन्तुनिर्मितैः ।
चित्रितां श्रम धर्मेणार्द्रां संलग्नां दृढं तनौ ॥

"She wore on her waist an excellent yellow silk with designs worked in gold wire intermixed with pearls. The silk was perfumed with agreeable scents and it had the polish of a mirror. Having been fresh and new, it produced a charming sound when she walked. Over the cloth she wore a girdle made of gold wire provided with pendants. Above these they saw several hanging ornaments and chains in gold, pearls and gems. There were golden ornaments with carvings of the incarnations of gods, others composed of fruits, flowers, birds and grains made of gold. She wore a jacket containing gold lace work with designs of birds, peacocks, trees and spices." We have here silks, laces, ornaments in gold and gems, with designs of gods, birds, fruits, grains and flowers, gold filigri hangings, pendants and chains. Elaborate descriptions of this kind are commonly found all over the literature. The minute details of descriptions furnished here. Must

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show that our poor forefathers knew something at least connected with the articles enumerated.

ततः स लक्ष्मणः पत्रं वरबंधनवेष्टितम् ।
समुद्घाट्य राघवाग्रे पपाठ मंजुलस्वनः ॥
हेमकृत्रिम पुष्पाद्यैरंकितं कुंकुमान्वितम् ।
दर्शनादेव मांगल्य सूचकं तोषकारकम् ॥

"Then in the presence of Rama, Lekshmana opening the letter which was carefully enveloped and safely sealed, read through the letter in a very sweet voice. The letter was ornamented inside with designs of flowers, &c., worked in gold and marked with kumkuma or red paint which suggested at the very sight of it that the contents of the letter refer to some happy news."

Our poor old forefathers who are at present credited with the ignorance of writing were, however, then acquainted with invitation letters, and they knew how to ornament them with golden designs and how to despatch them safely convered and sealed.

The great convenience afforded to our modern critics in these matters lies in the simple fact that our venerable forefathers are now no more. Never-the-less the necessary instructions in writing which our ancients have kindly bequeathed to us, are available for reference. But the only difficulty now experienced is in inducing our indigenous educated gentlemen to open their eyes and condescend to look at them.

वस्त्रैर्गेहानि कार्याणि । तृणैश्चापि सहस्रशः ।
आरक्तखंडैराच्छादितानि चित्रतानि हि ॥
नेमिरेखापि मा मार्गे विचित्रवसनैर्गृहाः ।
पुष्पै राच्छादनीयास्ते दृष्टास्संतु समन्ततः ॥
आनन्द रामायणं—यात्राकाण्डम् ॥

"Tents should be put up with cloth, the top resembling umbrellas in red colour. Other buildings also should

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be put up with grass roof. On the roads, no marks of the wheels should be seen ; tents in variously coloured cloth should be constructed and decorated with flowers. There should be markets opened here and there."

Tents made of cloth and decorated, somehow smell suspicions to the critic as an interpolation, but can't help it, it is so stated in the text.

वाटिकाः पुष्पवृक्षाणां वरमृत्पात्र निर्मिताः ।
तथा कृत्रिमवृक्षांश्च पताकाश्च ध्वजांस्तथा ॥
वन्हि संगा दौष धीनां पुष्प वृक्ष विनिर्मितान् ।
तडित्प्रभो पमांश्चापि गगनान्तर्विराजितान् ॥
वन्हि संगा दौष धीभ्यः प्रकारान विविधान् वरान् ।
चन्द्र ज्योत्स्ना कृत्रिमांश्च दीपवृक्षान सहस्रशः ॥
दीपमालाश्च व्याघ्रादीन् कृत्रिमान् रथसंस्थितान् ।
औषधीभिः पूरितांश्च केकी चक्रोपमादिकान् ॥
ददृशुर्वारणेन्द्रस्था एवं ते राघवादयः ।

आनन्द रामायणं-सारकाण्डम् ॥

"Rama and his followers seated on elephants witnessed the flower gardens filled with plants in beautiful earthen flower-pots. They also saw fireworks of various kinds. Flowers and trees shining like lightning, garlands of lights in large numbers, artificial tigers and other animals blazing with light, rotating lights resembling peacock's tail and artificial moon light, were all displayed in the sky before them."

There are flower pots and fire works here. This is surely too much for the modern critic to bear. The whole passage must be established as an interpolation. Why? The critic likes it not. But who composed and who interpolated it, when and for what purpose? Certainly not the indigenous Pandit who is not even prepared to read through the texts. How long has the above passage been lying interpolated within the text, and has the critic

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ever noticed it up to date? Now that it has remained within the text so long undiscovered, the burden of proving that it is an interpolation lies on the critic himself.

6. We have one more important item to be examined before we close this article. The major portion of our ancient Silpas is naturally taken up with instructions for the construction of temples for Gods and Goddesses. Dwelling houses for man, stables and cow-sheds, tanks and wells form only the minor portion of the subject and they are dealt with as more or less in touch with the temples. All the modern classifications of styles in construction made by the Western antiquarians, are generally based upon the outer shapes of the temples now in existence. In the usual a posteriori method of investigation, they are divided into Indo-Aryan, Dravidian, Chalukyan and other styles. The outer forms of these buildings are now surveyed, compared and classified, sometimes their plans are also taken into account. In the comparison of these temples with the buildings of other countries close by, similarities are observed, and historical as well as archæological inferences are drawn, establishing that Budhistic, Mabamedan, European and other principles of construction and details were once borrowed and imitated in India to make up for the then existing practical defects in construction and ornamentation. This is exactly the substance of the modern settled theories regarding our sacred temples always constructed in strict accordance with the detailed instructions furnished in the Silpa-Sastras. The given classifications of styles, however have already begun to be unsettled amongst the critics themselves and yet they will unanimously try to establish the alleged begging and borrowing so ingeniously discovered by them in all the temples in India. In this connection, what strikes immediately an ordinary Hindu who is naturally more interested in his religion than in the technics of Architecture, is, that in spite of the contrasting differences of style said to be detected in the construction of temples for their

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distinct classifications into Indo-Aryan, Dravidian and Chalukyan styles, the corresponding changes are seldom observed in their inmates, the Gods and Goddesses residing within them. The Vishnus and Sivas in the temples of Dravidian style are not far different from those in the temples of the remaining two styles. The reforms by imitation have not perhaps yet succeeded in penetrating the inner recesses of these sacred temples. We must repeat here that we can ill afford particularly in this little article to take up and discuss every variety of criticism now prevailing on the subject. But we are compelled to note here for the information of the modern critics, that the Silpa-sastras which constitute the authoritative texts, and which are unexceptionally consulted all over India for the construction of Hindu temples, start with the very inner chambers and the deities within them, that are now virtually eliminated in the Archaeological survey and investigations. Sketches and photographs of these dols and chambers might perhaps have been secured in some cases, but they are hardly sufficient for the proper understanding of the subject. Measurements and proportions, forms and sizes, are regulated *from within outwards*, in strict conformity with the Puranic formulas and requirements, lest the whole building be rendered unsuited for the location of the divine element. Nothing in the way of admixture from the Corinthian, Doric, Classical, Budhistic or Muhamadan styles of treatment noticed in the prevailing critical observations, could ever be tolerated, nor would any one of them be found necessary or suitable for the proper construction of Hindu temples or for their details of decoration and ornamentation. As we have already noticed, the differences of style and construction are now observed, analysed, compared, and classified by an examination of the outer forms and processes of construction. The differences appearing in pillars and arches, in roofs and basements, in the details of sculpture and construction and in many cases in the

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raw materials utilized, constitute and complete the points for enquiry of style with reference to their variations or similitudes in Architecture. No doubt these are sufficient for the modern requirements of Archæology which deals with the various kinds of Architecture whose operations and applications are limited to the mere technicalities of construction. The Silpa-sastras which are purely religious texts prescribed for the religious advancement of the Hindu nation always proceed taking into account the religious requirements to which greater importance is attributed and consequently greater attention is paid than to anything merely material. We have seen that among the different materials suggested for manufacturing images of Gods for the use of religious worship, the mental conception of the prescribed form is curiously reckoned as a separate image by itself.

मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥

A temple to house this mental image needs only therefore, to be constructed in the same material for our religious purposes, but such a building will hardly do for the operation of the modern Archæologist. In explaining the real object and scope of our religious Architecture as prescribed in the Silpa-satras, we cannot proceed without noting the following preliminary points which are in themselves entirely misunderstood at present.

(a) The Silpa-sastras like the vexed Yougas in our religious literature are inapplicable to anything beyond the boundaries of the Bharata-Varsha.

(b) Bharata-Varsha is described as the Southern most region of Jembu-dwipa which in itself is defined as the *sphere of religious devotion*, and does not therefore refer to any earthy locality in Asia like British India.

जंबूद्वीपस्य संस्थानं यद्विया यत्र वै क्रियाः ॥

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Bharata-Varsha contained in this Jembu-dwipa, similarly refers only to the work of devotion and not to the territories now belonging to the British Government in the Indian Peninsula. Neither the British Government nor the Western geographist have as yet recognised this name as a substitute for British India, whatever might have been the reasons for not doing so. The Silpas provided for Bharata-Varsha must also therefore be interpreted consistently with the significance of all other items connected with them.

(c) The images to be enthroned within the walls of the temples are technically defined and circumscribed, preventing all possibilities of altering or reforming as one would wish at any time. But the option to choose from among a few defined sizes, postures and shapes is allowed and it is taken advantage of in different parts of the country. The temples also are made to vary in strict accordance with the modifications of the images. The optional variations here referred to are those that the Archæologist has mistaken for foreign admixture of styles and construction. The Silpa-sastras do not recognise for their technical purpose the administrative division of British India into Presidencies and do not therefore provide different rules and styles for the different Presidencies. The north-Indian, middle-Indian and south-Indian styles now spoken of in English books treating of the Architecture of ancient India, find no mention in our sacred Silpa sastras. Their ordinances apply impartially to the whole of Bharata-Varsha.

(d) The images of Gods and Goddesses are *always* treated in the Silpa-sastras as different from the figures of human beings. Their proportions are technically detailed in Thaloms or spans. The man is said to be of 8 Thaloms in height, that is 8 times his own span. The divine images are measured by 9 and 10 Thaloms and sometimes below 8 such as 5 Thaloms for Genesa and young Krishna. There

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are also other figures measured by 3, 2 or even 1 Thaloms. This is a subject for special study by itself and we cannot go into their details here. Our critic, however, might step in here and urge that the Thaloms extending to 9 and 10 are probably copied from the Greeks. But even a superficial examination of the details of these Thaloms will disprove the cogency of the inference so ingeniously and so easily drawn. There is again another serious and unpleasant difficulty for the critic to solve. Our Gods and Goddesses are often furnished with *more than one* head, two eyes and two hands for which the critic could find no proper materials in Greece or Rome for comparison. It is only a vain attempt to meddle with a subject without first understanding its fundamental principles.

(e) Similarly, for the construction of temples too, as we have already noticed the construction and measurement proceed *from within outwards*. The measurements for the Gerbha-griha or inner chamber are guided by the size and status of the image, and from thence to the quadrangles and outer rooms. Several specified shapes and sizes are allowed for the construction of temples; they may be square, oblong, circle, octagon, &c., and the roof especially is allowed more freedom than the other parts. It may be in the shape of domes as now found in Benares and other places, it may be sloping as in Malabar and Nepaul Architecture, or it may again be in the form of Gopuras as often found in the so-called Dravidian style in southern India. The Archæologist conveniently mistakes these options for different styles of different periods and of different countries, and concludes that they are borrowed from different nations. The dome probably he thinks has been copied from the Saracens. But some of the sacred texts which he has himself had the courtesy to admit as having been composed long before the Mahamedans originated in this world, contained the descriptions of the varieties of domes known in ancient

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India. *Vide* Sundara-kanda sargas 8 and 9, Vanmiki Ramayana.

विशेषमालंक्य विशेषसंस्थितं विचित्रकूटं बहुकूटमण्डितम् ।
मनोभिरामं शरदिन्दु निर्मलं विचित्रकूटं शिखरं गिरेर्यथा ॥
मेरुमन्दरसंकाशै रुल्लिखद्भिरिवांबरम् ।
कूटागारैः शुभाकारैः सर्वतः समलंकृतम् ॥

"It was in the shape of a highly ornamented Kuta or dome containing within itself several domes all richly decorated and the pure white and pleasing colour like the clear moonlight. It was also decorated all round with other domes rising to the sky as high as the peaks of Meru and Mandara mountains."

The above passage will clearly prove that our forefathers were not unacquainted with curved lines and round shapes. They also knew that the earth was sperical and called it Bhugola. They were therefore hardly in need of borrowing the idea of roundness from other nations. However scientific may be the enquiring process of the modern critic and however earnest he may be in diving deep into the subject, his very commencement is in the mistaken direction and all his efforts could only prove annoying in the end.

सुमुखोपि सुवृत्तोपि सन्मार्गे पतितोऽपि च ।
महतां पादलग्नोपि । व्यथयत्येव कण्टकः ॥

The Silpa-sastras actually belong to the religious philosophy in our sacred religion and it is useless for any one to attempt odious comparisons of our religious Architecture described in them with that of any other countries which deals with the subject entirely as a material art. The first step in the commencement of a building for a temple for Gods or a house for the Hindu, whether it be in Upper India, Middle India or South India, is to mark the Vastu in the proper direction. Vastu is a technical name

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applied to an Asura who is supposed to lie diagonally across all the buildings in India. The required dimensions of a building being first determined, both the length and breadth are divided into eight equal parts. The whole ground is then divided into sixtyfour equal parts and a diagonal is drawn from the north eastern corner to the south-western corner. The diagonal represents the position of Vastu in his lying posture, his head being placed in the north east and feet in the south west. All the details of measurements for every portion of the building are calculated from the body of this Vastu from an important point in it ascertained according to the rules of the Silpa-sastras. Nothing can be done without this preliminary process which is reckoned as a serious religious ceremony. Now, has the Archaeological critic ever heard of this Vastu in his experience of the buildings in Greece, Italy or Mahamedan territories? Has he ever discovered this Asura in his examination of the sacred buildings in India, regarding which he has now written several volumes? The importance of this Vastu as the basis for all the measurements and as being capable of producing immense good and evil both to the building and to its inmates, are facts unquestionably accepted by every Hindu in the land. Without the Vastu there is no house worth living in, and no temple worth enthroning a deity for worship. This preliminary portion of the subject is a matter of primary importance in our Architecture and no Hindu or even the critic could possibly ignore it. If the critic declines to notice and explain it, he could not expect to be recognised as a critic or authority in Hindu Architecture. All his opinions expressed in voluminous books go for nothing as entirely irrelevant and unscientific. Nothing can be gained by merely evading the difficult question of Vastu by calling it superstitious or absurd. Every scientific subject in this world could then be criticised in this careless fashion by avoiding to notice its fundamental principles. The unfavouable criticisms now furnished thus turn out only to be the useless products of a mistaken pro-

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ess of enquiry, and could not therefore be reckoned as any thing reasonable or useful, fit to command the least respect om the Hindu Public in the land. The following passages om Vastu-Retnavaly, Viswa-Karma-Prakasa and Agni-urana will furnish a clear idea of the origin of Vastu, of is curious shape and mischievous propensities.

विश्वकर्मोवाच ।

वास्तुशास्त्रं प्रवक्ष्यामि लोकानां हितकाम्यया ।
पुरा त्रेतायुगे ह्यासीत् महाभूतं व्यवस्थितम् ॥
स्वाप्यमानं शरीरेण सकलं भुवनं ततः ॥
तं दृष्ट्वा विस्मयन् देवा गताः सेन्द्रा भयावृताः ।
ततस्ते भयमापन्ना ब्रह्माणं शरणं ययुः ॥
भूतभावन भूतेश महद्भयमुपस्थितम् ॥
क्व यास्यामः क्व गच्छामः वयं लोकपितामह ।
मा कुर्वन्तु भयं देवा विगृह्यैतन्महाबलम् ॥
निपात्याधोमुखं भूमौ निर्विशंका भविष्यथ ।
ततस्तैः क्रोधसंतप्तैर्गृहीत्वा तन्महाबलम् ॥
विनिक्षिप्तमधोवक्त्रं स्थितास्तत्रैव ते सुराः ।
तमेव वास्तुपुरुषं ब्रह्मा समसृजत्प्रभुः ॥
कृष्णपक्षे तृतीयायां मासि भाद्रपदे तथा ।
शनिवारे भवज्जन्म नक्षत्रे कृत्तिकासु च ॥
योगस्तस्य व्यतीपातः करणं विष्टिसंज्ञितम् ।
भद्रान्तरे भवज्जन्म कुलिके तु तथैव च ॥
कौशमानं महाबाहुं ब्रह्माणं समपद्यत ।
चराचरमिदं सर्वं त्वया सृष्टं जगत्प्रभो ॥
विनापराधेन च मां पीडयन्ति सुरा भृशं ।
वरं तस्मै ददौ प्रीतो ब्रह्मा लोकपितामहः ॥
ग्रामे वा नगरे वाऽपि दुर्गे वा पत्तनेऽपि वा ।

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प्रासादे च प्रपायां च जलोद्याने तथैव च ॥
यस्त्वां न पूजयेन्मर्त्यो मोहाद्वा तु नरप्रभो ।
अश्रियं मृत्युमाप्नोति विघ्नस्तस्य पदे पदे ॥
वास्तुपूजामकुर्वाणस्तवाहारो भविष्यति ।
आकुंचितकरं वास्तुपुरुषानसुराकृतिम् ॥
स्मरेत्पूजासु कुड्यादिनिवेशे त्वधराननम् ।
जानुनी कूर्परौ सक्थि दिशि वातहुताशयोः ॥
पैत्र्यां पादपुरौ रौद्र्यां शिरोस्य हृदयेजलिः ।
अस्य देहे समारूढा देवताः पूजिताः शुभाः ॥
ईशानतः सर्पति कालसर्पो विहाय सृष्टिं गणयेद्दिशिषु ।
शेषोस्य वास्तोर्मुख मध्यपुच्छ त्रयं परित्यज्य खनेच्चतुर्थम् ॥
पूर्वादिषु शिरः कृत्वा शेते भाद्रादिषु त्रिषु ।
ऊर्ध्वं भागे त्रयं त्यक्त्वाधोभागे तु द्वयं तथा ॥
मध्ये नाभिं विजानीयात् शेते वामेन पन्नगः ।
क्षेत्रप्रमाणं कृकलासरूपं वास्तुपुरुषं प्रकल्प्य ॥
त्यजेद्दशिरो भागो बाह्यं सप्तदशांशकान् ।
मध्ये नाभिं विजानीयात्तत्र शंकुं प्रतिष्ठयेत् ॥
यस्यां दिशि यदा राहुः स्थितो लोकभयंकरः ।
तस्यां दिशि तदा द्वारं न कर्तव्यं बुधैरिह ॥

"Viswakarma said: I shall explain the Vastu-sastra for the benefit of mankind. During a Treta-yuga in olden days, a huge being originated which made all creatures in the world sleepy and stupid. Seeing this being, Indra and the Devas were surprised and afraid. They then went to Bramha and praising him, represented their grievance. Bramha advised them to catch hold of this Being and throw it on the ground with its face downwards. They angrily caught hold of the Being and throwing it down sat

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over it. Bramha then gave the name Vastu Purusha to that Being. This occurred in the month of Bhadrapada, during dark fortnight on a Saturday, the star being Kritica, Vyatipata-Yoga, Vishti-karana, &c. This being then complained to Bramha that it was unnecessarily teased by the Devas. Bramha replied that every one will please Vastu by adoration, in villages, temples, towns, cities, water sheds, flower gardens, &c. If a man through ignorance fails to do this, he will meet with obstructions at every step and will become a prey to Vastu. While adoring Vastu, the Asura should be imagined as lying flat facing upwards, but while constructiug walls, &c., he should be conceived as looking downwards with his head to the north-east; feet and thighs to the south west and with his hands on the breast. The Devas mounted over his body, if worshipped, produce happiness. This Kala-sarpa is directed towards the north-east. The two ends and middle of his body should be avoided in digging the pits. This Pannaga lies by his left side ; three parts of his body should be left at the top and two parts downwards. The middle is then his naval. Considering him in the form of a Chameleon lying across the ground, 10 parts at the top and 17 parts below should be left and the middle is then his naval. Strike a peg at that point. Whichever direction this terrible Rahu lies, no door should be put up by the wise in that direction."

Every word in the above quotations is highly technical and should be interpreted according to the Puranic formulas. The indigenous Pandit will pass over them as unmeaning riddles and try to explain away in his usual unreasonable and irrelevant style. It is hopeless to expect any useful information from him at present. We cannot however undertake to explain the whole matter in detail in this article, our main object being only to prove that the subject is a serious and important one deserving the careful attention of those sincerely interested in our ancient religious arts. The modern criticisms reducing them to useless and ugly remnants of old world simplicities, are, to

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say the least, unprofitable attempts in the wrong direction. The descriptions furnished in the usual Puranic style here, are sufficiently significant to establish the religious importance of our ancient Architecture. The Vastu is here described as an Asura who permeated throughout the Universe making every body sleepy dull and stupid.

पुरा त्रेतायुगे ह्यासीत् महाभूतं व्यवस्थितम् ।

स्वाप्यमानं शरीरेण सकलं भुवनं ततः ॥

He was named Vastu-purusha by Bramha, when he lay on the earth overpowered by the Devas who seated themselves over him. He is also described as Kala-sarpa or serpent of time, and as Rahu in the form of a Krikalasa or Chameleon. Sarpa, Pannaga and Krikalasa, all refer to fickleness of mind caused by ignorance. Rahu denotes the tendency to obstruct religious devotion. This is a very common Puranic description found all over our religious literature. His lying position with the head downwards extending from the north-eastern corner to the south western corner, is clearly a fact of Yogic significance. The holy thread worn by the Hindus on the left shoulder round the right rib, through the naval, speaks of the same story. The Asura overpowered by the Devas seated on his body, is worshipped more for the sake of pleasing the Devas, to induce them to remain in their positions without quitting the body of this Asura.

The most important and philosophical instruction conveyed through these Puranic details and Architectural representations, is that man's evil tendencies of the mind should be curbed and destroyed through the help of the Gods alluding to the Satwic Mind and the Satwic Intellect. More than making these general observations here, we can not now afford to enter into the explanations of the formulas prescribed for the measurements and construction of buildings. The whole subject is purely technical and it is entirely useless to offer any detailed explanations on the

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matter when it is so totally misunderstood and despised. It would indeed be a simple waste of time and energy under the present circumstances, to seek for really useful informations on any important points connected with it, either from the foreign critic and his indigenous imitator or from the venerable Pandit of the day. We have been duped long enough, expecting enlightenment from such profitless quarters. Our venerable forefathers have amply provided us with the necessary texts on this important subject, a direct application to which is sure to procure us some tangible benefit.

सेवितव्या महावृक्षः फलच्छाया समन्वितः ।
यदि दैवात्फलं नास्ति च्छाया केन निवार्यते ॥

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THE PAST GENESIS AND THE FUTURE ORGANISATION OF The Hindu University.

(By Pdt. Bhagwan Das, M. A. of Benares.)

The idea of a College at Benares, to be managed by a non-official body, was discussed because of the insufficiency and unsuitability in many respects of the official system of education, among the leading citizens of that town in 1891-92. It took shape as the Central Hindu College on 7th July 1898, with Mrs. Annie Besant as its President, Babu Upendra Nath Basu as Vice-President, Babu Govinda Das as its first Secretary, and Dr. Arthur Richardson as its first Principal. The proposal to establish a Hindu University was started in 1904, and a prospectus was published in 1905, by Pt. Madan Mohan Malaviya. On 28th November 1911, the Hindu University Society was formed and registered at Allahabad, with Dr. Sundar Lal as Secretary and Maharaja Rameshvara Sinha of Darbhanga as President. After the usual deliberations and discussions, oral and by correspondence, and by that lapse of time which is necessary for the ripening of the perfect fruit of wisdom, the Government of India and the H. U. S. arrived at a common understanding. The press *communique* issued by the H. U. S. Committee of Management, and published in the *Leader* of 22nd January, 1915, outlined the scheme generally agreed upon, and embodied, later, in the Draft Bill Statutes and Regulations which were formally passed for submission to the Government, at the special meeting of the H. U. S. held in the C. H. C. on 30th January 1915. Matters progressed rapidly thereafter. The Benares Hindu University Bill was moved in the Imperial Council at Delhi in March 1915. It was introduced by Sir Harcourt Butler, the Education Member, with a speech which was inspired throughout by good will and, in places, by even a fine

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enthusiasm. In May 1915, the Statutes and Regulations were further discussed and revised, though informally, at Simla, between the officiating Education Member and a Sub-Committee of the H. U. S. On 1st October, 1915, the Bill was passed into law. On 4th February, 1916, the Foundation Stone of the permanent Home of the Hindu University was laid well and truly by the benevolent hands of Lord Hardinge, on the banks of the Ganga, in Kashi, with the witness and support of a gathering of Princes and people such as has seldom come together in India for such a purpose. Fourteen Ruling Chiefs, four Provincial Governors, some twenty titular Rajas, Maharajas and Nawabs, some five hundred of the most eminent men of the land, men of learning and science, of high office, of distinguished public work, and of wealth and position, as many large donors to the H.U. Funds, as many teachers of various grades, some two thousand representative students from local and distant Schools and Colleges and Pathshalas, and about three thousand members of the general public attested the ceremony. Finally, some twelve hundred acres are in course of acquisition for the coming buildings, grounds, and experimental farms, gardens, etc., and the Benares Hindu University Act has been brought into force on and from 1st April, 1916.

All this has been done. But something remains to be done—something which is even more important than all that has been done. For does not the Sanskrit verse say that it is better that the son be not born at all than that he should grow up ill ?

The aims and objects of the Hindu University, and the methods by which they are to be realised, that is to say, the organisation of the University—these yet remain *to be defined clearly*.

Love, unreasoning passion, creates ; as Hate, again unreasoning passion, destroys ; Reason only helps to guide and govern and regulate the result, and seeks to *preserve* by means of law and order. Every birth—of an

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individual, a nation, an Institution, and a University, is the result of a surge of sentiment. Yet, if the new life is to live, and to grow, and to do so healthily, there must be Reason guiding it from somewhere, both before and after. Brahma, the Creater, succeeds with his Srshti, because he is himself the progeny of Vishnu, the Preserver, who is constantly within reach to set things right whenever they tend to go wrong. The Hindu University has come to birth, out of the love of the Soul of the Hindu people for its traditional culture, civilisation, and the passionate wish not to let die its vital essence; but its home, its nurses, its trainers, and its future vocation in life—these have yet to be thought out, planned, arranged and provided for definitely. The Vishnu who was 'sleeping' in the nebulous ocean of milk when Brahma budded off from him and appeared above the surface of the waters of space seated on a sun-lotus; the dim monitions and instincts of sutratamic self-preservation which were themselves subconscious when they caused the H. U. scheme to emerge above the 'threshold of consciousness' of the community—these have to awake and arise and show themselves in clear and strong shape and help to protect the new body from the demons, Madhu and Kaitabha, erroneous 'likes and dislikes,' the taking up of wrong though 'honied' ideals, and the 'angry' rejection of good ones though more laborious.

In this connection it is useful to bear in mind the lesson provided by the history of the Central Hindu College. Because of the pressure of circumstances, the deadweight of existing conditions, official as well as popular, and because it was a first effort, on a very small scale, it has not succeeded in setting a clear example of how to cure all the insufficiency and unsuitability of the official system of education, referred to above, as its founders and promoters wished it to do. But the effort has been far from vain. The plasm of an individuality has been formed, a tone has been created, a spirit developed, and a respect for genuine

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Hinduism aroused, which makes the C. H. C. a fit nucleus for the H. U., which is the next greater effort on a much larger scale of the educational discontent of the Hindu community to cure itself. In order that it may do so more effectively, action should be more clear visioned now than was possible then.

So far as the external form of administration of the University is concerned, the Government seem to have reserved to themselves only certain visitorial, inspectorial and emergency powers of advising and correcting, and to have left the daily administration, appointments, curricula, the subjects to be taught, etc., in short all the organisation, to the University authorities proper, *viz.*, the University Court consisting of Hindus, the Chancellor, the Pro-Chancellor, the Vice-Chancellor and the Pro-Vice-Chancellor, the Council, the Senate (to which a small percentage of members will be nominated by the Government) and the Syndicate. So far, so good.

But the problem now is, how should these powers of initiative and organisation given to the Governing Body be exercised—in order successfully to renovate the tree of Sanatana VaidikaDharma and help on the progress of the community in every respect—as the Shalokas of the copper-plate that reposes beneath the Foundation-stone promise?

Hinduism had its own system of education for thousands of years—or at least hundreds, by the calculations of even the most 'short-seeing' orientalists; and on the basis of the knowledge gathered and spread by that system, it built up that culture-civilisation which is indicated by the word Hindu—with its organisation of society into the four great vocational classes of thinkers, soldiers, merchants and workmen; its planning out of the individual life into the successive stages of student, family man, publicist and ascetic in accordance with its four goals of life, *viz.*, virtue, profit, pleasure and salvation; its ordering of Law, Science, Art and Philosophy as servants of

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life: its Niti=politics, its Vaidyaka=medicine, its Shilpa=architecture and handicraft, its Rasayana=chemistry; its agricultural and pastoral villages, its industrial towns, its intellectual cities, its political, educational and religious capitals wherin the great and the mighty of the land gathered in the shadow of the Temples of the One God of myriad names and forms, and put aside their pride and their rivalry and in humility of spirit, before the King of Kings, took counsel together for the welfare of all their peoples; its parks and palaces, schools of art, forts and temples, monuments and mausolea, udyanas, viharas, krida-shailas, laptabhaumas, kala-grhas, durgas, deva-mandiras and chaityas; its Universities, schools, colleges, educational homes and hospitals, vidya-pithas, patha-shalas, chautushpathis, Gurukulas, and Chikitsalayas; its periodic utsavas and festivals, and conferences; its tirtha-yatras and pilgrimages; its morning and evening prayers and sandhya-vandanas; its work and its play which was the reason for that work; its ways of speaking and dressing and eating and drinking; its worldliness and other-worldliness; its raja and praja, beneficial, and patriarchal sovereign and 'filial' People, owing and giving not only loyalty but love to each other; its sachivas and rashtra, ministry and State; its science and philosophy, its poetry and romance, its earthly industries and its heavenly aspirations—in short, its system of physics, superphysics and metaphysics, its synthesis of body, soul and spirit.

This peculiar culture and civilisation of Hinduism—how much of it is essential and ought to be studiously retained, how much of it is less important and may be safely changed—for a change *has* come upon the land and the people, within the last fifty years, which cannot be and need not be altogether avoided; what is the best way of bringing about the readjustment; how can the Hindu University best do its part in the work with an altogether new or a renovated old system of education; in what way should it be organised and conducted in order to do so

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effectively : or whether the workers of the H.U. should not trouble their heads at all about these large questions, but should flow with the stream on the currents of *kismat*, taking the lines of least resistance, *i. e.*, of imitating existing patterns, and leaving it to other agents of Providence, or to Chance, or whatever it be, to shape the national destiny (in which case, why bother about a separate non-official University at all ?) These are the problems that have to be comprehensively dealt with.

And they can be dealt with satisfactorily only by a veritable Council of Elders who should combine in themselves knowledge and experience of both the old and the new, the eastern and the western, and should be able to judge and appreciate the good and the bad features of both, and who should sit down at one place (Benares, preferably, for obvious reasons) and make it their sole business to think out, in detail, the ideals, the aims, the goals, which the H.U. should set before itself, and the methods, the ways and the means by which they can be realised.

The Hon'ble Pt. Madan Mohan Malaviya, 'the prime instrument of the 'Oversoul' in this particular stirring of the national life, has endeavoured to state these in his pamphlet, published in 1910, or 1911, on "The Hindu University of Benares—Why it is wanted and what it aims at." The pamphlet is full of the most valuable information and suggestions, and forms an excellent basis for the working out of a definitely organised scheme which would enable the several departments of the University to subserve with definite purpose the corresponding several departments of the national life. For such *ought to be* the governing principle of every scheme of public education; and we say it without fear of contradiction, that that Government is disloyal to its people, that education Department or smaller educational authority is not worth its salt, which does not honestly endeavour with all its might to realise the ideal that every educable youth within its jurisdiction shall have an opportunity of receiving an education, and

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an education which will fit the youth for a vocation suited to his natural aptitudes; in the older words, that every youth with the possibility of the 'second birth' in him shall be passed through the sacrament of upanayana and be given the 'second birth' into self-knowledge as one or other of the three main vocational classes.

A note of suggestions for a scheme of organisation of the H. U. is appended as a basis for discussion, in the absence of any other. Sanskrit words, phrases and texts have been quoted, though sparingly, to indicate how there are points of contact between Eastern and Western ideas and how the important elements of both may be inter-woven in practice.

BHAGWAN DAS.

Note on the organisation of the Hindu University generally and of its Sanskrit Department in particular.

1. General Principles :--

(*a*) An educational institution, a University is a means to train its alumni, *i. e.*, to cultivate and civilise their minds and bodies, so as to enable them to attain "happiness here and hereafter", individually and communally.

यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।

Vaisheshika Sutras.

धर्मो धारयति प्रजाः *M. Bh.*

To secure "The greatest happiness of the greatest number" (is the nearest modern phrase.)

(*b*) A people's culture civilisation is made up of (i) a body of knowledge and beliefs, (ii) a group of ideals and aspirations connected therewith, and (iii) a set of customs and practices conforming more or less consistently to

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the knowledge and beliefs, and intended to realise the ideals and aspirations.

This culture-civilisation manifests itself in and governs all the departments of that people's life, social conventions, ceremonials, manners and morals, ways of speech, ways of living, dietary, dress, architecture, fine arts, domestic arrangements, economic organisation, ways of business, kinds of trade, religious observances, professions and vocations, methods of government, political and military institutions, relations with other peoples, etc.; briefly its intellectual, emotional and actional life.

काण्डत्रयात्मको धर्मः ज्ञानं भक्तिश्च कर्म च ।

(c) As every individual has his distinguishing character on a small scale, so every people has its peculiar culture-civilisation, on a large scale in keeping with its congenital psycho-physical constitution and natural environment, along the lines of which alone it can best attain happiness here and hereafter and by wrenching away from which to copy another blindly, it runs danger of disease and death.

परधर्मो भयावहः *Gita*

वरं स्वधर्मो विगुणः न पारक्यः स्वनुष्ठितः (*Manu*)

(d) If the word 'culture' may be said to indicate the more subjective aspect of the total life of an organised people, and the word 'civilisation' its more objective features, the culture of Hinduism may be characterised as predominantly 'spiritual' (philosophical) idealistic, religious, (taking more account of the subtler worlds than of this) and its civilisation as predominantly 'agricultural' and subordinately pastoral and commercial, in distinction from material and mechanical culture-civilisations.

(धर्मप्रधानः समयः कृषिमुख्यं च जीवनम् । कृषिगोरक्षवाणिज्यम्) ।

(e) Looking at world-conditions to-day, in general, and India's biological, climatic, physical and geographical

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conditions, in particular, it appears desirable that the culture-civilisation of India should continue to remain, and to be developed more fully and strongly as spiritual-agricultural, as *symbolised* by the worship of the milch-cow and the plough-bull and the true Bráhmana (by vocation, not the nominal one by mere birth.)

(गोब्राह्मणहितार्थाय)

But this spiritual-agricultural culture-civilisation should include, as subservient and supporting factor, a strong element of mechanical industry also, though of the cottage-and-handmachine type rather than that of the huge factory, except for State-purposes.

(In the real living competitions of partial decentralisation *versus* over-centralisation, individual elasticity *versus* regimental rigidity, small machines *versus* large ones, the latter seem to be losing their unquestioned supremacy even in the west, and the former to be again coming to the front, in not only the industrial but even the combative departments. *For India* the factory system seems to be specially dangerous, and Manu has laid down, for far-reaching and deep-lying reasons that गोवधः...हिंसौषधनां... महायंत्रप्रवर्त्तनं...नास्तिक्यं...उपपातकम् The destruction of cattle,) and of forests, the working of large machinery, and materialistic views of life are sins which lead to ever greater sins."

(*f*) The finest aspects of Hindu culture-civilisation, its results and its sources, are embodied in Sanskrit learning and literature. It is desirable therefore to revive, strengthen, purify and develop the latter in order to vivify and restore the former, in such a manner as to be not only not inconsistent with, but to facilitate the assimilation of, the finest elements of western culture-civilisation also, though always as subordinated to the vital principles of the Hindu culture-civilisation. And, therefore, it is desirable that side by side with the study of Sanskrit-learning and literature should go training in European Science and mechanical art also.

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स्त्रियो रत्नान्यथो विद्या धर्मः शौचम् सुभाषितम्।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥

("For marriage, for gems, for science, good laws, secrets of health, noble utterances, and arts and crafts of all kinds, men should go far afield, and get the best they can from any and every place.")

(*g*) The Hindu University should *purposefully*, with open eyes, prepare its alumni for 'prosperous vocation' here(अभ्युदयः) and for 'salvation' hereafter (निः श्रेयसम्) in accord with the accepted national culture-civilisation, in such a manner that the two may, by loving action and reaction, ever promote the interests and further the prosperity of each other. It should not content itself with providing 'intellectual' pursuits and degrees such as are becoming more and more sterile idle and useless, and mostly only encourage 'living by one's wits' of the undesirable kind, but should provide purposeful *vocational* intellectual pursuits and *vocational* certificates qualifying for engagement in specifically productive and useful labour.

सर्वेषां ब्राह्मणो विद्याद् वृत्त्युपायान् यथाविधि ।
प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत् । Manu
अध्याप्य तु पिता पुत्रांस्तेषां वृत्तिं प्रकल्पयेत् ॥
Yajnavalkya.

(*h*) The main lines of vocation are (i) intellectual, (ii) administrative, and (iii) industrial, or, in terms of the sociologists (i) educative, (ii) regulative, and (iii) sustentative in correspondence with the three main functions of the mind, the three types of men (i) of thought, (ii) of action, and (iii) of feeling, and the three factors of culture-civilisation mentioned above.

(अध्यापनमध्ययनम् *etc.*,...प्रजानां रक्षणम् *etc.*,...वणिक्पथम् *etc* *Manu.*)

(i) The special remunerations for the three main vocations are honor, power and wealth, respectively, over

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and above healthy fooding, clothing and housing for all these as well as the fourth class, 'unskilled labour.'

ब्राह्मणानां धनं मानः.....नृपस्तुष्येद्यथाज्ञया ।
धनाध्यक्षो भवेद्वैश्यः..शूद्रेभ्योवस्त्रभोजने ॥

(adapted from *Shukra Niti.*)

(*j*) "Plain living and high thinking" is better suited for the *individual* in India, than the opposite way, though *public* institutions especially *true Temples* of Religious Learning and Art and Industry should be as wealthy as possible.

(विस्तरं न तु कारयेत् । *Manu*).

II. *Methods* :—

(*a*) Corresponding to the aspects of spiritual culture and agricultural (and, subordinately, pastoral and industrial) civilisation, to soul and body: in short, we have the primary division of the studies that prepare and train for and minister to the two, into परा विद्या and अपरा विद्या. (द्वे विद्ये वेदितव्ये परा चैवापरा च *Mundaka*; a reflection of which we may see in the 'divinities' and the 'humanities' of the Latin learning of the Middle Ages of Europe.)

The former takes on the name of मोक्षशास्त्रम् and the latter becomes sub-divided into धर्मशास्त्रम् अर्थशास्त्रम् and कामशास्त्रम् for the *practical* purpose of subserving the four goals of human life, *viz.*, I, The Summum Bonum, the final one, of Salvation, निश्रेयसम् मोक्षः and, II, the preliminary one, of अभ्युदयः Prosperity in its triple aspect of (*a*) worldly joys and vital, powers कामः enriched, enhanced and refined by (*b*) wealth and possessions of all kinds अर्थः regulated and guarded by (*c*) law, righteousness and honor, धर्मः

(These three correspond to the three factors of our culture-civilisation, the three Faculties of the mind, the types of men, &c., mentioned before. कामः is the *emotional* element of ideals and aspirations, and the appurtenant fine *Arts*; अर्थः is the product of the *action* of human beings upon the stores of nature, under the guidance of

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Science *applied* to the manifold service of life; and धर्मः is *knowledge regulating* the action of human beings upon each other and upon other living beings.

The Samskrt side of the H. U. might therefore be divided into four Main Departments or Faculties :—

(i) Moksha-Shastra-vibhaga. (The *Faculty* of the highest practical *Theology*, of the Science of Salvation.)

(ii) Dharma-Shastra-vibhaga (*The Faculty of Law*, human as well as divine, regulating life in this as well as other worlds).

(iii) Artha-Shástra-vibhága (*The Faculty of 'Science* in application to the service of life,' the Science of wealth, wellness, welfare, generally). and

(iv) Kalá-shástra vibhága (*The Faculty of Arts* and Refinements.' Káma-Shástra-vibhága would be the strictly correct technical name, but is liable to misunderstanding.)

सुखाभ्युदयिकं चैव नैश्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥
धर्मश्चार्थश्च कामश्च त्रिवर्ग इति तु स्थितिः ।
ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ॥ *Manu.*

In modern times, the 'divinities' of the School-men have taken shape as 'Theology,' and their 'humanities' have, under the instinctive compulsion of the three functions of our mental life, become sub-divided into Arts, Science and Law, *i. e.*, 'humanities proper,' 'realities' and 'legalities' or 'moralities.' But the words Theology, Arts, Science, and Law are less appropriate, less practical, and more likely to give rise to fallacious notions as to comparative importance, than the Samskrt names, because they (the English names) give prominence to the *means* rather

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than to the *Ends* of life, as the Samskrt ones deliberately and purposefully do.

(*b*) Moksha-Shastra-vibhâga (*Faculty of Theology*) should give instruction primarily in the Jnána-Kánda of the Veda, *i. e.*, the Upanishads, and the six recognised Samskrt Darshanas, and, secondarily, and as a means to the better understanding and appreciation of these, in the other Darshanas and religious systems of India, as well as in the religions and philosophies of other countries, and in all psychology and psychical science.

उपनिषदः, षड्दर्शनानि, अन्यदर्शनानि, भक्ति शास्त्रम्, विविधमतानुसारीश्वरोपासनाप्रकाराः, परलोकविषयाणि योगविषयाणि च पौर्वपाश्चात्यशास्त्राणि ।

The governing aim of this Faculty should be to educate its students to (*a*) see how the laws and facts of Metaphysic and Psychology, ब्रह्मविद्या. अध्यात्मविद्या underlie and govern all other laws and facts of all other Sciences and Arts, and (*b*) to apply them for the purpose of synthesising and co-ordinating the different branches of knowledge and the different departments of the communal life and reconciling all differences everywhere. The best almuni of this department would grow into the Elders of the people, the highest legislators and statesmen.

(स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥

Mundaka.

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ।

राजविद्या राजगुह्यम् पवित्रमिदमुत्तमम् ॥

Gita.

सैनापत्यं च राज्यं च दंडनेतृत्वमेव च ।

सर्वलोकाधिपत्यं वा वेदशास्त्रविदर्हति ॥

Manu.

Even modern writers are beginning to realise this. Thus; "True religion is the sublimed essence of the know-

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ledge of the highest things in this world." B. Moore, *The Origin and Nature of Life*, H. U. L. And "The aim of *Science* is the *description* of facts; the aim of *Philosophy* their interpretation. There is much need for Metaphysic to function as a sublime Logic, testing the completeness and consistency of scientific description .." J. A. Thomson *An Introduction to Science*, H. U. L.

(*c*) Kala-Shastra-Vibhaga (the Faculty of Arts) should help to develope and teach Grammar, Philology, Language Literature, Prosody, Rhetoric, Methodology, Criticism, Logic, History, Archaeology, Political Science, Civics, Sociology, Geography, Cosmography, Astrology, etc., and the Principles of all the Fine Arts and Accomplishments. It should also have halls and laboratories for practical demonstration and experiment.

शिक्षा, कल्पो, व्याकरणं, निरुक्तं, छन्दो,ज्योतिषम्, इतिहासः,पुराणम्, काव्यम्, साहित्यम्, गान्धर्वोपवेदः, धनुर्वेदः, कला, आन्वीक्षिकी, (न्यायः), राजनीतिः, सामुद्रिकम् etc.

(सर्वेषामपि शास्त्राणां न्यायव्याकरणं मुखम्)।

The guiding purpose here should be to fit the student to promote the refinements of the individual and communal life and enhance its vital powers and skill.

(*d*) Artha-Shastra-Vibhaga (the Faculty of Science) should be subdivided into four Faculties:—

(i) Krshi-Goraksha-Vibhaga, or the Faculty of Agriculture, which should include theoretical and practical instruction in Agriculture, Horticulture, Sericulture, Botany, Zoology (with special reference to domestic animals), Physiography, Meteorology, etc.

कृषिविद्या, वनस्पतिशास्त्रम्, कोशकारकीटशास्त्रम्, ग्राम्यपशुशास्त्रम्, भूशास्त्रम् ऋतुविद्या

(ii) Varta-Vibhaga, (the Faculty of Commerce) giving theoretical and practical instruction in Economics, Commercial Geography, GEOLOGY AND MINERALOGY Industries, etc.

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वित्तशास्त्रम्, द्रव्यज्ञानम्, वाणिज्यविद्या, रत्नविद्या, वाणिज्यदर्शनम्, वृत्युपायविद्या

(iii) Shilpa-Vibhaga, (the Faculty of Engineering,) Civil, Mechanical, Electrical, etc., giving theoretical and practical instruction in Mathematics in all its branches, Physics in all branches, Astronomy, Building and Architecture, Mechanical appliances of peace and war, etc.

सकलः शिल्पोपवेदः, यंत्रतंत्राणि, पंचभूतशास्त्रम्, भूतशक्तिशास्त्रम्, बाह्तुशास्त्रम्, ज्योतिषम्, सकलं गणितम्

(iv) Ayurveda-Vibhaga, (the Faculty of Medicine) giving theoretical and practical instruction in Medicinal Science in all its branches, especially the Laws of Hygiene and Sanitation, and in Biology, Physiology, Anatomy, Chemistry, Psycho-Physics, Psychology, etc.

सकलः आयुर्वेदः, शौचविधिः, दिनरात्रिऋतुचर्या, जन्तुशास्त्रम्, द्रव्यविज्ञानम्, शरीरशास्त्रम्, अधिभूतशास्त्रम्, अधिदेवशास्त्रम् अध्यात्मशास्त्रम्, रसायनम्

Laboratories, Demonstration-places, Experimental Farms, Botanical Gardens, etc., should be attached to the Colleges of these Faculties.

The governing aim of this whole Artha-Shastra-Vibhaga should be to train its students to enhance the health and wealth of the community.

(*e*). Dharma-Shastra-Vibhaga, (the Faculty of Law), should teach Ethics, Law and Jurisprudence, Ritualistic and Ceremonial procedure, the Science and Art of Social Conventions, the Rules of Sacraments and Superphysical and Spiritual Purifications, etc.

सदाचारः, साधारणधर्मः व्यवहारधर्मः, दंडनीतिः, श्रौतकृत्यं, संस्कारविधिः, प्रायश्चित्तानि, स्मृतिः मीमांसा, अखिलोवेदः

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद् धर्मस्य लक्षणम् ॥

etc. (*Manu*)

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The guiding aim of this Department should be to fit alumni to regulate the mutual relations of human beings as ever to enhance harmonious co-operation between m, safe-guarding individual freedom and initiative by iding over-regimentation, on the one hand, and pre-ting waste through unrestricted competition and too t lack of organisation, on the other ; to promote the anic vitality of the community which 'holds together' 'binds together' the individuals (धर्मः धारणात्, Law m legere, to bind) ; and ever to enhance the honor and nity of the community.

(The presiding deity of the Moksha-Shastra-Vibhag be said to be Parama-vidya, and its worshippers all really twice-born ; of the Dharma-Shastra-Vibhaga, Sarasvati and persons of the Bráhmana-and-Kshattriya ions ; of the Kalá-Shástra-Vibhága, Gauri-Durgá and Kshattriya-and-Vaishya vocations ; of the Artha-tra-Vibhága ; Shri-Lakshmi and the Vaishya-and-lka-vocations—and this too, only principally, never usively.)

विद्याऽसि सा भगवती परमा हि देवि ।

Durga-Saptashati)

The following more particular methods may also be ested :—

(f) A graded scheme of professorial staff should be ed with reasonable subsistence salaries besides free ters, as far as possible.

(g) Standing for standing (in years of age and service) grade for grade, the Pandit-Professors of the Samskrt should take rank with the Professors of the English entirely irrespective of amount of salary.

(h) Hours of teaching should be in the forenoon, if possible, also in the afternoon, or rather, evening, the sun-set Sandhya. This should be possible with residential system. It is most in accord with the old

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ways of living, old traditions, climatic conditions and requirements of health and hygiene. The hours should vary, within limits, with the seasons, and should not exceed four in the forenoon.

(i) The holidays should be short and frequent, rather than long and at long intervals.

(j) Sandhya-observance, religious instruction, and games and physical exercises which help the acquisition of useful physical accomplishments, should be compulsory.

(h) English should be a compulsory second language and, at the same time, for class instruction, the teachers should employ the vernaculars as far as possible.

(i) Special allowances, beside the grade pay, should be given to Pandit-Professors who acquire sufficient English to be able to make use of English books related to their subjects and to help their students to comparative study of the Samskrt and the English ideas, on the subjects.

(j) Scholarships should be provided for English-knowing vidyarthis.

(k) Fellowships should be instituted to encourage the composition of new works, preferably in the vernaculars, embodying the results of comparative study of Samskrt and English ideas, in such manner as to advance *practical* knowledge on any given subject in accordance with the guiding aims of the several Faculties above stated The Artha-Shastra-Vibhaga, and there too, the departments of Agriculture and of Geology and Mineralogy, should be particularly encouraged. (अर्थ करीतु विद्या)

(l) The scheme of Faculties or Departments outlined above will obviously take a long time to realise fully. Even a hundred Coleges a hundred Professors and a hundred thousand students would barely meet the demands of the specialised sub-division of each main science and the requirements of a great nation's manifold life. But the foundations

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might be laid correctly now. And in building up the Institution the workers have to bear in mind what the nature of the vital seed of the H. U. is. The H. U. is the attempt of *English-knowing Hindus*, able to take account of world-conditions in all departments of life and to compare the merits and demerits of both the Eastern and the Western culture-civilisations with understanding to revive, strengthen and utilise Sanskrit learning for the preservation, restoration and further development of all that is best, highest, most rational and most suitable in the Hindu culture civilisation. The vital force which will make the Institution grow must, therefore, for long, continue to come from the same class of workers. This is natural and reasonable also. The younger inherits and utilises the possessions of the older, not the latter the former's, Those who know Sanskrit only are not to-day, by themselves, able to help the great cause, for various well-known reasons. They have given up touch with the restless everyday world around and age has caused their grip upon world-problems to weaken somewhat. But they can place their precious learning, the powerful weapon for subduing these problems and bringing them under control, in the hands of the new generation which is in touch with both sides, and can therefore wield the weapon more effectively ; and they can give to it their blessings which would be more powerful than the learning, because giving heart to the new workers.

The Occidental side of the H. U. *which should be planned out on the same main lines as the Oriental*, would therefore, if the above views are true, for long have to take the lead and use and, so to say, 'exploit' the Oriental side as a Reference Library, a place of research, a mine to dig gems out from ; the endeavour being all the time to so encourage Sanskrit learning in the Occidental side (where Sanskrit should be made a compulsory second language for every course which includes a second language) and English learning in the Oriental side, that, some day, in the

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future, the two may, so to say, coalesce and coincide into one.

Bearing this in mind, we may sketch out for the immediate present, the following ways and means :—

(1) The Ranavira Samskrt Pathshala has about Rs. 500 per month already. The Maharaja of Alwar is generously giving Rs. 1000 P. M. for five years. The general funds of the H. U. might provide another Rs. 1,500 P. M. at least. This would give a total of Rs. 3,000 P.M. With this, some 21 Professors, Upádhyáyás with reasonable subsistence allowance (उपायनम्) (besides special allowance, for adequate knowledge of English), and seven Dean-ácháryás should be distributed between the seven Faculties. 112 senior Vidyarthis, who show special diligence in English as well as Sanskrit, should be given scholarships (वृत्तिः), and be divided between the Faculties. Monitors and prefects उपगुरुः and मुख्य श्रोता) might be appointed from among these with some extra allowances. 14 Fellowships (2 for each faculty) might be instituted, for post-graduate students of either side with a knowledge equal to the graduation-level of the main language of the other side. These Fellows would act Readers and Lecturers(गुरु and देशिकः) and would be expected to do research work and comparative study and to embody the results in these and monographs of a *practical* nature, such as would tend to work out the General Principles of the Hindu University and advance the special aims of the several Faculties. The office establishment would take up some money, and could be worked by the Senior Dean, assisted by the Senior Fellow. Miscellaneous items and contingencies and also special laboratory expenses (in the Faculty of Medicine chiefly) would also have to be provided for.

The Library would be provided by the Occidental side, if this could be done conveniently ; otherwise, the Sanskrit side must have its own and Rs. 200 p. m. at least for books and staff must be used up for it.

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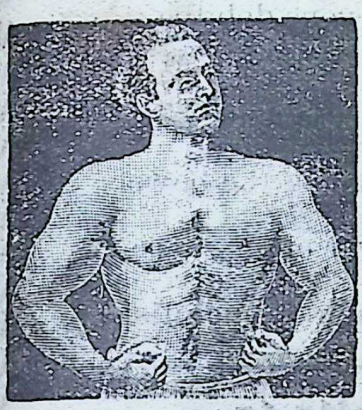

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The Laboratories, Farms, etc., of the Occidental side should be utilised by the Oriental side, as far as possible, students of either side being encouraged to attend lectures and demonstrations in the other, on the inter-collegiate plan.

The sum of Rs. 3,000 p. m. seems to be ludicrously inadequate for equipping an Oriental Department with seven Faculties and so many Pandits, Fellows, Scholars, etc., as mentioned above. This cannot but be so to eyes accustomed to the 'high living' of western educational institutions. But India cannot now afford marble halls and palaces for educating its children nor can it provide luxurious salaries for their teachers. We must cut the coat according to the cloth. First bread and then, when there is more money available, most certainly ornaments. Moreover, those who know intimately the ways of the Pandits and their Vidyarthis, will understand that the older educational methods are inherently inexpensive, in accordance with the whole spirit of Hinduism and require very little apparatus for the sciences that they have to impart. Also, 'the simple life' can be made consistent with the highest self-respect and dignity, *if only* the public, *for* whom and amongst whom the men of learning have to work, will recognise, as a definite principle, that to pay the teachers with *honor* is better than to pay them with *large salaries*—better for purposes of national *economy* as well as for purposes of national *morals*; for it lightens the burden of the 'tax-payer' and puts a finer ideal of the self-denying and strenuous life, of the spirit of high aspiration, before the younger generation. We have to revive and preserve that spirit in the Oriental Department, surely; and, if possible, spread it from that to the Occidental Department also.

In this way would be created a Hindu University atmosphere of mental and moral light and life-breath and sapful warmth, in the envelopment of which the noble tree

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of Sanatana Dharma with all its many branches of typical Hindu culture-civilisation would sprout afresh in the fertile virgin soil of the soul of the younger generation, for the greater service and honor and glory of God, the Motherland and the Empire.

B. D.

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AN IDEAL EDUCATIONAL INSTITUTION FOR INDIA.

Professor S. C. Dutt Gupta, M. A., M. R. A. S., Hindu College, Delhi.

"It would surely be a preposterous way of adding the intellectual treasures of a nation to begin by the struction of its indigenous literature and I cannot but ink that the future attainments of the natives will be creased in extent, as well as in variety, by being, as it ere, engrafted on their own previous knowledge, d imbued with their own original and peculiar cha-ter."

These were the words in which Monstuart phinstone, in his famous Minute on Education (March 1) laid the wise proviso that our indigenous literature ould not be neglected in spreading amongst us the owledge of Western Science. It would have been well r us if the suggestion were acted upon in its true spirit, due importance were given to Oriental learning, if Lord acaulay, with all his noble intentions, were not so mentably ignorant of the value of our literature, and e inauguration of Education in British India were not eant solely "for the promotion of European literature d science among the natives of India". The Govern-ent of Lord William Bentinck, however, declared that all the funds appropriated for the purposes of Education ould be best employed on English education alone, thus English education was begun in right earnest, and from the ery beginning it took a purely literary character. "An ver-increasing number of clerical assistants were needed or the practical work of administration", and to supply this demand we set to work—to educate ourselves!

We have more than filled the demand; and it is time that e looked about ourselves—that we earnestly paid atten-

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tion to our own literature and science, and done something in the line of technical and commercial education. One of the greatest things in National Evolution is the conception of a right Educational Ideal. Let us then have education as a means of self-culture, and an education that will enable us to assist in the material development of the country. The time has come when such an ideal of education should, here and there, at least, be held up before our eyes and for this one feels the necessity for an ideal institution.

Absorb ideas from the West, by all means, but do not forget your own. The West may be good, but the East is not all bad ; engraft, rather, the culture of the west on your own—let your education have a distinct Indian stamp on it. Let us then build up a model educational institution, co-ordinating the various aspects of Modern Literature, Art and Industry with the scheme of ancient Indian culture. Let us build it up, as far as the external organisation is concerned, according to the best Educational Ideals of Europe, but try to revive, in its inner life and daily inspiration and couduct, the classic ideals of our ancient schools.

Let us start the institution then, in spacious buildings standing on extensive grounds of their own, and far away from the turmoil of city-life. It should be in a healthy locality and, for preference, by the banks of a flowing river. Let it be a fully residential institution with quarters for Resident Teachers, Hostels with House Masters in charge, and adequate arrangements for the various field sports. Let the students enjoy a sound corporate life, have free intercourse among themselves on a basis of equality, and with the teachers as much as possible, engendering a spirit of mutual confidence and beneficent discipline. For, be it remembered, that education means not only the imparting of instruction, but the formation of character.

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Teaching should be done, as far as possible, in the ıdents' own vernacular. Teach English by all means, d, if possible, French also; for they will help in dis- ying some of our inherited prejudices and as a means self-instruction. But bear in mind always that evolv- scholarship in a foreign tongue is never the object of ucation, and the measure of one's mastery of English is the measure of his real culture. Teach, therefore, glish—it is necessary—but do it, as far as practicable, rough the medium of your vernacular. The Sciences ould also be taught in the same way, and the study the vernacular and the classic of India should always upy a prominent place in the curriculum of the institu- n. Translate the various modern books into the ver- ular, coin new words in your own tongue for the entific technicalities of news, create a living interest in r mother-tongue, and you will go the surest way of proving and enriching your national literature.

Religious and moral instruction, in the next place, uld be a predominating feature of the institution. rely secular education we have had long enough, and igious education as we have received from Christian ssionaries—those pioneers in the field of English ucation in India—while it may have destroyed some our superstitions, has made us god-less men. Our cient religions we have been taught to regard as ths, and we have quickly added Christianity to list. The net result is irreligion. Let us draw up, refore, a text-book of religion applicable to the various ts, and the first period of daily work here be entirely voted to its teaching. Let us teach our boys all the gher ideals of our ancient race. Let us teach them as uch as possible our epics and Puranas; let them be quainted with the lives of our own heroes, and the eatness of our ancient history. General lectures, on casions, on religious and social topics may also be aveniently arranged, and lectures also about those

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heroes of foreign lands whose lives have cast an ennobling influence on mankind. National religious festivals, too, should be duly celebrated, each student taking an active interest in them, partaking of the enjoyment and worship, so that holidays may no more be associated with the feeling apathetic satisfaction from mere cessation of work.

Let the institution be divided into School and Collegiate sections. In the lower stage, general literary education should go hand in hand with a carefully graduated course in manual training the boys learning something of agriculture, carpentry, something of music, painting and sculpture. This will guard against the tendency to pure intellectualism to which we are prone, and instill into the boys' minds the dignity of labour. instructing them in the habits of accuracy and careful execution.

After such general instruction in the secondary stage the course of education may be conveniently branched off into several directions, the higher stage of work being thus divided into various departments—for boys with different aptitudes—such as of literature and general science, agriculture, commerce, Engineering and medicine. Well-equipped libraries, laboratories and workshops will be absolutely necessary ; and here also men of learning who have distinguished themselves in some special branch of culture should be invited accasionally to deliver general lectures for the benefit of all. The Engineering Department shall be able to turn out pupils capable of passing the various Govt. Technical examinations, and might conveniently be developed into a manufactory of various articles of daily need and suitable for industrial and agricultural purposes.

The department of medicine deserves special notice. The time has come, I hold, that our ancient Ayurvedic science should be cultivated in right earnest, and the medical department should concern itself mainly with the

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teaching of this branch of ancient knowledge. To foster a spirit of intelligent research should always be the aim of the higher departments of work, and this must be most rigidly kept in view in conducting the work of the Ayurvedic department.

Lastly I suggest that boys, after they finish their college-career, should always be encouraged to undertake foreign travel—"The grand tour" in former days meant the final touch to a liberal education in England, and even to-day among guilds and artisans, a craftsman often travels abroad, after the period of his apprenticeship at home, to gain experience in foreign countries. It will be well for us if we could assimilate the same view, and cannot but lead to our national improvement.

Such, to my mind, ought to be the ideal educational institution for India—call it a University, if you will—such is my dream of the future phase of education for our children and who knows but it comes from the gate of horn?

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"THE GURUKULA ACADEMY."

A CRYING NEED OF INDIA.

(By Syed Mohammad Hafiz, B A., L.T.)

It might appear presumption on my part to venture to write on a subject like the *Gurukula* Academy. The Gurukula is supposed to be a religious institution, and any one who does not follow the Vedic Religion, moreover he who cannot subscribe to the creeds of the Arya Samaj under whose auspices a model of this admirable ancient institution is started and maintained at present, is perhaps not supposed to be in a position to say anything about it.

I presume that the Gurukula has a double function to perform, the promotion of religious study and of secular knowledge, such as could be studied from the purely educational point of view. So my only claim to write on this subject is that I have been watching its growth and development from its earliest days and as I am deeply interested in the problem of education, have tried to study the ideals of both the ancient and modern education, and having visited not less than forty institutions in the northern India, am able to form an independent opinion about the various aspects of education in vogue in India. I have visited the Gurukula a couple of years ago and have carefully observed every phase of a student's life as it is spent there, watched the teaching to a great extent in both the school and college classes, and have attempted to go through much of the literature available in English on this subject. For certain reasons I propose to confine my remarks to its secular side only and will say nothing as to the merits of religious education.

The utility or in other words, the necessity and importance of an institution like the Gurukula may be studied from two standpoints first, purely educational in which we have to analyse its merits or demerits in the light of the latest educational progress. Secondly, from the purely utilitarian point of view, whereby we have to see how far a

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unique institution of its kind fulfils the needs of our national education. Can it prove to be a panacea for some of our social and political shortcomings and evils ?

The ideals of education pursued in the Gurukula should be accepted not because they are ancient and therefore more sacred, but on account of their instrinsic value and inherent reasonableness. I believe that the ancient ideals in their main essential form are eminently suited to the needs of modern India. To prove this will be my chief endeavour in the following lines.

" Having taken the pupil, in order to lead him to the Highest, the teacher shall first of all teach him the ways of cleanliness and purity and chastity of body and mind and good manners and mortals.....and more important than all else, how to perform his morning and evening worship (Sandhya)." In these words of the great Lawgiver Manu lies the basis of physical, moral, and spiritual culture of an average boy according to the ancient Indian ideal of education.

Physical Education.—"To macerate the body is to starve the soul," says Spinoza, therefore good health is a prime condition of physical energy as well mental and moral well being. Body for the sake of soul is, as it was with Plato, the presiding principle of physical training It is wrong to think that the ancients paid little heed to physical development and the proper care of the body. Five thousand years ago Sri Krishna taught " Verily yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna Yoga killeth out all pains for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking."

As regards the modern times Froebel says, "Early education must deal directly with the *physical development* and influence the spiritual development through the exercise of the senses.....If we wish to develop the whole

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human being we must exercise the whole human being." Again Sir Joshua Fitch once remarked "Play is a sacred thing, a Divine ordinance, for developing in the child a harmonious and healthy organism for the commencement of the work of life."

It is according to these principles that every possible care is taken in the Gurukula of the boys' physical culture. The Brahmcharies live within healthy surroundings and are provided with simple and most nourishing food. They take regular exercise without any exception unlike our Anglo-vernacular school boys. They are accustomed to rigid and strenuous life. Every boy is quite strong and healthy ; pale emaciated faces, sunken eyes, drooping spirits—common sights in our secondary day schools are rare phenomena in the Gurukula Academy. The Governor of the institution told me that since this Academy had been started very few students have fallen ill. Their simple and regular life is a proof against physical maladies.

It is admitted on all hands that physical deterioration is indicated amongst the present generations of India. How many promising and brilliant care rs hav prematurely come to an end, is sad to think. Most of the educated people are unequal to the task of a hard and strenuous life. Some of them simply cannot bear the strain of modern life which puts heavy and ever increasing demands on their physical energies. What is this due to ? Do s it not show a lack of strong healthy and well developed physique? In most of our Indian homes regularity of life is not observed. Sons of rich men are overfed, whereas those that are not 'born with a silver spoon in their mouth' are mostly underfed. In the Gurukula both the sons of the rich and the poor are treated absolutely alike, and every one is fed and clothed in a uniform manner. No invidious distinction is observed between the high and the low ; the rich and the poor.

Moral Education—Principal Jesse says, "However high may be the mental capacity of the students educated, no

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system' can be regarded as really good and efficient unless it turns out *men of character*. By character is not meant merely passive goodness and virtue, such of course is essential, but also grit and determination, strict attention to detail, punctuality, and absolute honesty in work and deed." Judged from this standard we find that among all our indigenous institutions the Gurukula, is perhaps the only place where every possible *effort* has been made to build students' character in a systematic way. To borrow the words of Prof. Brown, " it affords opportunities of development to the student such as he can get nowhere else, it makes for health, orderliness and regularity ; it fosters a spirit of tolerance and co-operation, it shields him in a great measure from the temptations to which youths are peculiarly liable." The unhealthy influences of cities are too well known to be detailed here. Students are scrupulously guarded against all kinds of moral temptations and are segregated from the busy haunts of men. There teachers are always with them watching their tendencies. correcting their faults if any, inspiring them to live a noble and pure life. The atmosphere and the moral tone of the place is so full of love and purity that few of them can possibly think of evil. Discipline is maintained here not through fear but by love. Spirit of *Co-operation*, mutual trust and confidence instead of mere competition and rivalry pervade the whole institution. The discipline is strict, though at the same time parental. While going round the school classes I found three of them without teachers and all the students in those classes sitting as quietly as if the teacher was present there.

It was a rare and striking sight, because perhaps in none of the so-called Model High Schools even under European Head Masters such a discipline born of a sense of duty and not of fear, is to be seen.

Punishment is not necessary in such a place where boys love and revere their *Gurus*, who in their turn trust

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their charges and inspire them with high ideals. Mr. M. H. Phelps says, "from what I have seen I judge that the staff of the Gurukula is made up of excellent men." Now "close association for many years with men of high ideals and sound character" is bound to produce men of genuine worth and sterling character.

As long as moral stamina is not developed in them early, they could not be expected to resist temptations and overcome worldly pitfalls in every day life outside the Gurukula. This is the reason why it is laid down as one of the conditions of admission into the Gurukula that every student should be made to stay with his teachers for a period not less than fourteen years, while he is not allowed to visit his home and outside friends, or move about freely alone. He is scrupulously protected against all kinds of unwholesome and defiling influences.

Now, people who are not sufficiently aware of the tremendous difficulties in the way of the formation of boys' character, are apt to think this system as unusually hard and unnatural, because it deprives the boys of parental love and care for such a long time, and cuts them off from all outside human intercourse and experience to be gained from it. Their apprehension, however, is not real but imaginary. If they only take the trouble of visiting this admirable institution only once and seeing the life of the students with their own eyes, they would be thoroughly convinced, that the students are better looked after there, than at their own homes. They are not totally deprived of human affections and practical social intercourse, but are provided with enough facilities to meet men of high character and form opinions about their customs and manners by visiting places of interest during their long vacation in company of their *Gurus*. Just as it would be positively injurious to allow a boy of tender age to try to lift heavy burden before he has developed his muscles, it would equally be a folly to let him mix with all sorts and conditions of men in society

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without sufficiently strengthening his moral nature and power of self-control. In nine cases out of ten, boys whose habits of right conduct are not sufficiently formed, are known to succumb to sinister temptations of town life.

The reason why they are kept aloof from the company of the other sex during their student life is not far to seek. Training of emotion and development of aesthetical sense students do not suffer by their exclusion from the social life of home. A young man who has properly been trained good manners and morals, and is gentle and polite in his behaviour will not be wanting in courtesy to ladies. If the Gurukula does nothing but produce even a few such men character every year, will it not be a substantial gain to our country where the constant reproach that is heard from every quarter is about the weakness of character almost every department of activity. Mr. G. K. Gokhale used to say that the average moral level of Indians is deplorably below that of Europeans, and that the great task before us is to try and raise this average level. When this average level is raised the towering personalities of whom we now see but very few, will increase considerably in number (Gokhale's life by Principal Paranjpe p. 14.)

The root cause of the failure of so many banking concerns, industrial organisations and some of the social and political movements in India may be discovered in the defective system of intellectual training prevalent in our country, specially in the fact that the formation of manly and upright character is sadly neglected in early education school, mixed with outside evil influences,

The want of genuine interest in the discharge of public duties is due to the lack of a moral background or impetus from within. Our life is not strictly regulated. Our habits are not well formed, and sometimes we have very little real love for our country. To quote Mr. Phelps once more " my observations long ago convinced me that a training of that sort which this school is pre-eminently qualified to give lies for the present the only hope, so far

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as prescience can determine, for the development in India of that manly and elevated character which alone can achieve a future for the country commensurate with its glorious past."

Spiritual culture.

One of the most essential conditions of spiritual culture is a healthy and moral life. The realization of the spiritual life is the first and the last duty of man, says Edmond Holmes (In Defence of what might be, page 113). Therefore the highest aim of man's life should be a spiritual perfection.

If the Gurukula helps towards the realization of only this noble ideal it should amply justify its existence and prove a boon to the country. To carry about a bundle of wise maxims and lofty teachings in one's head is not enough. They should be lived and assimilated. The students in the Gurukula are taught to live a practical moral life. The observance of continence and celibacy up to a certain age furnishes them with great mental and moral strength. On the advantages of *Brahmcharya* and the baneful effects of early marriage I need not say much. All sensible people agree that nothing great or good could ever be achieved without chastity during adolescent state. Instances varied and numerous could be quoted in support of this argument.

A dissipated and licentious life and intellectual attainments do not go together. History does not know of high persons who lived dissipated life and at the same time left a mark for ingenuity in any sphere of human activity. If there be a solitary exception it cannot disprove the rule.

Mental Education.

Some of the conditions necessary for physical and moral development contribute in no small measure to the encouragement of mental labour. Most of the modern

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model institutions in the west and now in the east also are purposely located away from the heart of a city in a sequestered spot, where the scholars and the teachers may be able to carry on their studies undisturbed. The Gurukula is accordingly situated on the banks of the Ganges in an outlying village near Hardwar—a place at once healthy and absolutely quiet. It has already been stated that the students are guarded against every kind of distracting cause. No domestic trouble and sorrow weigh on their minds. The principal and the superintendents attend to their bodily comforts. They have not even to think of providing for any of their requirements. Their sole business is to concentrate their whole energy on their studies and pursuit of knowledge for its own sake unfettered by conventional rules and regulations as well as official red tapism the teachers wholly devoted to their labour of love are ever ready to help the students in their studies. An atmosphere of pure study pervades this place.

The object of an independent institution like this should be to extend the boundaries of human knowledge. If India is to produce independent thinkers and men of tradition she must either follow the educational traditions of some of the ancient western countries, or fall back upon her own ancient ideals to seek a method truly sound and liberal in the sphere of learning. Without the mighty intellectual attainments of the leading scientists and various other master minds advancement of western civilization and material prosperity would have been impossible.

If we similarly want to be great we must produce thinkers on all subjects of human interest.

We must remember that one J. C. Bose or Rabindra Nath Tagore inspires more respect and admiration for Indian culture than a hundred political speeches. It seems to me that if the Gurukula Academy is carried on with the same zeal and self-sacrifice as heretofore, it will play a very important part in the building of our Indian nation. The Gurukula authorities, I presume, do realize that much

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has yet to be done in accomplishing such a lofty aim in view. The methods of instruction have to be considerably improved in both the school and college classes. English has to be made the medium of instruction in college classes till such time as suitable text books on various scientific subjects are not written by competent men. In these days we cannot do without western learning nor can the Hindus afford to neglect the study of their own ancient scriptures therefore both English and Sanskrit have to be thoroughly mastered. Plain living and high thinking is the ruling principle of this Academy. So in the domain of high thinking, efficiency should be the watchward of the Gurukula.

Some people coldly inquire ; what will these young men do after leaving their *alma mater*.

Now the plain answer to this question is that the alumnies of the Gurukula, if fully qualified according to the course of studies laid down in the prospectus, will prove more than a match for the graduates of the officially recognised universities. We need harbour no fear in respect to their future career. If they are 'the fittest' they will certainly "survive" and will find vast and as yet unobserved field of work and livelihood.

Even the Govt. authorities will be compelled to recognise the value of this institution if they show superior merit. From what has been written in this sketch it can be inferred that amply supplying our educational requirements as it does, this academy is not behind time, but is keeping pace with it.

What is there in it which is out of date ? Is it the fact that it fosters high thinking and plain living ?. And what else can be a nobler ideal of *character building*.

Cawnpur
8th March 1916.

MOHD. HAFIZ SYED,
(B. A. L. T.)

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CO-EDUCATION.

By Professor Sudhakar, M.A.

Professor Karve's address as President of the Social nference has created a demand for serious discussion on problem of Co-education. The talk has gone round and ple have questioned his position. Sides have been en for and against and we are told that the question is of supreme importance for the future of education in lia. The spirit of Indian culture has all along been inst the system of Co-education. The West has stood for The discussion would be interesting even from the parative point of view

true aim of ion.

Does Co-education help us to achieve the real aim of true Education? This form of the question demands a statement of that Various answers have been given—some satisfactory some unsatisfactory. The sanest opinion both in the as well as in the West, just at present is unanimous aking a deeper view of the problem—a view perhaps d on deeper insight into human nature and a wider rience of educational questions in different countries. view is that true Education does not merely aim at g a man for settling down into the routine and conven- of a particular profession, nor at simply enabling him quire proficiency in the arts and the sciences but at ving true *culture* based upon the harmonious develop- of the highest faculties of human soul. True culture int-product of men and women. It is an outward ex- ion of their inner souls. Both contribute their best ds its growth. Their best is not alike in all s just as they are not alike in all respects. re has so designed men and women that it is through respective powers and virtues that the web of the true re is woven. The system of Education should primari- so organised that both the sexes be enabled to contri- most freely and efficiently their best elements to the

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cultivation and propagation of that spiritual culture characterized by the divinely influence of peace and plenty. "Soulless civilization" as Prof. Eucken calls the modern culture is the result of casting aside that primary aim of Education and building its structure on the sandy foundations of superficial interests and artificial requirements.

The system of Co-education, in our opinion, exerts the most powerful influence against the achievement of the true purpose of Education as enunciated above. This system had a fair trial in the West and the results embodied in some of the standard works of high authorities in Education, Psychology, Sexology and Physiology are before us. Now, that there is a transition period in India and things are so rapidly changing, a microscopic minority has arisen to boldly pronounce in favour of Co-education, shutting their eyes to the woeful consequences of the system as worked in the West. Indiscriminate adoption of a system so far-reaching in its consequences—social, moral and intellectual, without examining its merits and demerits is not a piece of wisdom, while to learn from the experience of others saves time and energy to be usefully employed by the growing nation in other pursuits. We, therefore, propose to examine critically the system of Co-education from the scientific standpoint leaving aside the dictates of tradition and custom on the question. We must follow the rational solution yielded by the intellectual analysis of the whole question bringing in for our help the sciences of the Education, Psychology and Physiology so rich in their recent investigations of the vital problems involved in it.

A Fallacy that has done so much mischief.

Nothing can be further from the truth than the notion of complete equality of man and woman. This equality-doctrine is so widely preached, yet so little understood as to its real significance. It has, no doubt, served the cause of restoring women to their rightful position and of drawing the attention of the sterner sex towards the deplorable neg-

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lect of the birth rights of the opposite sex. But the incessant emphasis laid on the doctrine during the recent years has engendered an equally harmful impression that men and women are equal in all their capacities and that there are no functions (beyond sex) in which they are to be differentiated in the race of life. Every position that man occupies every profession that he adopts, every walk of life that he paces and every enterprize that he undertakes, woman frets to be deprived of it. The office, the factory, the busy car, the station gate, the custom house, the retail shop—everywhere you find her transacting business, and meeting man on the terms of *Equality*. This has led to a keen economic competition between them, so unnatural in spirit and so destructive of human happiness in the long run. Man and woman are made to *co-operate* and not to *compete*. Their mission on earth is one--the Perfection and Salvation of mankind through the gradual evolving of the highest human powers and through the honest discharging of their respective functions. Their functions are not contradictory but complementary. Woman has to develop her womanhood man his manhood—both to their highest extent—to establish a culture sanctified by their common labours in the field of activity.

The Psychologists have investigated thoroughly the differences—mental, moral and physical, which distinguish the sexes and the results which they have derived are extremely important for our discussion of the problem of Co-education. Professor Welton writes, " The profound physiological differences which distinguish the sexes are the correlates of equally important mental differences. Nor is the one unlikeness any more than the other merely the result of unlike training and education. *The functions of men and women in the world are, and always have been, essentially distinct.* Now the whole course of evolution makes clear that progress involves *increasing differentiation of function and consequent increasing divergencies of*

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organization" so that the higher the level reached, either by individuals or by societies, the more strongly marked become essential differences." The italics are ours. Their functions being different, their outlook on the world and life is also different.[1] And their outlook determines the part they have to play in and the elements they have to contribute to the economy of life. Intellect is more predominant in man and feeling in woman, hence the love of man for abstractions and generalizations and the love of woman for the concrete and the practical as seen through the eye of sensibility. Man reaches truth through syllogistic process while woman intuitively hits upon what is true. Woman is marked by an excess of sympathetic disposition so useful in the rearing of children and the softening of rougher elements in man's nature. Will is stronger in man than in woman but the strength of will in man gets expression through active, energetic, aggressive show of courage while in woman through passive resistance and prolonged endurance of suffering. These permanent differences call forth the need of separate courses to be prescribed for the proper cultivation of their respective faculties. Co-education can not meet this demand, for it favours prescribing of similar courses of Education for both the sexes.

Let me quote Prof. Welton again " It is doubtful whether sufficient attention has been paid to such considerations (inequalities) as these by the advocates and promoters of joint schools for the sexes. What boys and girls may be taught together in the earliest stage.....The matter put before them (in that stage) gives little scope for their characteristically different modes of apprehension. But the further that early stage is passed, the more do the intellectual differences of the sexes become operative. Soon boys and girls begin to retard each other's progress—the girls being held back for the slower boys in some subjects and in their turn, hindering the advance of the boys in other subjects."[2]

2. Psychology of Education—135.
1. The Psychology of Education—page 128

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He goes on to suggest the separating of the sexes and to bring in operation once more the traditional distinction of sex schools to achieve the best intellectual results.

This is all from the standpoint of intellectual differences of the sexes. But there are other reasons still—far more serious in their nature, which condemn Co-education. We have already hinted that when psychologically viewed we find woman's outlook on life to be different from that of man. Woman, therefore, can naturally find a true friend in her own sex to guide her educational career and to warn her against the particular dangers attending her sex, similarly on the like grounds a boy can be best guided and controlled by a teacher of his own sex who has himself lived that life and can sympathetically enter into the heart of his ward. In the mixed schools no regard is paid to this important psychological fact. In those schools teachers are not differentiated because of their sex, hence the regrettable lack of the internality of relations between the teacher and the taught of opposite sexes.

Physiological investigations have thrown fresh light on the question of physical maturity of the sexes. Physiologists are of opinion that man's body matures slowly, reaching adulthood about the age of 25 while woman's physical organism develops much earlier. At the age of 16, in certain climates she is quite fit to be a mother. Nature's demand for her early motherhood necessitates an early cessation of her regular course of education. She might keep up her intellectual interests throughout her life but if she has to assume the sacred roll of a mother, her preparatory training must thoroughly fit her for the right discharge of her duties. Keeping in view this Law of Maturity, the course prescribed for woman's education must differ both in point of quality and quantity from the one prescribed for man's education. Of course the case of individual women is different. Those who wish to devote themselves to the highest service of Humanity by remaining single in their

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life may follow a limitless career of moral and intellectual training. But women as a class, just as men as a class have special duties and their education must correspond to those duties. Prof. D. K. Karve in his Social Conference Address that has recently become the topic of the day, has well pointed out, "If men and women, therefore, are to be fitted by education to bear their own respective shares in the preservation, development and evolution towards perfection of the whole community, they must be brought up on two different lines." All this can never be achieved through the system of Co-education which ignores differentiation in the educational course for opposite sexes.

Co-education stands in the way of the normal development of sex instinct which requires proper guidance and strict observance of certain physical, moral and mental laws Boys and girls have to live and think normally in order to insure normal sex development. In the schools where boys and girls study together there are dangers of the perverted and abnormal functionings of the sex instinct. School life must aim at proper organizing of instincts and impulses. Sex-instinct, being the most predominant and powerful needs special attention and ceaseless vigilance without which immense harm can be done to the moral growth of the children. Purifying the feelings and sowing the seeds of clean habits and righteous living—these can be better attained by establishing separate schools for boys and girls —which step would remove many of the temptations and dangers attending that impressionable period of life. Who does not realize the fact that there are always boys and girls of the school going age predisposed to impulses that are vulgar and degrading, and their haphazard mixing would certainly deteriorate their moral growth. When the period of Adolescence reaches the danger becomes still more acute, for then, the power of imagination also begins to operate. Unclean thinking and undesirable reading of certain publications engenders unclean habits and havoc is wrought in the life careers of certain unfortunate souls. This

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period is sometimes called the "storm and stress period" and tactful teachers have to put forth enormous efforts to guide the erring steps of misguided youths.

Vast amount of sex literature, every year hurled out of the western Press reveals the sad story of sex relations operating in the Public Schools and Colleges. Those who realize that in India even separate schools for boys and girls present certain difficulties in the way of healthy growth of sex instinct, can very well imagine how much more threatening would be the lot of those mixed schools and colleges in which boys and girls are put together before their individual character peculiar to their sex is formed and develop[illegible] In a foot note of the fascinating book—The meaning of Marriage written by Mr. G. Spiller the Psychologist we read, "According to a medical witness, giving evidence before the Royal Commission on Venereal disease, which is sitting at present in London, there are in the united kingdom 800000 fresh cases of venereal disease every year. How shocking !! A few pages earlier in that very book, he writes on the authority of a well known French scholar "that in a college virtually only those escaped contagion who were idealistic and had a high ambition to be something and to do something." Westermark remarks[3] "Irregular connections between the sexes have on the whole exhibited a tendency to increase along with the progress of civilization." Gibbon has noted, "Although the progress of civilization has undoubtedly contributed to assuage the fiercer passions of human nature *it seems to have been less favourable to the virtue of chastity.*"[4] Now what civilization they speak of, which is less favourable to the virtue of chastity—to the highest virtue of an human being. It is the civilization based on Co-education. It is a civilization that nourishes the germs of disease and then complains of the troubles. An American author calmly reviewing the sex relations of his countrymen thus reveals his saddest experience, "In the light of what knowledge

3. Encyclopedia of Religion and Ethics.
4. Encyclopedia of Religion and Ethics.

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we now possess and this is little enough—one is almost bound to adopt a pessimistic attitude toward the destiny of the race, to admit, unwillingly though one may, that civilization is indeed playing a desperate game and that the very forces that have lifted man so far above the brute may yet operate to annihilate his species."[5]

Co-education is responsible for the extensive commotion in the social relations between man and woman in the west. Co-education has been the cause of keen rivalry and bitter resentment between the opposite sexes for certain social and political rights. The Economic Struggle and the Sufferagette movement are the first fruits of that rivalry. The seeds are sown in the very early days of school life when boys and girls are put together in the Co-education establishments. Too early an intimacy destroys the romance of sex and with that romance goes away the respect for each other giving place to contempt and hatred, which afterwards assume objectionable social features in a community. Manly and womanly virtues so essential for their future married life are not properly cultivated. The fact of the matter is that Co-education checks the cultivation of those virtues. If each sex be cultivated for what it is best fitted, and according to its special capacities, then their union afterwards in the world of life affairs would be deeper, purer and productive of joyful and peace inspiring relations.

Another danger of Co-education is obvious. It gives birth to *unsexing process*. The two sexes have their own lines of development and Nature's purpose is fulfilled only when that development is normal and healthy, and Education's highest function is to provide the best means for securing such development. When boys and girls are thrown together in the impressionable period of life they assimilate the peculiar features of the character of the opposite sex and thus in place of full personalities developed on the line of their own sex we get men turned into effemi-

5. The Educative process by Banglay.

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ates and women representing that rough, aggressive and trusive personality of the type of masculine nature. The ls are imitative things and the process of assimilation es on slowly but surely. Modern woman in the West is re "free"—undoubtedly. But is she more womanly? Does r noblest devotion, purest love, blissful sweetness compare favourably with the like virtues of her Indian sisters s "free" in many ways? Men and women meet on equal ms there, you will say but has that equality purified and pened their emotional life or has that in any way made m realize the higher evaluation of all social relationps? *Meeting* on the terms of equality does not mean *ting* on the terms of equality. It means equal opporties of love, service and sacrifice—equality of that mutual, nely give and take, for the cultivation of spiritual cul, the culminating point of man's highest aspirations.

Let us examine now what has been said in favour of education; for, the truth of our contention can not forcibe impressed unless the opposite side has said its say properly answered. The simplest argument in favour Co-education is given in the following words. Nature made the two sexes to live together. It is therefore inst nature's injunction to separate sexes in Education. s argument in the first place overlooks the fact that men women have also special functions to discharge in the nomy of life for which they need special and separate ning. In the second place it ignores another fact that ure has made the two sexes not only *to live together* to *live together happily* and whatever tends to make ir life-companionship happy should be welcome even gh it be temporary separation of sexes during the period reparatory education for that purpose.

An exploded biological theory still persists to influence advocacy of Co-education in certain circles of thought. was once given out by some biologists with certain show easoning that sex evolution gradually tends to eliminate differences. Co-education helps that elimination, hence

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no use defeating Nature by separating sexes in Education. History has sounded the death knell of this theory. Historical researches have rather emphasised the fact that it is amongst the savages and races on the lowest level of evolution, that the sexes are less differentiated. With the growth of civilization, sex differentiation increases and with the increase of sex differentiation accompany newer duties and responsibilities which demand special equipment in the case of both men and women. The Psychology of sex-experience also supports the differentiation, theory and the cultural demands of human life too enjoin on both men and women to contribute their best features to the building up of civilization.

An ardent advocate of Co-education is Mr. Spiller. His enthusiasm is revealed from his words :—" Children of one sex should freely mix with those of the complementary sex and schools should be accordingly Co-educative establishments. The men will thus bocome gentler and the women stronger and neither lose any but objectionable qualities developed by a mediocre environment. The two will *hence understand each other* and will therefore not be deceived by factitious merits when choosing a marriage partner. A cloistered virtue is not only not a virtue, but experience teaches that it has a strong tendency to turn into a rabid vice."[6] We have already quoted Mr. Spiller as loudly proclaiming, "the perverse habits, the abominable and unnamable practices" so common in secondary and even preparatory schools, and which mar so many youthful careers. In the light of that alarming admission, this warm advocacy of Co-education loses much of its power unless he clearly shows (which he has not done) that Co-education has not largely been the cause of those vices he complains about. In our opinion many of those vices are caused and furthered by this notorious system and Mr. Spiller is, perhaps, unable to attribute those evils to it because on account of its long-lived existence and wide prevalence it seems to have

6. The meaning of marriage P. 100

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entered into the very frame of the social economy of the people in the West. It is no use complaining about evils when you do not boldly face the solution. Mr. Spiller seems to advocate Co-education for two reasons :—firstly, that it will remove the objectionable qualities of each sex, secondly, that it will bring about happy marriages. Both these anticipations are not justified by the experience of the social life prevailing in the countries that advocate the system. Mr. Spiller is a supporter of monogamy and is inspired by the very highest ideals of marriage but he deplores innumerable cases of Divorce which are surely no indication of an happy marriage. As regards the removal of objectionable qualities, experience does not justify this claim too. It rather goes the other way and speaks of the *gaining* of objectionable qualities. Why is modern woman so suspicious of man ? Why is she so willing to beat him on every point ? Why the economic struggle between man and woman ? Surely these are not commendable features. Homes that ought to be the soothing retreats—the lulling nurseries of love for tired souls and jaded hearts are becoming battle-fields over which men and women are waging "holy campaigns" for deciding rights and privileges. The social unrest of which we have already hinted is an untoward expression of inner hatred. The surest remedy of all this is to educate men and women on their own sex lines to develop in them their peculiar sex virtues. This will enable them afterwards to enter into deeper union of heart and soul (called marriage) to build up a whole as nature intends them and to work hand in hand, heart in heart for the good of all mankind. Shall that course be not a blessing and a boon ? By the use of the term "cloistered virtue" Mr. Spiller in no way disproves the good of the system of Education opposite to his own.

It has sometimes been asserted as in "The Indian Social Reformer" (12th March 1916) that "men like Socratese, in ancient times, maintained that the women of the Ideal Republic ought to be educated just like the men."

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Women may be educated like the men does not necessarily prove that they may be educated with the men. It is early contact of the sexes that is more harmful to their interests than the similarity of Educational course. Even though the similarity of Educational course can not be granted simply because Socratese has preached it and preached it in his "Ideal Repulic" whether that "Ideal Republic" is based upon the Ideals of the right sort is a point of contention, on which much can be said both ways, but the consensus of the same opinion of Plato's critics fully supports the criticism that many of Plato's demands as set up in his "Ideal Republic" were not based upon practical motives and adequate knowledge of the psychology of sex and upon the requisites of self control.

A probable misgiving should be combated in the end. Opposition to Co-education and advocating of separate Education of sexes does not mean necessarily taking gloomiest view of human nature. It should not be damned as prudery or over sensitiveness—as something producing a wide gap between man and woman. No—not that. It is on the other hand advocated with the best of intentions, with the highest hopes of looking forward to the happiest relations between men and women whom preparatory separate education would make more attractive to each other and through that deeper attraction deeper ties of heart would be evolved which will lead them to a hearty Co-operation in their life programme or life-mission on this earth. The highest teachings of the Vedas tell us that man and woman cultivate the soil together, sow the seed together, water the plant together and when the tree of civilization blossoms out and brings forth abundance of fruits they enjoy them together. It is with this ideal in view that these lines are penned.

SUDHAKAR.

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THE NECESSITY FOR A NATIONAL SYSTEM OF EDUCATION.

By Principal S. Bhattacharya, M. A. M. R.A., S., F. R.S. A etc., Hindu College Delhi.

Not that spasmodic outburst of bogus enthusiasm which convulsed Bengal a decade ago ! God forbid another recurrence of that eventful day !

A system of education that is based on the undying principles, the most perfect principles of the Vedas—for the Vedas, when properly interpreted, do promulgate a highly organized system of education—a system of education that will *create* and not *destroy*—a system of education that will bring forth the potential capabilities of the child and develop the practical part of him into the sage maturity of the man devoted to the service of his motherland——such is the system of education that the Indian youth of to-day is in sore need of.

The forced abandonment of almost all sound principles, the want of competent teachers and capable *gurus* and the hopelessly precipitate drifting from the oriental to the occidental modes of life, that parents have failed to check in their children—all these are standing in the way of our imparting to our boys that education which will enable them to become true sons of the land. We have been hurled down from the highest pinnacle of excellence into the apparently fathomless abyss of sloth and inaction. The perverted training which we impart to our boys is the root of all mischief ! We have not the eyes to see that a pretty stiff dose of alien notions is being administered to our boys and girls, and it burns into their tender throats with the inevitable result that they grow up to become stuffed sahibs or dissatisfied bomb-throwers. We make them what they become in after life, and it lies with us alone to repair the damage done already.

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The Indian boy is not meant by nature to wear pantaloons and neckties, high boots and knickerbokers. If we set before our boys wrong models of Western foppery we must be prepared to expect the unfortunate result. Teach them, by all means, what pantaloons and knickerbokers are, but at the same time teach them that they are not fit garments for their bodies, that they are distinctly un-Indian. Teach them, by all means, what toffee and biscuits are ; how they are made and where,—you may go so far as to let them taste some ; but teach them, at the same time, that the taste is distinctly un-Indian, that the home-made humble chapati is far more nutritious. Whenever they come across a pantaloohed and cigarred lala Sahab, let them not admire the incongruity, but teach them to see the ridiculousness of the habits, and explain to them that they are distinctly un-Indian. Let the young brain thoroughly imbibe the idea that it belongs to a unit—an important unit in the Indian nationalism, a nationalism that has survived all the others simply because it has zealously eschewed whatever is distinctly un-Indian.

We must begin by teaching our boys to recognise what are distinctly our own, and what are un-Indian. We should create in them not only a strong liking for what is Indian, but a strong dislike for whatev r is un-Indian. The average intellect of an Indian boy is very keen—far more so than that of their fellows in any part of the globe. This is abundantly proved by the fact, that no nation that has been so long under alien subjugation has been able to show an intellectual advancement, surpassing even that of their alien rulers. No conquered nation yet produced a Bose, a Rabindra Nath or a Pranjpaye. This has only been possible under a sympathetic rule, no doubt, but there have been Kalidasas and Varaha Mihirs, Vyasas, and Kanads also, at a time when the world had not yet known a Newton or a Leibnitz. Sympathy or no sympathy, whatever is indigenous to the soil cannot be

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otherwise and any attempt to paint the lily white, must result in dire disaster to the lily itself. An alien system of training is doing much to undermine the keenness of the average Indian student, and is turning their lives long difficult and oftentimes impossible channels. Hence t is, that it has been difficult to replace a Vidyasagara r a Bharatendu ; and it is feared that it will be still ore difficult to fill up future gaps in the gallary of Indian ars of to-day.

It is eminently a mistaken notion that young udents should not be allowed to discuss politics, and estions that vitally concern their own motherland and r sons. There is a class of teachers, honest and well-eaning to the backbone, who, as honestly believe in the advisibility of allowing young men to have anything to with what is going on in the social and political world ound them. What is there more harmful than keeping em ignorant for a time, purposely withholding from them r a short period only what is bound to come to them sooner later ! As if putting out the lamp would make the master the house forget his belongings in his own room ! And at room of his wherein he is having his being om his birth and which he knows and feels ought be illuminated ! No, sir, it will not do to withhold pleasant things from the notice of our boys. They ust soak in water and imbibe much water within them-lves, before they will learn to swim. The unreasonable mand of their elders in not giving them the opportunity ill create in them a suspicious tendency towards dis-ust,——they are keen observers for all that. We must ow them ugly things as well as fine ones, and teach em to discriminate between them, and choose the fine es only. At the same time we must not forget that the sceptibility, moral and ethical, of the average Indian uth is very keen indeed. We are apt to loose ht of this. Lord Curzon forgot this fact when he ered those notorious words at the Calcutta convocation.

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And what was the result? All the anarchism that has followed!

The system of training that obtains in our schools of to-day is eminently unsatisfactory and materially harmful in more ways than one. It is because it is based on English ideals and English principles. What is good for England is not necessarily so for India, in fact, quite the reverse, so far as education is concerned. Here the youth of twenty-one is not cast out into a world of his own to eke out a livelihood as best as he can. A boy is a permanent asset in the joint Hindu family, and rightly so. It makes home really sweet. Of course, opinions differ, and standards differ; but there it is in India, a time-honoured custom which we are not willing to shake off. A boy must be trained to qualify himself not only for his own well-being, but for that of the whole family. We must so educate our boys as to make them not merely independent units in the wide world, independent centres of disturbance in a hetrogenous plasma, but parts of a homogenous whole. Hence it is that a national system of education has been considered necessary in strict accordance with Indian ideals and Indian rites and customs. In the choice of this last, the broadest views should only be taken. Truth must be inculcated from the very beginning. The inquisitive nature of the child is well known. He will find out the truth if that is kept away from him. Authentic history of India should form the most important item in the curriculum of his studies from the very beginning. I have often been charged with narrowness in declaring that the foreign element must be carefully removed from the studies of a child, especially in teaching him the history of his own country. I do not seek to justify my views here; but my own experience tells me that it is better to learn the truth from the beginning, than begin with a wrong course of study to be corrected and improved upon later. It is difficult, almost impossible to unlearn much of what is learned when we

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are young. The earliest impressions are always the strongest. The correct sequence of events, truthfully described, so as to be intelligible to the young, inquisitive, impressionable, and pure brain—the true history of the country of his and his forefathers, told in plain bold narrative—this is what should begin the student's career. History of India, as is taught in our Schools, cannot be called a true history at all. Much of it is full of prejudiced and false statements, which we are reluctantly shown later on in life, when the effect of such teaching can have no permanent foothold on us.

Our beloved Viceroy has recently declared, when he laid the foundation stone of the Benares University, that "education without religion is of but little worth." Religious training must form an important factor in a child's education. It is wonderful how a child eagerly takes to the worship of the Almighty. So fresh from Heaven, the pure soul finds a chord in unison and picks it up! But the form of religion that is to be introduced should not be the same as that of their father's *in every respect*. The utmost care and judgment should be exercised or the very essence of training will be wanting and the whole fabric on unsound foundation will tumble down. I am perfectly satisfied that the test of purity of an enterprise is to watch how a child takes to it. It is wonderful how my own child is perplexed when he sees an idol worshipped. He cannot assimilate the idea of the "God in him" being represented by a piece of carved stone or wood—it is his plaything, but not an object of *worship*. If we watch faithfully, and with unbiased mind analyse his thoughts, we cannot but come to this conclusion. We must not overlook facts intentionally, but face them boldly. Hence in a national system of education the fundamental principles of the Vedic teaching must be religiously followed.

The next great step in the education of the child is that all instruction be imparted through the medium of

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the vernaculars,—or rather *the* vercular of the land, I mean, Hindi. In *all* subjects taught, the use of Hindi must be insisted upon. In modern Schools English is a compulsory subject. It ought to remain compulsory, but *as a language* only, not as the medium for instruction in other subjects. What more ridiculous then demanding the teaching of the Sanskrit works of Kalidasa "through the medium of English"! Regarding the details of the subjects for study, it ought to form the sacred business of experts to evolve a course for the students in general and any apt pupils in particular. The way must be left open for the really clever lad so that he may be able to feel that by the help of the education imparted, he may rise step by step in the service of his country to the topmost rung of the ladder.

Having had the broad points which are enumerated above, I now pass on to the feasibility of such a system, and the practical aspect of my subject. We cannot expect any Government to undertake the education *en masse* of the children of the soil. It is absolutely impossible. It has been amply discussed when the famous Gokhale Bill for mass education, free and compulsory, was laid before the Government. Figures were quoted and it was shown that there were more than 85 lakhs children between 5 and 10 years of age going absolutely without education, out of a total of 1¼ crores! Thus only 45 lakhs or nearly a third of the potential generation was being educated! Hence it is that we must take upon ourselves the education of these children and we must do that in the best manner possible. We should start and maintain, and ask the Government to step in and help us only when we have exhausted our means, as will frequently happen. The Government are willing to help and will surely help with gants-in-aid, etc., when they see our earnest efforts.

I should divide the whole system into 3 distinct departments—(1) Primary, with elementary technology,

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2) Secondary, with advanced technology and (3) Collegiate.

Firstly, Primary education must be free and compulsory. Every village must have at least one school here boys between 5 and 10 years of age must come to ad. There the principles of reading, writing and ithmetic must be taken of for all boys together with some und foundations of technical learning also. Thus, rpentery, weaving, smithy and agriculture must form a epartment, one of which must be compulsory. The train-g in these four technical subjects must be such that the when he is at the end of his courses should be able either go over to the secondary department, or leaving school oceed to earn an independent and honorable livelihood. ery literate man should not expect to become a clerk or teacher. Clerks are too numerous and their life is a life of udgery, ill-paid, and ill-treated. It is foolish to increase eir number. Instead, the boy who has learned to read d write decently, and is also taught to work the soil and es not feel it shameful or dishonourable to till the land ply the house loom materially helps in removing the verty of the land and increases the production of wealth. he is capable enough and rich enough, let him into the condary department for a more polished training.

Secondly. In the secondary schools, teaching nerally up to the matric standard, the boy learns e advanced subjects and qualifies for the more comrtable life and intelligent work for which he is by ture made. This department must contain facilities r teaching the same technical subjects—carpentery, eaving, smithy and agriculture plus a further optional urse of fine arts, drawing and painting, jewellery orkmanship, machine construction in general and building construction in particular; navigation, marine and rial, and music. The natural and biological sciences also ould be compulsory—at any rate the elements. The lad

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as he advances shows special atitude towards any one subject—let him become thorough in that subject only. Of course, the training must be of the highest degree of efficiency and we must look to it. In the Primary department the groundwork is done and it is the same for all. In the secondary there must be some differentiation, and the training of advanced and scientific character. The matriculated young men should form the great part of this class.

Thirdly—The collegiate education must be the crowning glory of a highly literary or scientific soul, made by nature to top the list and by the training received to advance and to teach. As in our colleges, the education given is rather luxury, and only "the chosen few" should form its votaries. The highest forms of training can easily be classified and codified by experts. Research in Science, research in History, research in all branches of literature, science and technology must proceed from and in the college. There must be the college of physicianrs the college of Art, the college of Music, the college of Economics, and a college for every department of knowledge where the highest and the best intellects are to be forged in the great system.

The great need of a natural system is at once apparent. There will be the double advantage of having a true thing of our own, and to save the Government a lot of trouble (?) at least in putting fresh taxation over the already overburdened Indian shoulders. Nowadays, the Government can not launch a moderately vast scheme without fresh taxation. They feel it and we all feet it. Hence it is that a system of educatian that will be able to work out better results than what has hitherto been achieved must be sooner or later a dire necessity. And it must be national when it comes. Hindus must remain Hindus or cease to exist. Our children must be true Hindus. It is only through a national system of education that we can win back some of our former glory and manhood...We must be a nation of men.

S. BHATTACHARYA.

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THE HINDU DRAMA.

(By Principal T. L. Vaswani.)

Notes of an address by Principal Vaswani.

As I have listened to the informing and thoughtful address of the learned lecturer, my thoughts have travelled to the days the olden, golden days of the East where great literary Conferences were organised in India. These Conferences called the *Samhitis* and *Samgams* were presided over by the kings and princes, the Patrons of the Lettered World; and it was at these Conferences that the works of great poets were examined and discussed. These Conferences along with many other things, characteristics of the old order, are become a memory of the past. Long and painful is the story of

India's progressive degeneration.

The story how India suffered eclipse, how India passed into the night. From that night, India is gradually emerging and several scholars in different parts of the land are engaged to-day upon the great task of recovering the truths treasured in the traditions and scripture and institutions of the past. Hindu Idealism has its admirers in the West; Oriental Philosophy is no longer dismissed as a product of fancy or imagination; and

The Hegelian theory

that the movement of Civilization was exhausted on the shores of the Mediterranean, is rightly discredited to-day. Dr. Ray's patient researches have shown that the Hindu in ancient India was familiar in the dom ain of Science with some of the things discovered by Europe in latter times. Dr. B. N. Seal's great work on "The Physical Sciences of the Hindus opens up another splendid field for research. A Continental writer on Jurisprudence points out that the Hindus anticipated centuries ago the

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Corporation theory

which is supplanting the theory of the Roman Law, and which points out the group-consciousness, the corporation is responsible not the individual alone. It is not true that the corporation has no soul.

So it is that we see, as the years pass by, more and more of the shut-in splendours of Hindu thought and Hindu life; the ancient Aryans stood nearer to the Source, of Life and Light, for they were purer, simpler, were more child-like than we and so they saw deeper into Reality: Some time ago I spoke to you of the insight of the ancient Aryan into Aesthetics, to-day I shall endeavour to set forth my belief concerning India's insight into Drama and the value of India's dramatic literature to the world.

And to speak of Indian Drama is to speak of Hindu (Buddhist) Drama. The Mohammadans did much for India: their art and architecture, their lyric poetry, the poetry of Hafiz and the mystic author of Masnavi—their energy and enthusiasm, their Semitic strength, their stern Monotheism, had their effect on the thought and life of India; but the Mohammadans brought no 'Drama'; the Persians, Arabs and Moghuls had no National theatre to be proud of.

Some time ago, it was believed that India borrowed Drama from Greece. It was said the word for curtain in Sanskrit, Yavanika; 'the Greek cloth' pointed to the Greek origin of the Hindu theatre; it was forgotten that the word yavanika could also be interpreted to mean the fabric made by the yavanas. It was said that the Hindu books referred to the 'yavanis' 'Greek women' as the armour-bearers attending the kings of India. But surely all this would simply indicate that there was contact, between India and Greece, a fact to which great importance is attached by those German thinkers who trace

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the Doctrines of Pythagoras

, the influence of Buddha and the Buddhist School. There ras contact between India and Greece but this does not ean that either imitated the other. Genius does not mitate; Genius assimilates. Shakespeare's "Merchant f Venice" is not an imitation of an old Italian book; oethe's Iphigena is not an imitation of Euripides; India has ot borrowed from Greece; Greece has not borrowed from ndia; each developed literature in obedience to the law f its own genius; and the more we study, the more we nderstand that there were important differences between e classical drama of Greece and the romantic drama of e Hindus; for as we shall understand presently the indu drama disregarded Greek 'unities' and pure agedy. The Hindu drama claims to originality, nay, I ink, be regarded as established.

Let me in this connection, invite your attention to e extensive influence of Hindu Drama. The Vidushaka Hindu dramatists is forerunner of the 'fool and clown' Roman and Elizabethan plays; and Piechel in his book 'Home of Puppet-Play' has done well in pointing out hat Vidushaka is the original of the buffoon who appears the plays of mediaeval Europe. The Hindu Drama ade its influence beyond what we call India to-day.

The Palm-Leaf Manuscript

discovered in Central Asia shows that the Hindu rama was developed even so long as the Kusna Age when entral Asia was a part of the Indian Empire; the Hindu migrated to Java so early as the sixth century, and the hadow-plays of Java are a witness to the influence of the Hindu Drama: In Burma, in Siam, in Combodia, the lays brought upon the stage were the Rama and Budha Dramas; the Rama cycle was played even in Malay Archepalego and in China.

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The Hindu attitude to the Drama accounts for the importance attached to it in Life. In Christian Europe the conflict between the Theatre and the Church has appeared again and again. Chrysostom said :—"all dramatic arts come from the devil : laughter and gaiety come not from God but the devil". In Rome, an actor was despised ; in China, the descendants of an actor were prohibited from competing in Public Examinations for generations. The Hindu spoke of the *nrityasastra* as

the fifth Veda

regarded the sage Bharta—the stage-manager of the gods as having received a revelation concerning Theatre direct from Brahma who entered into meditation and out of the depths of Divine Thought brought out the *Nritya* Sastra for the joy of the universe.

It has been said the works of Kalidasa and other Hindu Dramatists are of an artificial character : the statement reminds one of the words of Bhavabhuti :—"How little do they know who speak of us with censure ? Possibly some exists, or will exist, of similar tastes with myself ; for time is boundless and the world is wide". And centuries after these words were written was born the great poet Goethe who paid a tribute to Kalidasa in the famous words :—

"Wouldst thou the young year's blossoms and the
fruits of its decline
And all by which the soul is charmed, enraptured,
feasted fed ?
Wouldst thou the earth and Heaven itself in one sole
name combine ? I name thee,
O Sakuntala, and all at once is sand."

It is true, Hindu Drama disregards 'unities' of time and place not on that account, should it be regarded as artificial. Greek and French writers observe the unities : but not Elizabethan dramatists. Lessing the great Art-

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ic pointed out that it was good to cast off the fetters e unities ; Shakespeare ignored them in his dramas ; nities of time and place are after all Greek in- ons which drama does well to disregard, but

the unity of action and the unity of ideas

are scrupulously observed by the Hindu dramatist ; erception of the Law of Karma links all things in the a in a single chain of cause and effect ; every Drama ne *Internal centre* and the dramatic action is one lete.

The accepted classification of dramas into the tragic omic will not be found in Sanskrit books ; a drama, the Hindu stand point, may be comic addressing itself e sense of the ridiculous ; it often, is a blend of the c and comic ; it never is purely tragic ; violent action ighly sensational incidents must not be represented e stage, for their effect on the nervous system and the would be not purification but *depression* : suffering ignored : but the truth is recognised that suffering be challenged in the spirit of resignation ; for the d is one of law, and the Law is good. The Greeks of fate ; the Hindu dramatist points out that

Fate is what you have made.

What you have earned for yourself; the Chain of Fate rged by Your Character, your Karma under the Gov- nent of the gods : and if you suffer it is still for your , for the end of the World-maya is joy, not struggle ; e, not pain.

Hence too, the religious character of Hindu Drama. in, Greece, England and India are the 4 great centres riginal Drama. In Spain and England there was a vage between the church and the world ; but Greek ma grew out of the

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Cult of Dionsyius,

a cult which at one time threatened to crush Christianity; Hindu Drama, like Greek Drama, was religious in its motive and character: it was meant to instruct, elevate and purify the people; one thinks of the Passion-Play of obermergau.

Naturally every Hindu drama opens and closes with a benediction (Bandi): the plots are often taken from religious books, and the introduction of supernatural characters is allowed. Does this argue improbability of action and artificial character of the Hindu Drama. But does not Shakespeare, introduce ghosts in some of his dramas; and does the ghost in "*Hamlet*" mar the effect of the play. After all, it is not true that the supernatural mingles with men in actual life? The Hindu at any rate has believed that the unseen and the visible world constitute one universe:

A walk with the Gods.

Another characteristic of Hindu Drama is true love. The Greek dramatists the great German poets like Goethe Schiller, and Kaufmann, above all Shakespeare show marvellous art in *character drawing*; their interest is concentrated on man; the Hindu dramatist shows his art in interpretation of *nature life*. Nature is to him the teacher, the superior of man. So it is you find that dramas were usually performed on the occasions of nature-festivals, frequently spring feativals which celebrated the rebirth of nature. The Hindu God of love—kama is represented as the *flower winged* archer boy; and in the great dramas of Kalidasa, you have passage after passage charged with lyrical nature-love. The very first act of the Drama "Vikrama and Urvasi" opens in the magnificent nature scenery of the Himalayan mountains, the scene of Uttara Rama Charitra is laid in the Forest; the hero of Meghadutta-Yakshaka is ' to the mountain Ratnagri, and sends his love message to his wife through a cloud when Rama is exiled

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from his kingdom, he goes to the "picturesque heights of Chitrakuta. Oh to be with Rama and Yaksha on picturesque mountain heights. Not they but we living in crowded-cities are in excite, blind to the growing wonder of Nature-life.

Again, Sakuntala's son Bharata 'the supporter' of Bharatavarshya is represented as having born in the hollowed woods ; and Kalidasa himself is according to an ancient tradition represented as lying after death on a lovely hill in Ceylon within hearing of the song of the sea. One recalls the legend of Montenegro that the great Vladika reposes on the mount of Lovtchen. Sakuntala is full of

Nature atmosphere.

I wonder if you ever asked yourself why the heroine is called Sakuntala. Vishvamitra has violated the vow of celibacy ; the lovely child is born, he is smitten with remorse ; he wants to enter the depths of Forests and pan into the silence of prayer and penance ; he involves nature to come to the help of the girl ; and the beautiful large feathered Sakunta birds in the forest protect the sleeping beauty : and so she comes to be known as Sakuntala. Again she, the future queen mother of Bharat after whom the whole of India is called the Bharatvarshaya, Sakuntala is brought up in a forest hermitage. She waters the trees and calls them friends, she dresses the peacocks when they are wounded by the sharp blades of grass; when about to leave the forest to go to the court of king Dushyanta, she takes leave of the maidens with whom she has played from the beginning of her days but she also bids an affectionate adieu to the creeps and birds and beasts of the forest ; are they not her friends too ? And as she is leaving them all the peacocks specially cling to her reluctant to leave her.

The great dramas were written under the influence and inspiration of nature fellowship and so they make for mind elevation, for purification. But there is no purification except through suffering, no self-enrichment except

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through self-renunciation. The Hindu dramatists recognise this as a law of the visible order and illustrate it over and over again in the stories of their heroes and heroines. After all, the problem of life is not solved through speculation but through self-loss, self renunciation. Self-denial was the very first condition imposed on every one in ancient India who wished to enter the student *asrama* of life and self denial developed into self-renunciation when he entered the last Asrama that of the *Vanprasta*. No wonder these forest hermits growing daily in the beauty of self-renunciation excited the admiration of Alexander the Greek who tried in vain to draw them into a homage to himself. They were

the servants of the only Love.

What care they for conqueror. No wonder kings and princes felt the fascination of these forest sages, and in some cases, themselves resigned their sceptres and sovereignty and went into the forest to live the life of self-abnegation. Goethe's women are the joy of his readers; all over the world but I wonder if they can compare with Sakuntala ; and the secret of Sakuntala is her *self-effacement*.

One of the great dramatists of Austria

Has a drama called "Hero" " Hero " is priestess who takes the vow of single blessedness but is unequal to the demands of vow and is overwhelmed by love. Then it comes: how superior in Sakuntala who realises the truth that love is not enjoyment but self discipline in the school of life, that the noblest joy of Love is only given to him who partakes of the sacrament of suffering. So, too, Urvasi has to suffer and be purified through suffering. Pururavas too has to suffer and be purified ; he goes in quest of her, he wanders over hill and dale and at last when he finds Urvasi, to quote the poet's words 'lies weeping in her arms.' In an other drama, again, the *Hanuman Natak*, the same idea is set forth and Hanuman is represented as loving the life of a vanaprastha after the conquest of Lanka. So in the Buddhist drama " Nagananda," you read of the great king

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ready to offer himself to Garuda, if only to protect others. There is need to-day of a band of men to travel all over the country and stage such dramas. India's youngmen have made laudable efforts to stage Shakespeare; but Shakespeare has not reached the hearts of people. Translation is often transformation, and after all it must never be forgotten that Shakespeare interprets the life and experiences of Europe; he and other great dramatists of the west are great because they represent the reality of their own experiences. A drama to appeal to the heart of India must represent the culture and expriences of Indian people. The Roman drama, we read, failed of the appeal to the Romans because it followed Greek traditions and experiences. We want

a people's drama.

We need national Dramas which may embody the wealth of India's literature and India's age-long experiences. We need a new theatre to present in a national form the new Ideal for the uplift of India's masses we need new yatras, new Bharatkathas for India's, youngmen and women so that they may be loyal to, the truth and the law of love. Shelley wrote words of wisdom in his *Defence* of *Poetry*:— "the connection of poetry and social good" as he pointed out, is more observable in the drama than in any other form, and it is indisputable that the highest perfection of human society has ever corresponded with the highest dramatic excellence and that the corruption or extinction of the drama in a nation where it has once flourished marks a corruption of manners and an extinction of the energies which sustain the soul of social life; for the end of social corruption is to destroy all sensibility to pleasure.

The Hindu drama will help India, it will help the world. The modern theatre in the west has lost touch with the lofty Ideals of which religion is the great Guardian. The German drama lacks form and the fine artistic sense which is allied to moral Ideal of life. It was a German

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writer who recently condemned the modern German theatre in emphatic terms — "Plays" he said are produced so nauseating in their depravity and lasciviousness that they may well fill over soldiers with disgust at this decay of the national morals. The German people must not tolerate such degeneration...they must eradicate these plague spots that disfigure the radiant features of Germania : Nor is the situation satisfactory in France. Questions of marriage, divorce, the right of the illegitimate child are the questions which the France theatre discusses to-day. In his book called

Swedish destines

Strindberg has a story named " Autumn " the great Swedish writer represents a newly married woman as entering her room. And says, Strindberg, "she sang what is the name of the land in which my darling dwells ? But alas ! the voice was thin and sharp" Europe has long asked—what is the name of the land in which the darling dwells but ah! the voice of Europe is thin and sharp, a new note rich and clear, in the dramatic world, must be sounded : India can sound the new note, if she will but be loyal to the impulses and intuitions of her race consciousness. The Hindu Drama is pre-eminently fitted to throw the challenge of its lofty Idealism to the morbidity of Eurpean drama, to re-awaken a sense of the God-in-man, to recall the weary west to a sense of *Karma*, the unseen *adrishta* as the back-ground for human life, a sense of the joy of nature fellowship of the sacrament of suffering, and the love that fulfils itself not in romance, but in the rapture of self-renunciation, what is the name of the land in which the darling dwells

The Beloved dwells in the Heart ;

And in the name of the love with which I have loved you, I ask you to endevour to have a Vision of the Heart: I ask you sons of the sages of the Bharatvarshaya where Sita loved and suffered, where Rama renounced and loved where Sakuntala loved and sang for the lovely maid she was to be

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he mother of India's mighty King—I ask you to strive to nter within and glimpse the Beauty that has inspired Hindu Literature and Art. O, the world is passing through he birth-pang of a New Age; and it rests with you nder God's Providence, to decide what part India to play in the Re-constructions of the future. Therefore ask you, friends, to remember who you are and what hwara expects of India in this hour of the world's agony. bear with you wherever you stay and wherever you work, ear with you something of the beauty and calm of the ndia that was and still is in the thoughts and visions of me who live and labour for India to-day. Bear with you e belief in India the imperishable in India the Consecrate nd the great Rishis will mingle again with India's men; nd the great gods will walk again along India's earth and e weary waiting world will listen again to the notes of e love which alone shall be the healing of the wounds of e nations of East and West.

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A VISIT TO THE GURUKULA.

By Sj. Piyush Kanti Ghose of the Amrita Bazar Patrika).

In 1913, during the Dusserah season, when I was thinking as usual, of spending a little time on the hills, my friend Pandit Kriparam, the leprosy curer, requested me to accompany him to Hurdwar whither he was going to select a healthy site on the hills for a leper asylum. I did not at first fall in with his views as it was such a long distance, and as in that case no communication from Calcutta would reach me, even by post, for less than three days. At last I gave in, as I thought, the way Pandit Kriparam was working in the cause of suffering humanity demanded at least this small service from me, viz, to help him in deciding upon the most suitable site for the purpose.

We reached Hurdwar in due time and spent a faw days in inspecting different sites in Hurdwar, Kankhal, Rishikesh, Luchmanjhoola as also places higher up in the hills. It is a pity, indeed, that even some of the finest spots in picturesque India, which in point of natural scenery, majestic mountains, dancing and sparkling rivers and lovely woods, grouped and stringed together by the hand of Nature, each in its appointed place, to increase the beauty of the whole and of one another, with the zephyr fanning and playing through them, easily outstrip in beauty the loveliest spots in the world and which at one time were regarded as the abodes of gods, full of health, beauty and happiness, are not free now from that emasculating and deadly disease—malaria. It will therefore be news to many in lower Bengal who lead a precarious existence on account of the fell disease that their brethren up in the far-off Himalayas, specially those that inhabit the valleys and plains are not a whit better off in this respect, though perhaps the mortality there is not so large as here. We had, therefore, to reject many of the loveliest sites on the score of malaria. One day, while we were driving along the road to Kankhal a notice-board attracted our attention. We got down and

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ad that visitors to the Gurukula were to get all necessary formation there for proceeding to the place. I had of urse heard of the Gurukula and knew what excellent rk was being done by the authorities of the institution. pelled now by curiosity, we at once saw their representive and were very cordially received by him. He told that from that point visitors had not to pay anything, as e Gurukula boat would be at our disposal but that it uld not be possible for us to return the same evening. previous sanction of the authorities was necessary, and one who took any interest in the work of the Institution s quite welcome to the open hospitality of the authori-s, in the matter of meals, etc., and even of warm cloth-at night. As we were not prepared to remain away t night, we returned to our lodgings, desirous, however, ot allowing the opportunity of visiting the Gurukula by.

Next day we reached the spot a little earlier and found boat ready and waiting. Just then an interesting scene k place. A man arrived with a big bundle saying that it onged to a professor of the Gurukula and must be taken re that very day as otherwise the owner would be much onvenienced. The man in charge of the place, looked plexed. Finding him thus, we naturally enquired what matter was and were told that the capacity of the boat limited to only three persons and so the additional load bundle might cause it to capsize. The man in charge, ing already intimated to the authorities at Gurukula t we were likely to visit the Institution that day, had n instructed to look to our comforts. As, however, the w-comer stated that the professor urgently required the dle, he was in a fix and knew not what to do. I told that both the Pandit and myself knew how to swim and even if the boat did capsize, there would certainly be loss of life. To this, however, he would not agree, as it uld naturally put us to immense difficulties and discom-ts. We, however, forced him to give in and allow us all

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to proceed, taking the whole responsibility on our shoulders and assuring him that we would speak to the Gurukula authorities to this effect, so that they might not take the agent to task for any mishap.

Slowly we wended our way to the bank of the main stream of the Ganges popularly known as the Nil-dhara, after having crossed one or two small rivulets. Of course, we had to take off our shoes for the purpose. Two big boats could be seen from a distance and we wondered how there could be any apprehension of either of these capsizing under a load of more than three persons, when they could easily carry at least twenty. When, however, we enquired which of the boats was meant for us, we were told that our boat was lying on the bank and would be shortly pushed into the river. We turned and found to our surprise that some empty tin canisters had been bound up with strong cords and made into a small raft. This raft is carried by the strong current of the Ganges down the river, being kept in position by two boatmen who swim along, hanging all the time to the two ends at the back of the rough structure. On the up journey the raft is carried on their heads by the boatmen by land. So it cannot be used both in going to the Gurukula and in returning from there. The big wooden boats which we saw moored could, when the current was not strong, at certain seasons of the year only, be used for crossing the river, as it would be dangerous to allow them to be carried by the force of the current down gorges and over stones of which the river was full, for in that event, they ran the risk of being caught in the rapids and shattered into splinters.

All the same, we set out on our novel journey, two-thirds of the raft being submerged all the time under the weight of ourselves and the luggage. We were naturally being splashed all over now and again but I did not then know that something worse was in store for us. Presently, far ahead, I could distinguish what looked at that distance like a wall of mist or haze, while the thundering noise of

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rushing and leaping water reached our ears. It appeared as if rain was coming. But it was no rain; we were only rapidly approaching a gorge. The thick haze and the deafening sound got on my nerves, as if we were nearing a crisis. But I was assured, we had nothing to fear as long as we held fast to the raft. In the twinkling of an eye, we were in the midst of the gorge and a few seconds more brought us to a safer place. Brief as was the space of time I was almost beside myself, for it was a novel experience for a man from the plains who had never passed through anything like it; and when I was restored to the normal condition of mind, I found that my nether garments, including my shoes, socks, etc., were completely soaked with water. One might easily conceive what this meant at a place like Hurdwar where the cold season had already set in and on the bosom of the broad Ganges, and our raft rushing along with electric rapidity, confronting cutting blasts of pure and free air, sometimes almost choking us. Nevertheless we enjoyed the trip capitally. In spite of such disadvantages—and we had to pass through several such gorges,—peculiar sensations passed through our mind and body and excited our curiosity, while the enchanting scenery around captivated our hearts. Spots, where there were double Ganges and the stream was bifurcated, were undoubtedly more beautiful, but they were more dangerous too for navigation.

In about an hour and a half we reached our destination. But the beauty of the thing was that we rarely came across a human being during the journey. After this silent and solitary travel, it did us good to hear from a distance the shouts of the students of the Gurukula, which were wafted to our ears by the breeze. And as we landed from our flimsy tin boat and the boys greeted us with "Namaste" our whole body from the sole of our feet to the cown of our head thrilled with joy. The boys were all barefooted and dressed in a simple and austere uniform. Their be-

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havior towards us recalled to our mind the old, happy days of Mother India, when Rishis lived in "Tapobanas" either in the midst of the virgin forest or on the top of hills, and their earnest, devoted disciples took their lessons at their feet, far removed from the bustle and turmoil of the busy world. We were shown the way by the boys and proceeding a few paces further were greeted by Prof. Rama Deva and a few other teachers, who were waiting to receive us. I had met Prof. Rama Deva in Calcutta before but here I found him in his element and his personality quite struck me. We were at once taken to the quarters assigned to us and offered dry clothes, etc. We were then asked what we would have. I expressed a desire for a little tea after the immersion in water and the chill blasts, though I was not sure if that exhilarating drink would be available in an institution like the Gurukula. Prof. Rama Deva, however was up to it and in a few minutes he sent a kind of tea that I had never tasted in my life, though a habitual tea-drinker would not perhaps like it. It was a delicious drink. There was not a drop of water in it—pure cow's milk from the udder and sugar richly spiced and boiled with only a trace of tea in it.

Next morning I visited Mahatma Munshiram, the soul of this organisation, who has devoted his all to this noble work. He is simple, unostentatious and highly patriotic. His constant anxiety is to extend the usefulness and activities of the Gurukula. His idea is to build up a new race of men, healthy, strong, intelligent and moral with a sound and thorough education on both eastern and western methods, who can hold their own against any advanced races of the world and bring glory to their motherland. In this Mahatma Munshiram has been eminently successful. For I have come across young men having the whole course of training at the Gurukula who are undoubtedly better than the general body of students coming out of our universities. Munshiram began his organisation with humble beginnings but by his selfless devotion and

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extraordinary power, the Gurukula has become the foremost institution of its kind in the whole of India. The usefulness of an institution which has its basis in our teachings of Vedic literature with all the communal and other features of a modern residential university can never be over-estimated and it undoubtedly redounds to the credit of its originator and his able assistants, such as Prof. Rama Deva and others who have helped him to make it an accomplished fact. My humble request to those who have not yet visited the Gurukula, but have only heard of it, is to pay it a visit to realise what a vast amount of good the institution is doing to the country. It is a pity, indeed, that we have not more of them in a country whose population is counted by the crore.

My description of the Gurukula, its mode of teaching, its peculiarities, etc, and above all, its eminent success will form the subject-matter of another article.

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"THE SHRINE OF FIRE."

(By Shriyut Mohini Ranjan Sen.

"When thou beholdest a sacred Fire, formless, flashing dazzlingly throughout the world: Hear thou the voice of the Fire."—

ZARATHUSHTRA.

Watching the vivid blue of an autumnal sky at mid-day, as the serene depths seem to palpitate in their transparency to the eye, quite unawares a speck of wooly cumulus would be perceived floating up in the vacancy out of nothing. It grows, stretches, lingers for a little while, and then mysteriously goes out—all in a rhythm, as it were—into the blue void again. Quite like it is a memory of the past as it swims across and lingers in our consciousness; colors it for a brief period, raises—perhaps, our view of life upwards to some holier possibility, and then dims and melts away into the space again. No two movements of life are, and can be, alike. Let it be a very trivial experience, yet you cannot rate it too indifferently having in mind its relation to the inner growth of your own self. Human life, in fact, is grounded upon many subtle colors and notes. A man is really a stratified precipitation of his every day emotions if he could but know it. Placed in the world's environing diversities, amidst the cross-currents of sensations and against the surge and buffet of desires, his fate is, either to keep himself erect, or to become a hopeless drift down the tide of circumstances. Thus begins the life-drama, and thus he squares up his loss and gain in the gathered-up experiences of his pilgrimage in the long run. And therefore is the record left sometimes, either to reawaken the better moments of his own life, or else for the delectation of another soul similarly placed like the transcriber's.

Open the map of India. Stretch your vision to the further corner of south-east Bengal, to that undulating green fringe which in the dual magnificence of long-lying

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THE FOUNDER'S DAY CELEBRATIONS.

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hills and rich vegetation fronts the open sea. Chittagong, unlike any other city in the mainland of India, is the meeting-ground of the three living faiths of the world, Hinduism, Buddhism, and Islam. Her hills and dales and rivers have made her a perennial shrine of Nature's beauties; and according to many a traveller she has an individuality of her own which is rare in all India, except Cashmere. As such, the fascination of her charm is cast upon the votaries of the triple faiths, till it has become a traditional duty for every true Hindu, every Buddhist monk, or Mahomedan *faquir*, to visit the many shrines embosomed therein at least once every year.

The year 1915, like the present, was dark with the shadow of a war which will reshape the face of the world and the destiny of the nations. Although the world was shaken to its rib-bones, yet it mattered little if, amidst its ups and downs and the great happenings, I could but claim to have laid away my small treasure of unalloyed contentment and joy snatched from serener elements and secured beyond reach of world's turmoil.

In the gay spring morning of that day, which was sacred to the worship of *Siva* being the 14th day of the waning moon in the month of Falgun, the sea-breeze blowing in through the windows soothed and fanned by its exhilarating touch the perspiring bodies of men in the cramped compartments of the Railway * car which was hurrying with the full load of merry pilgrims to the shrine. Men and boys—for, in India even boys cannot escape religious enthusiasm, though a little margin must be left for their irrepressible curiosity of sight-seeing,—regaled themselves as the train moved in every imaginable posture of anticipatory devotion, rapturous ejaculations; and songs from voices of old and young wafted away in the morning breeze spreading a sense of spiritual hankering and purity all round.

* Assam-Bengal Railway.

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The scenery all about the place has a peculiarly touching beauty and homeliness in it. It is native to this soil and will be patent to all who would journey to this part of the borderland of Bengal. To the east, on your right, rose and spread like a rampart the interminable range of lofty hills, which in wave upon wave of furze-clad heights rolled away to the frontiers of Burmah and even touched by a sort of communicative feeler, through the denser Assam forests, the eastern slopes of the Himalayan terais. Yet there is no grimness about them. The grazing cattle and playful children in the shadows, with easy dwelling-houses scattered in their silence, have humanized their unsubduable aspect; and there is a sort of undefinable home-touch when the peasants look up to them out of their labours in the paddy fields which reach to the very foot of them. Sometimes, the hill-sides with all their panoply of rank vegetation are so close to the Railway line that they seem to brush you as the train runs along. Blue mists like garlands hang about them, and there at times is seen wreaths of purplish smoke rising mysteriously out of those forest clad peaks. Such is their appearance. On the other side of the Railway track, to the west, peaceful villages lie scattered in between vast plains sown with grains, or exuberating in the green splendour of vegetable crops which feed half the people of the district. Beyond them, as you keep on gazing, you are suddenly thrilled by a glimpse of the sun-lit Bay of Bengal which shimmers for a while through a break in the horizon, and then disappears behind lines of tall palms and bananas and houses fronted by gaunt betel trees.

Sometimes the humour and pathos of some scene is inexhaustible. An old village mother chancing to go by the roadside moves aside her veil to look up at the merry faces in the passing train which bring a smile in her wan face. Ripe plums in some unwatched village tree tempt some boys to an attempt which is disturbed by our rushing past by them. A young man in some nameless ardour of

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sympathy and affection is caddling a young calf by hugging its mouth to his bosom. A truant boy whistles up his defiance to you which you cannot return. A *mynà* perched on the telegraph post seems to give you the slip as you stretch your neck to look out of the window of the moving car. Nothing seems to disturb the serene homeliness of this part of the district which has kept intact, without a single jarring touch of the noisy city, its calm life of everyday. The fourth station from the town, at the 14th mile, brings you to the first precincts of the shrines, for all this is holy land. It is called Kumirá, and hidden away in he distant hills there is a placid well called '*Kumàri Kund*' —the Well of Virginity, where the scenery is romantic and brings to mind,—if you are disposed to Pre-Raphaelitism—a distant suggestion of Sir E. Burne-Jone's famous "*The Mirror of Venus.*" The well is sacred.

The next station, at the 19th mile from town, finds you at the journey's end. And then commences the real journey to the shrine in a mixed company in which the garrulity of Chaucer's Canterburians is mixed up with the seriousness of the pilgrimage to Lourdes in France, and the adoring inquisitiveness of the Chinese travellers of Mediæval India. For, whither were we going ?

The poet Shelley wrote, "Men Scarcely know how beautifu fire is." Whereas we in this age of transition seek sensuous beauty only, the ancients sought and found the divine behind the sensuous. Therein arose worship. They did homage and offered up prayers to fire as some tangible deity. From the earliest dawn of human consciousness fire became their tutelary god. Fire is also the earliest companion of man in his life upon this earth. In one of his town planning lectures at the Calcutta Town Hall last winter, Prof. Patrick Geddes said. "The earliest achievement of man was to kindle fire, and the preservation of fire was desirable. The secret of fire-making was little known at first and it was the prerogative of the initiated class, and

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the maidens (the Vestal Virgins) of that were the custodians of the fire." The beauty of Fire which drew high-flo wn raptures from Aryan minds, as we find it in the *Vedas* ultimately made manifest to the intuition of the Rishis the presence therein of the Universal (Brahman), "the luminous without form" of the *Upanishàts*. Fire, therefore burned upon their altars ceaselessly, and was carried from place to place by the Aryan fathers when the ancient schism split them up into two great races of Hindus and Zoroastrians. The latter said. "Fire, more friendly than the most friendly, more worthy of adoration than the most worthy of honor. Mayest thou come helpfully to us at the greatest business....O Fire, son of Ahura-Mazda, we draw near to thee." (*Yasna*, 36—II, 4—10). For, in fact, the whole universe is the outcome of the flame. The 'fiery cloud' of the scientist contained in its bosom the multiplied life of this planet, of this solar system. The Sun—the source of all fire and heat, is but an errant spark out of it. Very beautifully wrote Prof. Tyndall, referring to Natural Evolution, "Strip it naked, and you stand face to face with the notion that not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse, and the lion, not alone the exquisite and wonderful mechanism of the human body but that the human mind itself—emotion intellect, will, and all their phenomena—were once latent in a fiery cloud.....All our philosophy, all our poetry, all our science, and all our art—Plato, Shakespeare, Newton, and Raphael—are potential in the fires of the sun." Indeed Fire symbolises the Supreme God, the ultimate Essence and is the emblem of His manifestation. The Egyptians also knew the mystic meaning of Fire. The color-cyphers of their priest-initiates, according to Mrs. Annie Besant, were but the characters of fire, color and light being the essence of fire. Even in the ancient civilization of Greece, her earliest pre-Socratic philosophers recognised in Fire the dynamical principle of creation. The Eleatics said, "the more fire, so much the more being, life, consciousness the more cold and immobility, so much the more lifeless

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ess." Then, again, with Heraclitus, they conceived the ing of God as "the fiery heat-giving power," a symbol and anifestation of the becoming. In Platonic physics there ppears the conception of Demiurgus a world-former, hich builds and separates the sidereal heavens, reduces e animated beings into those of the four elements of Fire, ater, air, and earth; the latter idea being of the same cate-y as of the emergence of the Devas of the Hindu pantheon llthis is followed by the Neo-Platonic theory of the unity all being, the totality of absorption and emanation which cognised by transcending reason and passing to states ecstacy. Indeed, Plotinus says "To attempt to grasp the finite by reason is futile, it can only be known by im-ediate presence. The faculty.....is ecstacy.....The soul loosed from its material prison and becomes absorbed in e Infinite Intelligence." This idea carries us back to the indu idea of 'realisation' साक्षातकार which again reap-ars in the comparatively modern philosophy of the erman Schelling, according to whom "a time will come, owever, when the sciences will more and more disappear, d immediate cognition assert itself. Only in the highest ience does the mortal eye close, and then it is no longer n that sees, but eternal sight itself that has come to see him." (Schwegler and Stirling). With the mediæval ystics, the Rosicrucians, the Sweedenborgians, the sym-l of the Rose denoted nothing but Fire. All the theurgical ysteries invoked the agency of Fire. Says Paracelsus.

"What is life to me?
Where'er I look is fire, where'er I listen.
Music, and where I tend bliss evermore."
(Browning).

This ancient credulity may be ridiculed by the scepti-l amongst us, but in Fire they recognised the permanent ality of Idea, an appearance—if I may say so—of the Uni-ersal Mind. If *matter* at all, it was its most resplendent d evanascent form, its most sublimated essence. But its

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physical potentiality, if not quite subordinated, was merged in the spiritual dynamics which enthused and guided life. It has a grand historical background of fact, and is not a mere fiction of Orientalism. The modern occultist knows how Zoroaster stood and brought Fire,—' the fire or the One life ' upon the altar by his Rod, which in the hands of later adepts had twining serpents round it, the serpents symbolising the first birth of cosmic motion in the Universe in the form of spiral vibrations. The Jews worshipped their God as a Pillar of Fire. To the divine intuition of Moses God was revealed in the burning bush. The prophet Isaiah ecstatically exclaimed' " wherefore glorify ye the Lord in the Flames," (xxiv 15) St. Paul said " Everyman's work shall be made manifest. For the day shall declare it, because it shall be revealed by Fire." (I Cor., III, 13).

To the Hindu mind the whole psychic meaning of Fire was disclosed by the peculiar methods of their intuition. And the central fact of all the elaborate ceremonies of *Jàgs* was nothing but the one complete worship of *Agni*. Astonishingly, the very first hymn of the earliest of all the Vedas begins with the word, *Agni*.— " *Agnimile purohitam yagyasaya d vamrittigam hotáram ratna dhàtamam* "—' the Agni, the chosen priest the minister of sacrifice, even the hotár, the receptacle of all the treasures, and the resplendent.' (*Riy Vela*). From the Hindus, the earliest name of Fire migrated to the West. Dr. Cox, in his " Mythology of the Aryan Nations," says " With the exception of Agni all the names of the fire and the fire god were carried away by the Western Aryans; and we have Prometheus answering to *Pramantha*, Phoroneus to *Varauyu*, and the Latin Vulcanus to Sanskrit *Ulka*." Strangely enough, " the Dgni of the Sclavonians, the ignis of the Latins is but *Agni* the god of Fire ", says Dr. Muir. But, howsoever may have this cult of fire worship lingered elsewhere and whatever may have become of it, it is most remarkable that the Hindus have still retained the ancient rites intact. The symbolism of

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otus in the Hindu religious ceremonials is emblematic the creative Fire " in the womb of which is to be nerated heat, the active creative force, and is nonymous with *Mahat* the creative intelligence in the omb of Fire " Again, the emblem of *Sivalingam* is also und in the Tantras and the Puranas to be nothing but the cient tradition of 'uprising flames' which appeared in e beginning of cosmic creation; this fact is discussed readbare in Mr. R. R. Sen's "*The Holy City*" (*Benares*).* rom the Aryan altar of the hoary Past, ensouled with ily presences of the Divine, to the colorlessness of this ge of questioning and doubt it is a long leap. But, strange ough it may seem, even to-day the fire is worshipped ith all the ancient fervour by the Hindus in a very scure corner of India, remote from all the highways of odern traffic and travel. Our hearts beat with anticipa-on and curiosity of witnessing the survival, in fact, of the dest form of Divine worship. To that "Shrine of Fire" e were going.

A part of the route is lined with mendicants, and dhus, and sellers of guavas, plums, *ámlak*, and other uits. Further on, we were left alone in the forest litude. In the glare of the hot midday sun the lofty ills to our right and left seemed to throb and diate a sort of mute animation all about them. s soon as we left the first turning, we were at ce wrapped by their silence. Our talks seemed very ivial and thrillingly magnified hundredfold in their idst. As the way gradually took a devious course fore us, and lay through an ever-varying scenery of anfields, jute crops, wild fruit trees and mammoth onarchs of the forest-massive and everlasting, in their lidity and age,—the sense of curiosity in me began to

* "The Holy City (Benares)" by Mr. Rajani Ranjan Sen, B. L., e Chap. VII of Part II.

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gather round it a color of the past. Whither were we going? Was there a vision as of the Holy Grail, which lured the Christian Knights like Sir Launfall or Galahad, hidden away in the midst of those impenetrable forests and hill-shadows? We stepped lingeringly. Sometimes the steep hills, crowned with sunshine, stood frowningly *unscaleable* before us. Again they looked as if they were craving to draw us towards them. Some gallant champion of purity out of the pages of Spenser, like Sir George or Sir Artegall could not have a better setting than those romantic forests. The magnificence of their vegetation the music of unseen and unknown birds all about us, the giddy heights of the hills emphasized by dark chasms beneath them, the sunny ravines and glades from which noise of people meandering through them ahead of us came in snatches in the wind; the clear pools of gurgling water suddenly coming to view below,—all this stamped upon the memory unforgetable feelings of beauty, wonder, and rapture.

Not yet halfway to the shrine; on your left, the white temple of *Siva Chandranath*—famous in the Hindu world—glimmers in a distance of three miles from the spot upon the top of the highest peak in this part of Bengal called *Chandrasekhar*. All that place is sacred to *Siva* and is called Sitakund, being the scene of sojourn of the royal exiles of the Ramayana and contains many wells and shrines sanctified by their associations. Upon the first rise of the hill at the foot of *Chandranath* there is a very famous rock-cut *Sivalingam* named *Sayambhunath*. 'Lord the self-evolved',—and is shaped just like a lotus. Behind the Chandrasekhar hill, four miles away to the north, there is a waterfall named *Sahasradhara* situated in a glen of romantic beauty. All these places are sacred, and year after year thousands of pilgrims from all parts of India flock there on this day as the Hindu Scriptures assign a special importance and sanctity to these shrines.

After nearly an hour we find ourselves at the foot of a hillock. A broad flight of steps led us halfway and the

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top which was enclosed like a courtyard by many small *mandirs* and swarming with crowds of men, women and children. Stalls of fruits and other eatables were there. I said half way because the small courtyard was like a landing of the high hill which rose steeply at the back of a large temple which projected out of its side, looking like a grotto from distance. The architecture was meagre. By its low facade and the four-angled vaulted roof the temple was apparently an example of the Northern-Hindu or third of the five great groups into which Dr. Rajendralal Mitra classified the styles of Hindu architecture in his "Indo-Aryans." This, in the most primitive fashion, is the real tabernacle of Fire, in the sanctuary of Nature, with all the ancient associations clinging to it, and is called "*Barabà Kund*",—or Well of Subterranean Fire. The door was barred by a perspiring, gesticulating, anxious crowd, each one trying to elbow his way inside. Through an outlet at the foot of a wall of this temple water muddy with slime is oozing out and is enclosed in a small reservoir in which every pilgrim was having a preparatory bath before entering the shrine. We did it and entered through the low door.

At first all was dark and we could see nothing inside. A booming sound mingled with the voices of pilgrims somewhere down below was all that we felt. Then gradually we perceived that we were standing in a small cramped room floored with white marble, in the centre of which was a square opening through which a lapping of flames and water and a warm gust of air heavy with the odour of burning *ghee* and *bael* leaves rose up and filled us with a feeling of awe and sanctity. Down that opening in the pitch dark below, we could see a narrow flight of steps which joined to the upper floor where we were. We then stepped down them, and then we knew that the temple was double-storied, the lower floor being in the bowels of the earth. Thrilling was the first sensation as we threaded down the slippery steps through the

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crowds and came to the view of the central shrine. In an enclosed well of dark waters about 12 feet square tongues of hurtling smokeless flames protruded from four openings in its southern side, swirled and played and spread and then re-entered those four nostril-like crevices, and there again rose in a bluish-red jet yard-high through a hole in the stage heaped with rocks and throwing a lurid glamour upon dark faces. Round those rocks a Brahmin priest sat in the eerie glare of those flames and heaped *bel* leaves and poured clarified butter upon them, which then wreathed and leapt up and roared and shook the vault of the dark temple with a thunderous boom. Beautiful and at the same time terrible was the sight! Every one was taking a plunge in that well, and we followed. No steps descended to the warm waters which were to be reached by a sheer leap five feet down its side, which lands your feet upon a sunk iron netting in chin-deep waters. Some one, so tradition runs, slipped foothold and was drawn into the fathomless abyss through which flames were belching forth, for it is the cone of an active volcano in reality.

Pathetic was the sight of devotion and the rapt looks of the old and young as they rose from the bath—their ablutions ended, took the shadowy Brahmin-priest's benediction of burnt *bel* leaves and a smear of the oily ashes on the forehead, and then again and again eyed the flames as they rose and danced in spirals and volutes, or licked or swam gleefully over the waters in that subterranean cavern. We touched those tongues and drew the ripples towards us, in imitation of others, with the flames playing upon them. There was no burning in the touch; and we felt there was a peculiar fire-fragrance emitting from them which we never knew before. I steadily looked, and the very fact of perpetually looking at those flames brought a sense of incommunicable oneness with the fire which sent a thrill of wild rapture through me. There was a terrible beauty in all that, and I feel I could

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never express it if I would. For the first time in life I realised—as surely many must have,—the true sanctity, the innate beauty, the real mystic fascination that is in Fire; and I murmured to myself the wonderful verse of the Upanishat. "As from a blazing fire in a thousand ways similar sparks proceed, so O Beloved, are produced living souls of diverse kinds from the indestructible One." (*Mundokopanishat*. II. 1—2).

Both inside and outside the temple the walls are scribbled over with names—some of them faded with age—in chalk or coal by generations of pilgrims just to leave behind a remembrance of their visit to this shrine. It is touching to think that many of them will come here no more having left the world for good, and how those names of unknown men are suggestive of the peculiar state of their mind and heart with which they entered and came out of the shrine! I then knew religion is not a superfluity, but is a scheme which is trying to save us from losing our identity in the plan of the Universe, trying to unite us to the sense of oneness innate in every phenomenon. "From within or from behind," says Emerson, "a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the facade of a temple where all good and all wisdom abide." All sense of isolation arises from our too much reliance upon physical impressions. Whatever be the source, be it hearth or volcano, the very first ray of fire upon our souls in its aspect of beauty or wonder is quite enough to bring a religion with it and fill us with all that religion stands for. So, Sir Oliver Lodge wrote: "We are not bodies alone, nor spirits alone, but both; our bodies isolate us, our spirits unite us."

As the presence of invisible matter called *chlorophyll* makes the greenness of vegetation soothing to the retina, so there is in all sights and sounds mysterious suggestions that compose and shape a certain presence of the Divine

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innate in their forms, which in ripe moments soothe our hearts with spiritual assurances. Deep down in the inmost centre of our being there is a buried temple. Close the eyes; and then memory will stretch, and strike the thunderous shore of the inner mind which will hold up the magic mirror before you. Many sounds—of conches blown in festivals, or of some shoreless sea; many smells—of flowers and incense, and colors of many a sunset sky or cremation flames or burning crater,—are hidden away there, working subtle changes; so that we live by their mingled suggestions a new life every day. In the mystic correlation of sound and color in that temple is born many a formative idea which ultimately might even guide the world if they were rightly understood. As opaline bars slowly arise in the east at dawn, so from that temple arise desires and aspirations and hopes, which are like fires. Every prayer that wells up in that inmost centre and aches our sides is a fire which, as we progress to higher planes of consciousness, becomes cooler and whiter, and opens like a rose. I then understood the symbolism of fire. Cast aside the draperies of that "Shrine of Fire" whither I went; and though a year has rounded its life since then and the sacred flames still leap in that subterranean vault, it is all clear to me now, and I could say with Goethe.

"Of human striving there is no symbol fuller:
Consider, and 'tis easy comprehending—
Life is not light, but the refracted color."

Chittagong. MOHINI RANJAN SEN,

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A GLANCE AT THE HEAVEN.

(*By Shriyut Rajini Ranjan Sen.*)

How bright they glisten and twinkle—these myriads of owing suns—or *stars* as popularly styled ! As in the half-ght of the crescent moon numberless lilies shine delicate-white upon the deep blue bosom of a crystalline pool, so they look—white and bright and shining, floating peace-lly as it were upon the vast dark-blue space in all the blimity of sombre stillness. Distance in space mellows wn all harshness and changes a fiery blaze into the rest soft glow, even as remoteness in time cools down most impetuous ardour of love and hate and softens the ngs of the most poignant pains. Thus it is that these dis-t fiery suns have all been transformed into the mildest stening stars, so pleasant, so soothing to the eye in their ish-white twinkle. Far away yonder, look how numbers them cluster together in misty luminosity in thick wds of unnumbered pin-heads though they may be larger than our own neighbouring sun. Infinite in number, shine in large and small constellations, fixed seemingly heir respective places though ever on their terrific move. gination clothes the twinklers in fantastic garbs and ures up fanciful shapes with their glittering points ing out some fancied outlines.

There a great hunter with his starry club in his right l and glittering, bejewelled sword as'ant from his res-lent starry girdle poises himself in an attitude of watch-ss, with his right leg doubled up and the left one plant n front and his head ever pointing to a bright distant kler—the real 'cynosure of neighbouring eyes'—that small valet for an attendant. How wistfully he gazes e bright tapering chandelier of seven beauteous sparkl-ems pendent from the lovely blue, each surrounded by t of tiny glisteners! How bright the three stars of his e glitter in company with those of his sword, that has g nebula attached to it like a rent-up transparent veil

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and away from his feet burns the cool piercing glance of his sole dog-attendant in tremulous twinkles. A little way off lies the malignant scorpion that longs to bite the mighty hunter to death, with its head and curved tail dotted in stars and its heart lit up by a glaring red twinkler.

The splendour and magnificence of the sight in the calm of the pervading silence invite a little poetising with the brilliant host and making of them heroes and heroines of hoary antiquity depicted in glittering outlines in the wide canvas of the dark-blue space. There, near the star of constancy, stands the great king with the lady reclining in the chair, vainly boastful of her beauty, and casting agonised looks at their lovely daughter tortured by a sea-monster to appease the ire of a jealous god. Close by stands the ardent lover of the winged heels with his great fiery steed, transfixed to the spot by the fascination of her tender charms, and delivers her from her torments by petrifying the monster with a sight of the gorgon's head—that demon-like star flaring out now and paling away then like a monster light house lamp, to shine out again with redoubled splendour. A fine tale this—fit to be tapestried in the ever-lasting expanse of the azure space !

Further away lies another unhappy royal princess beloved of a god and now transformed into a huge grizzly bear along with her only child—a small, prototype lying opposite her—by the malignant jealousy of a persecuting goddess. Mark how the seven bright stars in her plump haunches and curved tail burn bright and prominent among the neighbouring constellations. Whichever way you cast your eyes, hosts of clustering bright bodies in varied shapes raise bright configurations in numberless forms—the ram, the lion, the fish, the crab, the eagle, the swan, the dragon, the dove,—and what not?—the golden crown, the glittering wreath, the mighty archer with his bow, the twins arm in arm, and even saints and ascetics translated into heaven !

As your wondering gaze traverses the space arround, innumerable clusters variously arranged accost your bewil-

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dered sight, and the whole wide expanse around seems sparkling with glittering jewels of varied hues—translucent diamonds and finest green emeralds and the bluest sapphire interspersed with priceless gems in scarlet and orange and golden yellow—all arranged in diversified clusters, and a bright wide galaxy like a broad luminous high way sunders the vast vault of azure in twain and spreads out afar in the brightened space teeming with millions of conglomerated stars. Further away still are numerous patches of misty nebulæ, sailing as it were in the ethereal blue in thin translucent, flying flakes. Thus is the wide expanse of the limitless space tenanted by unnumbered living spheres coursing on in their destined path for ever and for ever. Are they free in their movements and have they any will of their own? Perhaps not– for it the Master-key alone that winds their life-string and keeps them going!

A goodly company of glitters are they all—come from the self-same source and of the self-same make—for symmetery and uniformity amidst seeming chaos ever make the soul of nature. Ages and ages since their birth the bright bodies roll on—millions over millions of years by our reckoning of time—and pass through unnumbered changes in their form and make. Even the glowing, blazing sun—the centre of a universe of its own—is not this too subject to this immutable law? Sure enough. With all its bright throng as it moves, the whole assembly pass through varied transformations—and who knows if there should be some violent end or mere continuance of further changes as this glorious luminary loses its lustre later on like its smaller brothers and goes round and round a greater sun that draws it closer to its ambit of fascination. Millions of such solar families grouped round millions of other suns —what a magnificent Universal Frame they make dazing the mind that contemplates!

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THE GURUKULA.

By "I. C. S."

Nearly five years ago I paid my first visit to the Gurukula. I had not the faintest idea of what I was to see, but had a vague idea of a collection of young and old fanatical Sadhus, living in a sort of mud village in the jungle. When I arrived I was astonished at the cleanliness and orderliness of everything. L. Nand Lal took me round and I became more and more enthralled. Never in India had I seen such a cheery, healthy looking set of boys; they reminded me of my own public school in England. What struck me most was the cheerfulness of everyone's appearance. But the best was to come. I met Mahatma Munshi Ram and I was gripped. Here was a personality. When one got to know him & his work was not surprising; the creation of a flourishing character-school in a jungle. Fifteen years ago the site of the Gurukula was a bit of riverside country covered with patawar grass and ber and babul trees. Now there is a great college with dormitories, classrooms, a fine library, laboratories, hospital, baths, kitchen, play-grounds and a beautiful garden It is an oasis in the desert. Cleanliness, simplicity, cheerfulness, and physical fitness, struck me as the chief features of this indigenous institution. It receives not an anna from Government and is practically supported by voluntary contributions.

This year I was present for an hour or two in the great pandal at the anniversary gathering. I was struck by the great number of women who attended, one third of the whole audience, and there must have been 3000 person in the Pandal. I was much impressed by the assembly. I arrived after a warm ride at about 4 p. m. on the 18th March, and got to the Pandal shortly before closing time. I got a seat under the dais. To my right was a large crowd of women, many from the Punjab; just in front were seated 200 Brahmacharis in their picturesque white dresses with yellow dopattas, and in front was the

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lais. On this I saw seated Mahatma Munshi Ram, Mr. Gandhi (whom I had for many years, much wanted to meet) L. Brajnandan Prasad, and others. An eloquent appeal was being made for funds, and buckets were being passed round, into which many coins found their way. But the Gurukula as well as every other charitable and private educational institution, has been hit by the terrible world war. Funds did not pour in as fast as usual. This year there may not be money for improvements, but the institution will continue its work undiminished. No one who was present at the anniversary gathering could help but contribute their mite. The institution flourishes and I am more than ever sure that its prosperity depends on the great heart that founded it—Mahatma Munshi Ram.

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VEDA—THE WORD OF GOD.

(By Professor Balkrishna, M. A., F. R. S. S.)

Veda is the most significant word in the history of Aryan language, religion and philosophy, because it carries in its womb the irrefutable testimony of its divine revelation. *Veda* is derived from the Sanskrit root *Vid.*, which means (1) seeing and (2) seeing with the mind's eye. Hence it is clear that *Veda is* what we should call *intuitive or revealed knowledge*, that is, Veda expresses much the same as is denoted by *vision* (short far *vid-sion*) and *ideas* (*Vid-eas*). This root has proved to be the most prolific because its progeny is visibly seen in every Aryan language. English *wit*, *wise*, *wisdom*, *idol* (vidal—a thing seen—a visible sign representing something real), *wizard*, *provide* and a host of other words, have been derived from this same root. This name was not given by men to the four books now known by the name of the Vedas, but it is a primeval name found in the Veda itself for denoting the fourfold word of God. For instance, we read an extremely beautiful passage in the Atharva Veda.

I have praised (thoroughly studied) the boon-giving mother-Veda, which purifies or sanctifies the twice born and sharpens their intellect. Having given to me life-time, breath, progeny, cattle, fame, prosperity and Vedic splendor, take me O mother ! to the Brahma world. XIX. 71.

Now it is the object of this article to summarize the views of some of the philosophers, seers and prophets who believed the Vedas to be the Eternal breath of the Almighty —the divine voice, mentally heard by four Rishis born at the beginning of this creation. But Professor Max Muller has remarked.

To the Brahmans, any part of the Veda, even if it bore a human or historical name, was superhuman, eternal

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and infallible, much as the Gospels are in the eyes of certain Christian theologians, even though they maintain at the same time, that they are historical documents written down by illiterate people, or by apostles such as St. Mark or St. John. The six systems of Indian Philosophy, page 207.

We really wonder how such words could issue from the pen of Max Muller unthinking, unlettered, ignorant persons of blind faith can be thought to believe in the eternity of the Veda in spite of a hundred and one contradictory evidences.

But when we come to the authors of the six systems of Aryan Philosophy—the six seers of ancient India, we are forced to admit that their assertions can not be wild, fanciful or erratic, that they can not be traitors to their souls and theycan not consequently be charged with spreading false beliefs among the educated and uneducated people.

Had the nation or its kings got ready any guillotines for them, if they had not proved the superhuman origin of the Vedas or accepted them as revealed books? In India which has from times immemorial been famous as the only land of toleration, which has never known religious persecution, where freedom of thought, of speech, writing and action has not been checked—in such a freedom-loving country we can never dream that the mighty logicians should with one voice accept and advocate the infallibility, eternity and divinity of the Vedas without due reasons

Can we ever forget that Nyaya and Sankhya mean logical systems? *Nyaya*,coming from नीयते अनेन a system which lays down rules of governing something, and *Sankhya* (*sam*= together and *Khya*=reasoning) indicate that our philosophical systems are based on analytic and synthetic reasoning. The German philosopher and critic

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Schlegel thus expresses himself on the grandeur of Indian philosophy.

"Even the loftiest philosophy of the Europeans, the idealism of reason, as is set forth by Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble promethean spark in the full flood of heavenly galaxy of the noonday sun—faltering and feeble and ever ready to be extinguished."

In short, the great seers who developed imperishable, original, complete and wonderful systems of philosophy in those hoary ages which were the darkest days of Europe ought not to have been charged by Prof. Max Muller either with a deliberate lie or a blind faith in the revealed Vedas.

They were certainly not blinded by the flames of passion, desire, envy, hatred, obstinacy, and wrong-headedness. They were *apta* persons, devotees of God, and can not be expected to fabricate false reasons and ever acknowledge the Vedas as superhuman, eternal and divine revelation without fully believing that they were so. The testimony of these sages must consequently be of considerable value to us.

The Vaiseshik School of Philosophy.

In the very beginning of this Darshana, sage Kanada declares his position regarding the Veda in words like these :—

तद्वचनादाम्नायस्य प्रामाण्यम् ॥ १. १. ३.

The Vedas are authoritative because they are the word of God,

When once this position has been taken by that saint and seer, he fortifies it by saying that "*the formation of sentences is full of intelligence in the Veda*"—that every Mantra carries a deep significance in it because it has emanated from an omniscient God. They are not the 'babblings of primitive men' as Max Muller declares them to be, but each word is highly significant. Man is liable to err and his

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reason as well as the knowledge produced by physical senses is a very uncertain guide in subtle matters, hence even sages like Kanada seek the authority of the Veda in deciding certain matters. Kanada refers to the authority of the Veda in the following aphorisms :—

2. 1. 17	4. 2. 11
3. 2. 8	5. 2. 10
3. 2. 21	

The Yoga Philosophy.

Patanjli, the writer of Yoga Darshana, is no less ardent in showing the necessity of Revelation. He has summed up this belief in two aphorisms:—

God being Omniscient and Unlimited, is the seed and source of all human knowledge.

तत्र निरतिशयंसर्वज्ञानबीजम् ।

God alone being unlimited by time, is the preceptor of all ancient preceptors. In the beginning of this creation, He alone imparted His Eternal Knowledge of the Vedas to those saints who were fit to receive it by merit of their former Karmas.

स एष पूर्वेषामपिगुरुः कालेनानवच्छेदात् ॥

The Sankhya Philosophy.

Kapila, the writer of this system, has been declared by many to be an atheist, a disbeliever in God and His Word, but it is strange that this materialist is surpassed by none in his unswerving faith in the Vedic Revelation. His extensive testimony reveals such a clearness, strength, fullness and freedom that it carries conviction to the heart of every reader. Even Prof. Max Muller has conceded that "I can not bring myself to believe that this concession on the part of Kapila was a mere artifice to escape the fate which, for instance, befell Budha."

Kapila, a mighty logician himself strikes a hard blow at perverse reasoning. He does not accept the authority of

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reason when it is contradictory to the Veda and he thus strongly declares his opinion :—

Because of conflict with the Sruti, there is not attainment of the self in the case of the low perverse thinker. vi. 34.

Kapila has recognised the authority of Veda at more than 25 occasions. The following may be seen with advantage :—

I. 5, 8, 9, 36, 51, 77, 83, 147, 154.

II. 20, 21, 22.

III. 15, 80.

IV. 22.

V. 12, 40—58, 64, 70, 84, 123.

VI. 17, 45, 51, 58.

Why Kapila has referred again and again to the Veda as the ultimate authority for all things, is made known to us by the two following aphorisms :—

Because the Veda is not the work of a person and because the objects revealed in it are super-sensuous.

There is an inherent, innate power in the Vedas to manifest their meanings, hence their authoritativeness follows from themselves.

That Veda is to be looked upon as superior to perception, inference or experience is emphatically stated by him in these words :—

श्रुतिसिद्धस्य नापलापस्तत् प्रत्यक्षबाधात् । १. १४७.

There can be no denial of what is established by the Veda.

Similarly, when the Nyaya philosophy tries to establish by reasoning that the organs of sense are formed of the elements, Kapila squashes the whole argument by an appeal to Sruti :

They can not be so formed because Sruti says that they are formed of Ahankara, self-consciousness.. II. 20.

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The Nyaya Philosophy.

There can be no denial of the fact that Goutama was pre-eminently a great logician. He ought to have depended upon reason alone in propounding and developing his system of philosophy. But it is strange that on the very threshold of his philosophy, he recognizes Sabda-Revelation as one of the four means of knowledge. (I. 1. 3)

But stranger still it is that sensuous perception, inference and comparison, each and all three together are looked upon by this staunchest advocate of logic to be inferior to Revelation. The words of Veda serve as a closure to every discussion on transcendental and secular matters. In Nyaya Gautama says that "our body is earthy because it possesses the special qualities of earth," but in the next aphorism he strengthens his argument by reference to the Veda :—

श्रुतिप्रामाण्याच्च ॥ ३. १. २६.

That our body is earthy is proved by our scriptures.

But the most wonderful thing seen in this Darshan is the refutation of the doctrines of the Charvakas. These atheists—the advocates of pure reason, had reviled the Vedas in unmeasured terms, declared them to be "only the incoherent rhapsodies of buffoons, knaves and demons and pointed out the three faults of untruth, self-contradiction and tautology in the Vedas." But the gauntlet thus thrown was picked by the mighty logician Gautama and he assailed their positions from all sides. We need not enter into the detailed arguments given in the Nyaya aphorisms from 2. 1. 58 to 2. 1. 66 but the happy consummation of the whole argument is worth remembering. Gautama has explicitly stated the peculiar tenet of his Nyaya school that *God is a source of all right knowledge and that Veda is the sole repository of that right knowledge.* (सत्यज्ञान) The saint has thus expressly declared it in aphorism. II. 1. 69.

मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् । २. १. ६९.

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The fact of the Vedas being a cause of right knowledge, like spells and the medical science, follows from the fact that the fit One who gave the Veda was a source of right knowledge.

The Vedanta Philosophy.

Let us now turn to the Vedanta, a system built on the purest devotion of an inestimable value for the whole race of mankind. It is this system which according to Sir J. Mackintosh, propounds a theory at once "refined, abstruse, ingenious and beautiful." Badrayana, the originator of this school of philosophy, has again and again acknowledged the authority of the Veda above all other means of knowledge. In reality, sensuous perception and inference have no place as means of knowledge, Revelation alone is right perception in his system.

"What at first sight makes the case still worse," says Prof. Max Muller, "is that while *Pratyaksha* perception and *Anumàna*, inference are ignored, the only evidence invoked by Badrayana is Sruti or revelation which, as we saw, was often invoked by the modern orthodox Samkhyas under the name of *Savda* or word. To most philosophers revelation would seem a very weak instrument of knowledge, and one that could place, even if treated as a subdivision never claim more than a subordinate of Anumána or inference. But we must remember that it is the highest object of the Vedanta to prove that there is only one true reality, namely, Brahman, and that the manifoldness of the visible world is but the result of that nescience which the Vedanta is meant to destroy. It will then become intelligible why an appeal to the evidence of the senses or to inference would have been out of place and almost self—contradictory in the Vedanta.

The Vedanta philosophers have no superstitions on any other points, and are perfectly fearless in the treatment of all other problems, they can enter into the most subtle controversies, and yet they are satisfied with the mere assertion, that the Veda wants no proof that its authority requires no support from elsewhere.

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(Pramanyam nirapeksham) that it is direct evidence of truth, just as the light of the sun is its own evidence of light, and at the same time the direct means of our knowledge of form and colour.

(II. 1, 1).

Reason has however, nowhere been abandoned by Badarayana, it has only been looked upon as inferior to Revelation. Thus in aphorism 2. 1. 18 he lays down " Being and non-being are attributes of things, *as is proved by reasoning and other text of the Vedas.*"

Once again, he has invoked the help of reason in aphorism 2. 1. 12 when he says that " by the above reasoning, systems like those of the atomists and not in harmony with the Vedas, are also refuted."

But the unflinching faith of this great seer in the Vedas proceeded from the fact that he believed them to have emanated from an All-Knowing God. He has thrice explicitly declared this truth in his Shastra by saying

शास्त्रयोनित्वात् ॥ १. १. ३.

God cannot be known by inference, He is to be known only through Vedic scriptures.

तत्तु समन्वयात् । १. १. ४.

God is the subject matter of all the Vedas because such is the appropriate interpretation of all texts.

ईशतेर्नाशब्दम् ॥ १. १. ५.

Brahman is not expressible by words, because it is seen that He is so expressly taught in the Vedas.

सर्व वेदान्तप्रत्ययं चोदनाद्यविशेषात् । ३. ३. १.

Lord is the object of knowledge taught in the truths of all the Vedas, because injunctions and reasonings, etc., are all similar.

When a supreme, blissful, omniscient and omnipotent God is the revealer of the Vedas and the truth which all the Vedas seek to teach mankind is the knowledge about

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Brahman, how could the devotees of God refuse to accept His Word, the Veda as the ultimate authority on all matters temporal and transcendental? Hence it is that Badarayana has most often sought the authority of the scriptures. The following are some of the references :—

I. 1. 7, 10, 11.
II. 1. 18, 27, 30, 31.
II. 4. 15, 18, 20.
III. 1. 4.
III. 2. 4, 7, 9, 17, 23, 31, 40.
III. 3. 5, 23, 48, 50.
III. 4. 1, 4, 26.
IV. 3. 16.
IV. 4. 4, 10.

The Mimansa Philosophy.

The evidence of the Mimansa school is the most important because the whole system has been based upon the Vedic Revelation. Jaimini has begun his abstruse Shastra with showing the necessity of instituting an enquiry into the nature of Dharma, but a subtle category like Dharma can not be adequately defined and consequently there can be no valid means available for its complete knowledge. Hence in Sutra 2, he makes three statements:—(1) that Dharma is that which is laid down in the Veda as conducive to happiness ; (2) that the Veda is the means of acquiring the right knowledge of Dharma ; and (3) that the Veda is a trustworthy means of knowledge.

अथातो धर्मजिज्ञासा ॥ I. १. १.
चोदनालक्षणो ऽर्थो धर्मः I. १. २.

Then Jaimini has briefly stated his arguments that the ordinary means of knowledge—Perception and hence Inference, Presumption and Analogy are by their very nature unable to afford a knowledge of Dharma which is neither a thing of the present (विद्यमान) nor one that can ever be in con-

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act with any sense organ, (Sutra 4) hence independently of ll other agencies, the Veda is the unquestionable and infallile source of the knowledge of Dharma. (Sutra 5.) Further n, the venerable Jaimini proves the eternity of *Word* and eets all objections to the contrary. Hence follows the most nportant corollary that the Vedas are eternal, they were ot composed by any other human or divine. Here it must e stated that Jaimini is not alone in proving the eternity f the Vedas but there are many proofs in support of the octrine. We read in Manu Smriti that the Lord rought forth through *Agni* Vayu and Surya three *Eteral Vedas* for the performance of sacrifice.

(त्रयं ब्रह्म सनातनम्)

'The Eternal Word—the Veda, which is resplendent like the n and has neither a beginning nor an end issued forth from the Selfrn Lord in the beginning of this Creation.'

अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा ।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥

Then sage Badarayana has twice corroborated the me truth by reason and testimony.

अत एव च नित्यत्वम् । १. ३. २६.

Hence the Eternality of the Veda has now been proved with the lp of reasoning.

In aphorism 2. 1. 4, he once more affirms that the Veda not unauthoritative (like the works of Kalidas, etc.,) beuse of its being of a different character altogether and *cause its eternity is establishe l from the Word.*

न विलक्षणत्वादस्य तथात्वञ्च शब्दात् ॥

Then the Shruti itself calls the Mantras by the signiant epithet of the *nitya-vak* or the **Eternal voice** in Rig eda. VII. 94. 6.

तस्मै नूनं अभिद्यवे वाचा विरूप नित्यया ।
वृष्णे चोदस्व सुष्टुतिम् ॥

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Now, O Virupa, rouse for Him, the Potent and ever self-content God, fair praise with the *Eternal Vedic Speech.*

It has now been proved that the Veda is underived from any personal author and that it has a self-established authority in all matters relating to duty.

Prof. Max Muller has thus summarised the position of Jaimini regarding the Veda.

"Duty, they hold, cannot rest on human authority, because the 'ought' which underlies all duty, can only be supplied by an authority, that it is more than human or more than fallible, and such an authority is nowhere to be found except in the Veda. This leaves, of course, the task of proving the superhuman origin of the Veda on the shoulders of Jaimini." We knew that this seer has admirably performed this task. He, Badarayana and others have satisfactorily proved that the Vedas are divine, eternal or the breath of the Almighty They are free from all errors of human authorship : that is, heedlessness, wrong-headedness (try to establish a proposition merely through a spirit of argumentation and against one's own inmost conviction) error or delusion, and want of ability, owing to imperfection of instruments. We know full well that the Purans, the Quran, the Bible, and the other sacred books of religions other than the Vedic are works of human authors and hence are liable to the above mentioned fourfold error of human authorship. Let us, therefore, follow the sound advice of venerable Jaimini, save ourselves from great illusion here and perpetual cycle of births and deaths hereafter :—

Dharma having the Veda for its sole basis, that which is not Veda should be discarded.

"धर्मस्य शब्दमूलत्वाद शब्दमनपेक्षं स्यात्" ।

1. 3. 1.

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ARYA SAMAJ AND ITS STRENGTH AND WEAKNESS IN UNPREJUDICED EYES.

(*By Prof. C. B. Purani, M. A., Lahore,*)

Religious thoughts of a people, represent in any age the state of civilisation attained to by them. These thoughts are the conclusions arrived at by the best and most advanced thinkers of a particular age, thinking constantly about the welfare of their society, and also embodying explanations of the organic phenomena happening around them, their origins and destinies. It is in this sense that Herbert Spencer looked upon Society as an ever-adjusting organism tending to secure more and more perfect adaptation to its environments.

These thoughts are handed down from generation to generation, and are cherished with a well-deserved veneration. These thoughts too undergo a sort of evolution with progress of society, sometimes by radical changes, brought about in a certain forcible and explosive way or by the quieter method of interpretation. The one is shown by the reformation movement in Europe and the overthrow of Roman paganism and the latter is illustrated by the slow transformation undergone by the Vedic religion at the hands of able commentators.

Whatever be the method of evolution, there is always to be traced a continuity of thought, and even after a violent upheaval, the new system constructed smells of the old. Certain old traditions still do cling, and leave a strong impress on the temper of the followers. A comparison of the energetic, persistent and zealous Christian bent on the conversion of heathens by any means, never able impartially to see both sides of the question, too onfident of the the taken-for-granted truths of his dogmas, cand the calm philosophical, tolerant Hindoo always given to open discussion, shows us how vividly the religious thoughts of a community impress its temper.

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Mother India has witnessed the rise, progress and absorption of numerous religious movements. India is the home of religious thought and toleration. Every new wave of thought left an impress. and served as a condition of progress, and in time to come produced also a residue brought about by a too literal an interpretation of the words of teachers. This explains the existence of the crudest thoughts and beliefs and the most refined philosophical thoughts side by side. The production of the giant intellects of India and their distorted interpretations by the average mass of their followers.

In spite of this kaleidoscopic variety of religious systems, any impartial observer can plainly see a unifying current underlying all of them. All these diverse systems recognise in the Vedas their fountainhead of inspiration. According to Rhys Davids the grand synthesis of Buddhism is nothing but a crystallisation of the Brahmanic philosophy. The latest wave, a great upheaval originated with the work of the extraordinary genius of the great Rishi, Swami Dayananda Saraswati. Himself a very earnest and noble man, he felt instinctively the rigidity and inconsistency of the formal beliefs prevalent in his age. He saw that the theory of religion and action based upon it could not satisfy reason. He thus craved to know and formulate the rational religion. He tried hard to achieve his object, saw and conversed with the best men likely to shed light on his doubts, left off every other concern and made this—the searching of truth—his main and sole object. He applied himself to a vigorous study of the Vedas, and inspired by his able Guru Shri Virajananda of Mathura, gained a rare insight into the meaning and grandeur of Vedic teachings. To him in the Vedas lay in a pure state the germinal ideas which if rightly understood would supply us with materials that would completely satisfy our spiritual cravings. The line of interpretation suggested by him was quite original and rational and Aravindo Ghose, the great religious philosopher

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of Bengal, in his 'Arya' highly praises Swamiji as a great and towering personality.

Immense was the opposion he had to encounter both with the superstition-based sects of India, and the bigoted missionary, and his struggle thereupon had a unique character. Buddha and Shankàra had only to oppose the current creeds in India, all professing to have originated from the old Aryan religion. But now came the new factors in the shape of Muhamaddanism and Christianity.

The missionary is a queer man. He is a man of faith, who has surrendered his reason, and whose unbounded vanity always makes him see things with prejudiced eyes. He has lost the faculty of impartial judgement. He never keeps his mind open and is not an earnest inquirer of truth. He is satisfied with what poor fragments of philosophical patchwork he has got, and to him that is the whole truth. Thus equipped, he dashes off a book with mis-translated and distorted facts and claims to have proved that the Vedas are the babblings of the primitive man. We may well ask this grand man "Sir, how did you know the meanings of Vedas? Have you studied the Vedas in their entirety and read them as one piece? Are you competent to pass any opinion on these sacred books? Have you read Nirukta and Mahabhashya?" With a flimsy superficial study of Sanskrit, and a biassed prejudiced mind, he has got the presumption to speak authoritatively on the Vedas! Unacqainted with the traditions and ancient history of India, ignorant of the traditional modes of teaching, with no sympathy and impartiality, but priding himself on the possession of the art of critical research, he misuses the inductive process and generalises too widely and emphatically on very sparse facts, and cunningly puts his conclusions before the world without any sense of shame. Any one who cares to read the works of Pandit Guru

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Datta or the brilliant articles in the 'Arya' will see through the most unscientific attempts at the interpretation of the Vedas made by such persons. These remarks apply not only to the missionary but even to a large majority of Western Scholars.

The struggle thus began has not yet ended. Even now those opposing forces are there. To the ranks of the Missionary and Western Scholars are added those Indians who have been sufficiently westernised to be on the same par with the European in their ignorance of things Indian. He has been the victim of a much too onesided education on western lines, with the wasteful system of learning all he knows through the medium of the foreign tongue. He delights in basking in the light reflected from the west. He can easily and uncritically absorb anything that comes from the West and is habituated to minimise the literary efforts of his countrymen. As an instance in point, we have the review of L. Lajpat Rai's book 'Arya Samaj, in the "*Modern Review*". The writer of that review seems to have uncritically swallowed the information supplied by some worthless books such as 'The Crown of Hinduism' or 'Religions of India' dashed off by writers like Farquhar, without due and full inquiry he goes on to lay the charge of lying and cheating on one of the most worthy sons of mother India.

These then are the forces which the Samaj has to encounter, and the study and spread of Vedic teaching in its purity is its mission. How is this double object being acheived? There the candid and sympathetic observer has to confess a feeling of keen disappointment. The energy of the Samaj seems to be completely engrossed by social and secular educational work. The activities of the D. A. V. College and Gurukula are both hampered and dammed, in the case of the former by affiliation to the university, in the latter by insufficient and impermanent finance, as well as inefficient supervision and unscientific tuition in the lower grades. From the practical point of

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view, there could not be said to be any real religious instruction in the D. A.-V. College, the authorities being all engrossed in minding the higher object, the fulfilling of university requirements. Nor do we find any serious effort being made to elevate the standard of life in the boarding house, the supervision being too inadequate. Under these circumstances, it is no wonder if outsiders look upon the Samaj as a body of social reformers. Do we ever hear really religious lectures, expositions of Vedas from Samaj pulpits? The majority of lectures are summaries of English books by foreign writers. The reason is that a very poor percentage of Samajists know Sanskrit, only a small proportion know Aryabhasha, and there is no organised system of spreading religious instruction. No special effort is being made to select and prepare young missionaries, and men of lead and light among the Samaj think that young men must, if they ever desire, go to seek advice from their elders. If this were so Swamiji need not have travelled like a missionary preaching to unwilling and even hostile hearers It is characteristic of youth to be unsteady. Persistent efforts and frequent company of elders worthy to advise is a necessary condition for their permanent and fixed views on which they would be prepared to model their lives. The prevailing spirit among the student community is of frivolity, sensuality and ing indifference to religious—nay, all kinds of serious-thinking. It seems that people enlisted as members of the Samaj do not lead a Samajic life, especially the educated among them. In spite of their being Samajists they never care to know the creed of the cult to which they belong, they are as thoroughly westernised as any others, and are Samajists for reasons other than conviction about the correctness of the creed. This produces in their children an unexpressed feeling of inconsistency—to profess love and esteem for the Samaj but in practical life to ignore it completely. These then are the drawbacks and some of them very serious

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and threatening indeed. The foundation of doctrine and philosophy is on the whole very very sound, much better and more solid than that found in any other system of religion, but the crying need of Samaj is Swadhyaya among its members, abundance of students and preachers of Vedic teaching and in this direction nothing is being done. Not even a beginning is made. All the while hostile forces gather force, and take advantage of our destitution. Are there no hearts that feel for Samaj? Is all life lost, has all energy left our young men? If elders are idle or unenergetic, can they not initiate the mission work independently? Only sacrifice and intense feeling is needed. May God the Almighty inspire our young men to take to this holy mission.

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REVIEWS AND NOTICES.

The Secrets of some Bible Legends.*

A Review by Professor Seva Ram, M. A.

Why have the Bibles of the world survived the shock of ages ? Is it because they contain something intrinsically common place endeared by custom ? or is it that in them you find some secrets, some hidden truths of great, value to humanity ? Seek and you will find. Study and you will be able to decide for yourself.

And in this, you will find helpful suggestive material in the above esoteric studies from the pen of Princess Karadja. The gifted Princess is not new to the readers of this Magazine. She is the author of 'King Solomon' that beautiful mystic drama, which we had the pleasure to review in the pages of this Magazine. This time, dear readers, you will be glad to learn the results of her esoteric studies into the secrets of some Bible Legends. These will reveal to you a mode of study, a method of interpretation They show you that what appears at first sight as history, may not be mere history but also an eternal unchanging Truth under a historical veil. And is it not that right-contact (sat sang) with religious literature is just this quest of eternal unchanging Truth—the Spirit that illumines behind the letter that blinds.

'The story of the Tower of Babel', so begins the author, "is familiar to us all since early childhood. It brings an amused smile to our lips. We fail to understand why this queer legend was ever inserted in the 'Word of God' why indeed should people think of climbing upto heaven by means of a big tower and why indeed should God cause confusion of tongues among them. She then goes on to examine the historical facts before giving us the underlying

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* The secrets of some Bible Legends by M. Karadja author of "King Solomon. Price 1/- nett London the Power Book Co.

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spiritual verity. Such a tower does appear to have existed near Babylon. What is stranger still is the fact that we have similar legends amongst the original Americans, in the Norse mythology, in Greek mythology etc. etc. What then does this persistent legend mean? Says Princess Karadja 'in the Tower of Babel unregenerate man attempted by violent means to conquer Victory over death;" unregenerate man tried so to say to climb up to higher consciousness without improving his moral nature. It was a case of the fatal search after siddhis (psychic power) without due moral and spiritual regeneration. Readers of Patanjali Yoga Sutr..s will remember how such powers and exalted consciousness attained by drugs, incantations, etc., will not lead to Kaivalya (liberation.) It is only when higher powers and higher consciousness are attained through the gateway of the good, through self-discipline and self-purification that they lead to Kaivalya. In the words of the Princess "An increase of power is disastrous if moral development does not keep pace with it. Power separated from mercy is a destructive force! Yes Power separated from Purity, from self discipline and unselfishness is destructive. And so this gaining higher planes of consciousness without making oneself worthy would always result in death or insanity in destruction of the tower or confusion of tongues.

Have you read the stories of 'Balaam's Ass and Jacob's ladder.' Our author's treatment of these is an illustration of the method of seeking out a profound inner meaning hidden behind the natural sense' And what is the meaning of this legend of the speaking ass met with in various mythologies? In the words of the Princess 'the mystic interpretation of the ass is the 'lower self' or day conciousness, the humble and imperfect vehicle which the spirit is compelled to use during its sojourn in the world of matter! 'All that is required of the ass is to allow itself to be led by its Divine owner.' We are told the ass is a meek and patient beast, which fulfils its duty to the best of its ability

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if kindly and judiciously treated. The master must never lose hold upon the reins, for in that case the animal becomes vicious, 'and both soon roll into the mire.' The master is responsible both for himself and his steed. He has to select the goal whither they both are to direct their course. If he makes a wrong choice then he has to endure a severe humiliation. So when Balaam in revolt wants to advance on the forbidden path the ass compels him to go into the ploughed field. The maintenance of the body compels man to take to work that strengthens and save from a multitude of sin. Man has to work in the field, acts justly by his neighbours, and atone for sins unto men before he can be allowed to work in the vineyard of mercy. He has to discipline the beast on the material plane before he can be allowed to be active on the spiritual.

Is not this story of the ass 'if spiritually interpreted, of rare beauty and depth. But the inner sense has been lost during the course of centuries.' And the lost meaning can only be recovered by patient study of parallel passages or by self-purification and ascent along the ladder set up on the earth and reaching upto heaven. Yes we have to ascend our own ladder of consciousness reaching the higher planes of sacred intuition, illumination, revelation. This indeed is Jacob's ladder, this the "Scala Santa." 'To-day, like thousand of years ago messengers ascend and descend, they begin their mission by ascending. They are regenerated man and woman the true twice born who have ascended the ladder of, consciousness and who after reaching the summit have again descended in order to share their spiritual wealth with their brethren who are still in captivity. Friends! the sacred ladder is ever here in your midst, hidden away in the depths of your own being! Labour faithfully, preparing the cubic stone of perfected character on which the ladder is to rest and you will see it appear. Stretch up your arms to the Lord who stands above the ladder! Behold! He bends down to meet you!

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Thus end the esoteric studies. Dear reader are you inclined to pierce the veil and gain the secret import of sacred writings. Take a hint from the Princess, perfect your character, just keep the commandments, the Yam Niyams of the Yoga. Let the hammer of conscience work on the rough rock of your material consciousness, and through discipline and education the iron chisel of a trained will transform the rough rock into cubic stone and thence ascend the ladder of conciousness.

Do you want counsel from the scriptures? Learn to understand them and you shall hear it. But on other terms? No. Develope 'congeniality' or humble receptivity for religious teaching and religious thought. Develope a reverent attitude 'piety the mother of allegorical explanation' and remember 'Scriptura scriputrae interpretes' the scripture interprets itself and so seek therein for parallel passages, for root meanings, for similar use for different uses of the same term. Etymology, concordance and lexicon are the aids. And as examples of this mode of study, this method of interpretation, these Bible studies will help you and prove highly suggestive. Seek and you will find. Study and you will be able to decide for yourself.

Sukhi Santan by Chotalal Balkrishna Purani, M.A., Professor. D.A.V. College Lahore Published by the Punjab Printing Works Anarkali, Lahore. Price 8 annas can be had from the Publishers.

The book deals with "the hints to expectant mothers as to how they should keep and preserve their health, with the treatment of the new-born babe with the feeding, dressing, bathing and airing of babies, with the care of special organs such as the nose, throat, eye and ear and the genitals, with the management of nursery? Professor Purani has supplied a long-felt desideratum and his beautiful book is a valuable acquisition to Arya Bhasha (Hindi) literature. The printing and get up are excellent. We commend the book to all young wives and husbands. It may with profit be studied by the senior scholars of Girls' Schools.

RAMA DEVA.

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependant on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer*.

The anniversary begins.

And where are we now ?

On Ganges Banks, in the forest fringed Gurukula with mountains for silent sentinels. The city has flocked to the solitude. Brothers from afar have come to get their annual inspiration and contribute their annual quota. The roads are thick with dust, the air resonant with human sounds and human laughter. The camps are filling fast. Filled too is the Pandal with yellow robed Brahmach ris and anxious spectators. See the Acharya leading the Havan. the Brahmacharis offering the ahutis. The Sacred compact between the child and the mother-father soul of the acharya—initiating the newly admitted Brahmacharis into the study of the sacred word. Vedarambh sacrament, how impressive indeed this mutual compact between the teacher and the taught. This marks the beginning of the five day's packed programme. The anniversary is on.

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Spirituality in the Arya Samaj.

Do the Arya Samajists lack in spirituality? Do they lack in devotion? No, says M. Wazirchand. An emphatic No. It was the mission of Swamiji to set people free from gross materialism to teach them to rely on the power of the spirit. This it was that made Hakikat attest through joyous martyrdom; this shone through Miran Bai and this the Swami taught, devotion unto Truth and the Lord of Truth, faith in the spirit and in the divine.

Mahatma Gandhi's Arrival.

Is there a God? Yes there is a God. Does yajna mean animal sacrifice? No it does not. Ask Pandit Purananand and he will tell you and answer your objections and misinterpretations. While the Pandit is busy with the learned lecture, there is a strange scene to be witnessed at the Hardwar Station. The Station is decorated. Mahatmaji Prof. Rama Deva and several others are waiting with garlands, etc. There is anxious eyeing of third class compartment windows. But he for whom they look so anxiously has passed undetected. His compartment opens on, and the simple soul gets down. Mahatmaji comes to meet. Oh we were looking out for you. A few words of welcome—words hardly to be pronounced the heart being so full and one Mahatma meets another, the Acharya of the Gurukula meets the Acharya of the Satyagreh ashram—the great Mr. Gandhi. And there is garlanding and flowers are showered and the simple soul in simple dress is conducted outside and seated in a phaeton.

In the Gurukula.

On the moonlit nigh , the drive up to Kankhal, the jolting bullock cart taking these two and Prof. Rama Deva through the Ganges bed, the wheels rattling over the boulders, the silver sheen of the moon sleeping so upon the waters, greenery and dust, and fast flowing *tete a tete*

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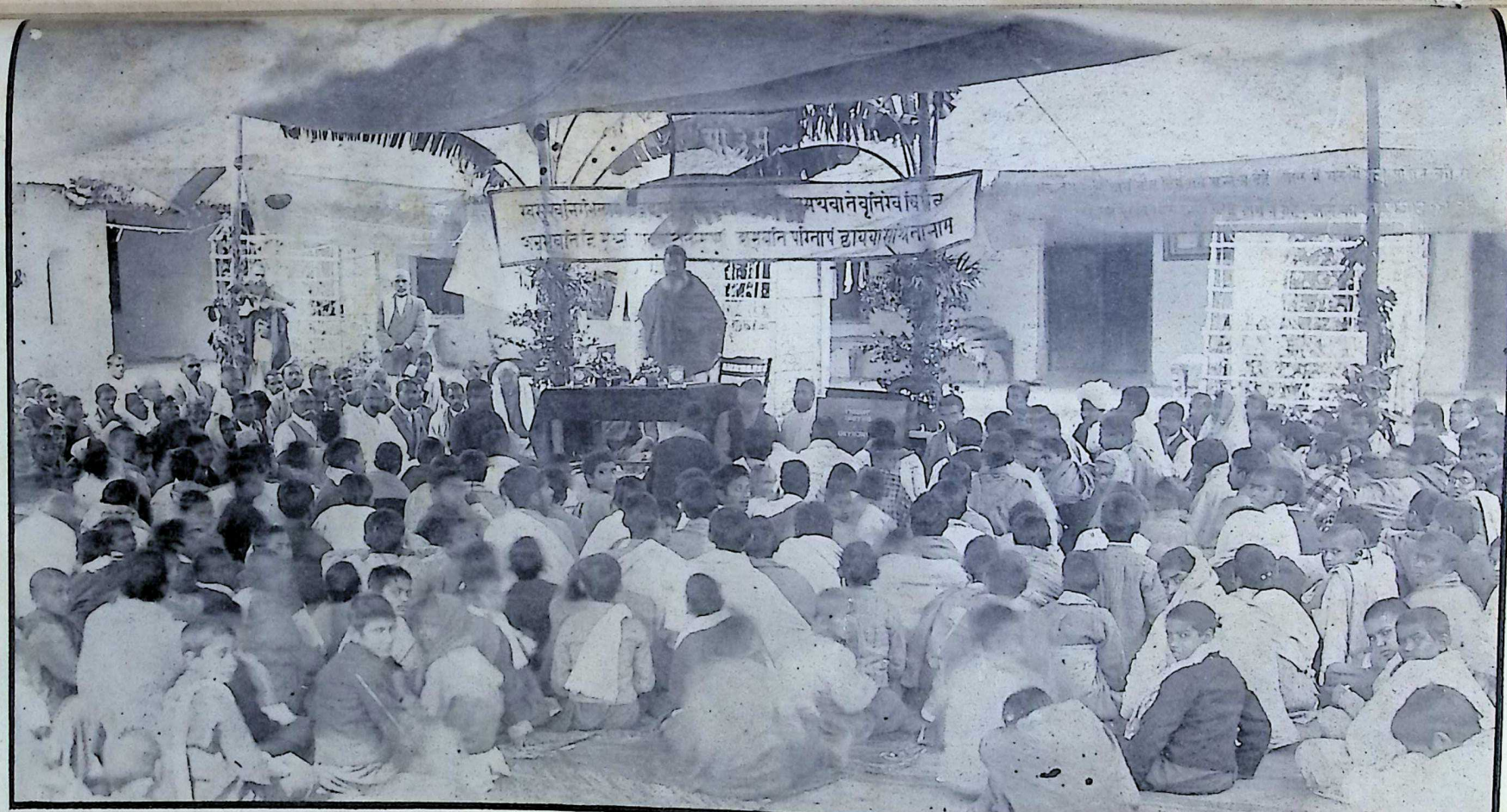

THE FOUNDER'S DAY CELEBRATIONS.
(Mahatma Munshi Rama delivering his Presidential Address).

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the party is after all in the Gurukula. And what a reception. The Brahmacharis line both sides of the main road. There is garlanding cheering and repeated shouts of Mahatma Gandhi ki Jai. He in the Pandal now. What a press of people behind him. The Pandal is packed. There is a dedication by the author of *Dakshin Africa ke Satyagrahka Itihas*. A song of welcome is composed sung and played by the Brahmacharis. It is late already and Mahatma Gandhi thanks in a few fittingwords and all retire to rest.

And what next ?

And what about the next day ?

Morning, afternoon and night—The morning saw the war of words the marshalling of arguments, the challenge and counterchallange on the question of Vedik Varna ashrama vawastha. The afternoon the lecture of the simple soul the great Mr Gandhi.

Calling on all to be fearless, to be true to the sacred traditions and pure ways of the East, to practice harmlessness and love to all that lives. Live the simple lives your ancients led, live in love with all and fear none. The night heard Swami Sarvadanand's spirited and elevating lecture.

Vaidka Varna Ashrama.

Birth or worth, which determine the Brahman—this the question that was discussed in the morning. What a sight. A table on one platform and a table on another platform raised just opposite. A pile of books below the table and on the other side too a huge pile on the table and below. So many to assist Pundit Indra the champion on the Gurukula side and so many to assist Pundit Girdhar Sharma the champion of the Sanatanists. Worth is due to birth, hence birth determines whether a man is a Brahman or not. This the contention of the Sanatanies. But worth may be developed after birth, may be developed through teach-

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ing and training, and a Sudra's son may turn out the biggest Brahman. And the battle raged loud and long. But it all ended quietly with mutual thanks for the spirit of generosity and self-restraint that was so admirably kept up by either side.

After this sight of learned and dry discussion the whole pandal was refreshed by the inspiring Bhajans of Thakore Natha Singh. He and his two assistants manage it excellently for large audiences. Certain incidents from the life of Swami Dayanand, the persecution episode in particular were admirably and tellingly acted out in song interspersed with explanatory dialogue and the jingling chorus that rounded off the whole. The public were held simply spell bound and the merit of music as opposed to dry logic could not perhaps have been better illustrated. How to bear bravely the criticism and causticity of infuriated mob mind, how to return good for sourest ill—these were the lessons so beautifully impressed through song, dialogue and chorus. How commanding Thakore Nathasing looked, how clear and distinct the sound that he managed to produce, how strong his lusty lungs to pour forth such volume of voice—by memory and doubtless the memory of so many must have treasured it all.

Mahatma Gandhi's Message.

The afternoon of 17th March saw the great Mr. Gandhi the simple soul in simple attire, the body so thin the tabernacle of a spirit so mighty—the afternoon saw

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the great Mr. Gandhi lovingly requested to deliver his message. And reader you can just imagine how he stood and in soft silvery tones, that could hardly reach beyond half the Pandal and—yes in soft silvery tone trying to reach the ears, heads and hearts of the audience. Here was one who defied the god of gaudy custom, the god of fiery retoric. Simple alike in dress and delivery, he relied for effect solely on his own example and the truth of his teaching. Here was one who discarding all outward aids, all theatricalism, all outward impressiveness believed that Truth was enough, Virtue was enough to carry conviction. And so he spoke his message of fearlessness, his message of harmlessness, his message of retaining in our lives the all embracing religious spirit of the East the spirit of Dharma. Harm none, let none be afraid of you and see to it that you too are afraid of none. Harm not, fear not, be true to your ancient tradition of simplicity and stern virtue. Thus will you help, so far as any one may the sublime ideal of 'Peace on earth and Goodwill among men.' Realise the God within and be afraid of none, neither of kings nor priests, for being the subject of king of kings, and owning him in intrepid independence and harmlessness and love to all that live, one may speak the truth he feels, and righteously remove the wrongs he sees. He has very kindly reported his own message and so there is little need to give the details of it. The reader would certainly read then reflect and correct his mode of life as far as he can.

Elevating Sermons.

And that night what did the Yatris hear? They heard Mahashai Baijnath's thundering oration. Death is but a change and life is no life if not lived for higher ends. Live then to preach the Truth, preach the Vedas and live not for earning wealth that is often ill got, but for gaining righteousness and then spoke Swami

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Sarvadanand. How effective his speech ! So soul stirring and simple, so interspersed with illustrations and stories, one could attend for hours and hours and yet be not tired. With a voice that could reach all without any evident effort and words that could be understood by all the Swami preached the path of higher life. Life goes wrong through unregulated desire and lust (kam) through unrighteous anger (Krodha) through greed (lobba) through ignorance (moha) and through pride (ahankar) and it can be set right by chastening these innate forces and diverting them to the right path. The discipline of desire is that one should desire nothing but the Good. And anger ? Use it against all the evil in you that is the way to purify anger. Be greedy of gaining the kingdom of heaven, of gaining your own soul and that is the discipline of greed. And ignorance is to be removed by subjecting the senses to reason. And for pride—be proud that you are a spirit and not only the beast. Be proud of your spiritual status. Rouse the godhood within you and may you all be too proud to sin. One himself in sleep cannot awaken others. Hence if the angel within ourselves is not awakened, we cannot improve any one else. So must all reform begin with self-reform and then work with a will to reform others as far as you have reformed yourself, works even as the Salvationists work, with zeal and earnestness. Hence walk the path of virtue first yourself and lead other thereto. Do and teach.

The Convocation.

It is the morning of the 18th. On one side—on your left as you come facing the dais—you see the Gurukula staff sitting in orderly rows with yellow *dupatas* on. On the right the members of the Pratinidhi and Samajes in front. At right angles to those the distinguished guests of the Gurukula. The Ambala band ushers in the new Sanataks and behind them come in orderly procession that yellow garbed brother Brahamacharis, the children of the Kula. The Bag pipe band plays on. And how all are seated. The

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band is over and Professor Sinha acting as Registrar announces the Convocation open. No Bhajans this morning. We have the Kula Bandana instead. The children of the Kula sending forth their heartfelt prayers. And then the solemn convocation ceremony begins with sacrificial chant and oblations of ghee and frankincense. The Acharya leads the Havan. The new Sanataks join. And after the Havan the putting on of the light blue gowns by all the Sanataks. One there is who wears a yellow gown instead. And who is he? Prof. Indra Veda Alankar taking his Vidya Vachaspati degree. And then there is the administering of pledges and granting of diplomas and degrees, the inspiring address of the Acharya in words of teachers of old exhorting the students to walk the ways of truth, pursue the path of charity and sacrifice. The spirit lives by giving and so give, give and give ungrudgingly, spread the light and training you have received. And several Sanataks promise to serve gratis for a year or two and work wherever the Acharya may send them to work. This is there parting Guru Dakshina offerings unto the Guru. A few sweet words from the Pradhan and the final oblations are offered. And then from the old Sanataks one stands up to welcome the new graduates. And who is that broad majestic figure? Sanataka Brahma Dutta, Vidya Alankar, "I welcome you to the wide wide world, says he 'and three things I place before you. 1st examine your powers and take up only what you think you can sucessfully accomplish. Failures through thoughtless beginnings are always so depressing, avoid you these. And a second request I have to make. And what is that? Use not the name of this institution to seek honour for yourselves. But live so worthily and well that your name may shed glory on this institution. And the third thing of which I wish to remind you is even this that you should never forget for a moment that the Arya Public are your benefactors. I know through what sacrifices on their part

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you and I were being supported in this institution. It is the poor Aryas' purse that keeps the institution running. Regard then their wishes. Respectfully attend to the demands of the Arya Public. The Arya Public wants that you he wedded to the Veda that you revere the Rishi. Increase reverence and love for these and it is only when you and I deliver unto the world the message of the Vedas that we shall discharge the debt we are under. The public you might be told is not with us. No, our weaknesses are indeed such that none would blame the Arya Public even if they found fault with us. But I tell you they love us with a great love and when you and I lay down our lives for the great mission of Swami Dayanand, we shall indeed be honoured. And Budha Deva rose to answer. 'This is not the time to speak but act. 'May God help us to preach the Veda through our lives. Upto this time you have acted as thorns to protect us and kept us as flowers, but now let us act as steel to protect you and be a bed of flowers for your feet to tread on. Great indeed is our load, may we with all our might pull it if we can not carry it and if nothing else, die in the glorious attempt at least." Swami Satyanand then blessed the new Sanataks on behalf of the Sanyasis. "May you act as light and hope unto your homes. May you be able to tread the path which the Great Swami wished you should pursue." With Kula Gita and Shanti Path the ceremony was brought to a close. The Band played once more. Once more the bright array of new Sanataks this time in their light blue gowns followed the band and after them the long procession of the yellow garbed Brahmacharis and after them the huge audience and all was over. Thus ended the convocation.

Mahatmaji's Speech.

And in the afternoon of the 18th there was a stirring lecture by Prof. Rama Deva—a lecture on Vedic Sacraments.

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and thereafter the speech by Mahatmaji preliminary to collecting of funds.

'It is over 17½ years' so began Mahatmaji 'that I started with the idea of opening a Gurukula. The idea had not originated just then although it had been announced only at that time. The idea was with me from long before. Why do I repeat that idea now? I feel an inner impulse to reveal the conception of the idea. It may be that I would perhaps never again be able to tell this under circumstance such as these. Well to begin with I was a close student of Swamiji's books. The passages in those started wonderful trains of ideas. It was about 22 years back that once I began to think of the education of my children, and over the education I had received. I was all alone. It was a moonlit night. I opened the Veda Bhasha and my sight fell on a Veda Mantra. In those days it was my practice to take up one Veda Mantra at a time and meditate over it for a week and then give to the readers of the Pracharak the ideas that occurred to me. So I thought over the Veda Mantra and it led me to the question why the world was sick and groaning. The conversion in me, took place from the day I saw the Rishi and thought I, if ever the world could rise it would rise through the efforts of true Brahmans. From that time my worldly bonds began gradually to loosen. By the time my health had suffered. I went to the hills to recoup my health, but the hills did not suit my health. I descended down to the plains, and I took my abode at the foot of the hills with a river running by. And I began to feel calm. And I thought, could I but get a place on Ganges banks at the foot of the Hima layas that would indeed be a place for producing great souls. Then when I thought of the Gurukula, this idea returned to me. And I was reminded of the incident in the life of Swamiji. How when he saw the degraded condition of his country, he at the foot of Chandi, on the banks of the Nil Dhara took his seat for seven days and nights thought and thought and meditated and how that gave him strength to oppose untruth for seven years. This

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the idea that brought me to the site. It is not in me to tell you the merits of this institution, but I know that this is the one and the only one institution where the mother-tongue is the medium of instruction and where Sanskrit, and ancient philosophy are atught side by side with modern science and philosophy. But these are secondary. The primary thing is different. When first I came to the place it used to take an hour and a half to come from Kangri to this site. What with the thick jungle and prowling beasts and shooting brushes it was indeed a different place. What a difference between that time and now! Who could ever think it would be possible for so many to come together here and see such a sight. I was for quiet work. But the Pratinidhi Sabha under which I had placed myself was for publicity. But the more we went after publicity, the greater were our difficulties. Yes difficulties dog the steps of every high endeavour. But remember not all endeavours which meet with difficulties are on that account high or noble. I sometimes think that if we had taken the path of quiet activity, we would have done greater work. What then was the idea which I had when I brought those thirty-four children—those 34 following their leader who bore Swamjis picture. Those thirty-four were little children who defied fatigue, who though it was even time and though way worn and travel-tired would yet not miss a dip in the cold Ganges. Then the 1st thought was 'Oh God keep them safe from one thing.' Give me the strength that I might impart the teaching which is needed for mankind. The Bhajniks sang the Gurukula would produce Rishis and the students once complained that inordinate expectations are sure to lead to disappointment and depression. But the hopes are based on the might of the spirit and of the spirit you may hope everything. These high hopes will lead you onwards. Nothing reasonably speaking is impossible. If there have been Rishis and Munis, it is quite possible to have them again If a Sita has been, a Sita can be once again. And I thought 'Oh God thou givest instruction from every

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vent. We go in our pride and fall and we are taught to be umble and that in humility lies the power to put up with ifficulties. These were the very Mantras which stirred he Rishis. Oh God give us strength to lead these students right through instruction. It has been truly said the charya takes the pupil into the womb of Savitri and brings im out fortified for duties. But this is not enough. The hild has to be protected by teaching through the example f the teacher, and by making the child do what he is ught. All this I tell you for it might be, that again I ay not be able to speak just thus here. Hence I speak hat good though we may consider the establishing of other-tongue as the medium of instruction, and good ough we may think this happy combination of ancient nd modern teaching, the main object of this institution is mething higher it is first to establish the right relation ip between the teacher and the taught—the pure form Guru Shishya Sambandha. This is the real peculiarity the Gurukul. What a terrible state of things the event the Calcutta Presidency College discloses. That sad event d to Lord Charmichael's words on the Convocation day herein he quoted the meaning of certain Shlokas that the udent may never disrespect the father, mother. teacher d elder brother and that among Indians there should ver occur such a sad thing as the breach of this duty. In gland if such a thing happens all are punished, not t there may be confession, for the students confess by emselves. But such a thing he says I see not here. But rd Carmichael forgets what the teacher and taught are so . Doubtless the students have their weaknesses. But it not because the teachers too are weak. If Lord Charmichael finds not such frank feelings in India, here at least will find things different. The ideal we brought with us must keep intact. If we fail in that we shall fail and not erwise. Hence if we keep our teaching true and true ur teaching and bring up the Brahmacharies in this ion we shall have done our duty. I wanted to place

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before you the ideals I had in view when opening the institution. Righteous relationship between the teachers and the taught and through that the development of Bramacharya—these were the ideals. The locality indeed is good ; conditions for health are good and we are trying our best for re-establishing the Brahmacharya ideal. But there are many hitches. One such (a defective parentage) was pointed out by Prof. Rama Deva. And herein lies our great responsibility. For this great end have we come here. The main ideal is to manufacture men good men and true. Some tell us we feed too much and some say we feed too little. But Brahmacharya is lost through both these faults. Witness how procreation is prolific in weak races. But if the world were regulated according to this ideal, if Brahma charya were kept up even in married life we would be able to bring out a better breed. If you keep this ideal ever before you, never mind what else you change. You parents have promised to keep your children with us for twenty five years ; but you try to take away your children before their time. at the age of twenty one or twenty two. To take a vow and break it how sinful ! But people realize it not. Till we realize this how can any one do any great work. I am not here to appeal to you for I know verbal appeals do not open purse strings and even if they did I for one have not that power, For twenty two years I have been seeing it all. I know how money is collected. But one appeal I have to make and that is that you try to take away your children before their twenty fifth year. You want to see them graduate early. You attempt to feed them on dainties whenever you get an opportunity. I stand here to request you that if you want Brahmacharya, be careful in your selection of an Acharya, keep me or change me if you will, but having once made your choice of the Acharya trust him implicitly and do not put barriers between him and the child. One word now to the students. The condition of the world is bad indeed. India too shares the sad plight, India can not pay much. A time may come when

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we may not get money. But Oh Brahmacharis can you through self denial and self-control economise the expenses and work to support this institution. Perhaps this may appear a lofty impracticable ideal, but this is how I have hought and I have placed it before you. I request you to give us your good wishes, good thoughts, and good efforts. Give us a better breed, give us money and leave us to do our share of work. Do you your part, move not the Brahmacharis from here and then see whether we do not render a good account of our selves. It may be next year you might not be able to hear me, nor I be able to speak to you. But emember this is situated on the banks of the Ganges, at the ot of the Himalyas where the Rishi thought and meditated I may or may not be here, but I am sure this will go on. The world is to be saved and the Gurkula will endure. The question is whether you will claim, the privilege of iding it or other. May the workers here be ready to work ingle handed, and with single minded devotion do their luty, come what may.

The Collection.

At the close of this speech see the buckets go round, e purse strings are loosened, people put their rupees. otes and females their ornaments, etc. to support the rukula. They pay quite willingly. They have come all the y to contribute their quota to this people's university. And ong lunged friends stand up to announce the sums already ceived or received there. Ten, twenty, thirty, the collecon has gone over forty thousand and thus do people ow their faith in this great institution.

Arya Bhasha Sammelana.

The night of the 18th there are lectures and sermons as ual and the whole is rounded off with Bhajans. People late just to hear the inspiring Bhajans. Next morning morning of the 4th day there is the Dev Bani Sammelana d in the evening we have the Arya Bhasha Sammelana d a conference to discuss measures for the elevation of

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the Depressed Classes. Prof. Rama Deva gets up to propose Mahatma Gandhi to the chair. Says he : Mahatma Gandhi has always been connected with uplift work. Indians were deemed almost untouchables in South Africa and Mahatma Gandhi carried on a bloodless warfare, relying solely on soulforce won us the position of touchables. When he could not bear to see the Indians treated as untouchables in that alien land how can he bear to see that people here should consider any among themselves as untouchables. It was when the Brahmans presented an address to him that he told them that they should behave better towards those whom they in their pride deemed the untouchables. He has told us how fearless we should be in the expression of truth. An intrepid teller of truth, that is the main feature of Mahatma Gandhi's character. He is ever the advocate of the wrongly despised the untouchables. We hold our Swadeshi language as untouchable we despise the chief vernaculars. Hence Mahatma Gandhi sees that this too should be redeemed and universalized. The first supporter of Arya Bhasha was Swami Dayananda. It is only meet that the work begun by him should now be carried on by another worthy son of Gujerat the great Mahatama Gandhi. I therefore propose that he take the chair. Shri Mahatmaji the Governer of the Gurukula then seconded the proposition and requested Mahatma Gandhi to take the chair. Said Mr. Gandhi I feel grateful for your choosing me as President but I know how unfit I am for the work. If Mahatmaji respected as he is were to be made a president in a Gujerati conference how odd would he feel. Even so do I. But I obey Mahatmaji and hence he is responsible for all the blame of my short comings in this respect. Thereafter several resolutions were passed and among them the 1st from the chair was that Arya Bhasha should be made the Lingua Franca of India and 2nd that all truly national educational institutions should adopt Arya Bhasha as the medium of instruction. And a 3rd to express profound regret that Ary

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Bhasha has not been made the medium of instruction in the Hindu University. It was during this conference that Bhatji exhibited the several styles of ornamental caligraphy in Hindi. Mahatma Gandhi then brought the Arya Bhasha conference to a close by saying that in honoring Panditji we honour Arya Bhasha. And further 'when exactly Arya Bhasha will be the Universal medium of instruction in India we cannot say but this much I can say that you should withdraw your children from schools where Arya Bhasha is not the medium of instruction. And this will be entirely to your advantage of this I am certain one can readily calculate the consequence of our false step in abandoning the vernacular, for our children waste at least a year in this wrong sort of education it means such a huge loss to the nation. So withdraw your children from schools where the vernacular is not the medium of instruction and open your own schools. Then a day will come when our Govt. too will have to open similar schools.

Pandit Satyavaleker on the elevation of the untouchables.

Then began the conference for the elevation of the untouchables. Pandit Satyavalekerji was the 1st to speak. No one, no man 'said he' is really untouchable. Over two thousand years ago the great Lord Budha showed how no man may be considered as untouchable. Lord Budha stood for the equality of man as man. Look again to Shri Shankaracharya how he erected an idol unto the Acchuts and enjoined its worship and thus preached unto the Hindus that all are equal in the sight of God. Ramanuja too worked for these untouchables. In Shri Rangam he has set up an idol purporting to represent the untouchables and none may be accepted in that temple without worshipping that idol. So much of his influence still remains that in the tank at Shri Rangam there still are observed certain days on which the greatest of Brahmans and lowest of untouchables bathe side by side in that tank. And are we

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not told how it was the custom of Shri Ramanuja to rest his hand on a Brahman's shoulders while going for his bath and how after taking his bath and saying his prayer he would return resting the same hand on the shoulder of an untouchable. The Brahmans could not bear it. He was asked why after bath and prayer he came supporting himself on the shoulders of a Namasudra. Said he 'I do not consider any one a Brahman by birth. This Sudra is a higher soul and so I do this. If you want to be my followers you will have to do likewise. Shri Ramanuja's Guru was also an untouchable. His wife could not bear Shri Ramanuja bringing the Guru and feeding him in her Brahman home. For the sake of the Guru he renounced his wife because she would not honor his Guru. Ultimately his wife realized her mistake, was converted and became the disciple of her lord. In the 16th century all were so liberal. Even in these times of blinding bigotry in the temple of Pandarpur it is allowed on certain days that all pilgrims whether of high caste or low may bathe together. In Jagannath Puri there is none considered as untouchable. The spirit of ancient religion was the same. In these days our great master has retaught us the great truth *viz.*, that none is a Brahman by birth. Have you not heard how in the days of the Peshwas these untouchables—these poor brethren of ours were not allowed to spit on the ground but were compelled to carry about them a clay pot for the purpose just as even in these days a man like Mahatma Gandhi is not allowed to use the Tramcar in south Africa. In those days we the Pandits worked this cruelty. But now when we go to these untouchables and appeal to them for help and seek their support they remind us of our tyrranies of the past and say they we shall rather go to the missionaries who treat us better. Hence this is not only a religious question but a question on which the good of our country depends. The balm of love alone may heal such wounds. Hence expand the heart with love and there will be none untouchable. Why do you consider

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anyone as low. This is exactly the cause of your degradation. If you want to improve, bear this in mind and say all are equal and act like wise. So I request you to drive away these sinful thoughts of inequality and foolish pride and lift up the untouchables. In the Maharashtra several of the untouchables have become rich. One of these who was very rich and drove in a nice carriage and pair was often saluted by poor brahmans and others. I would carry your message was his invariable reply. When asked what this meant he said they do not salute me but my wealth; for there are thousands of untouchables like me whom they treat with disdain for they have not money and a carriage to drive in. Hence said he I shall carry these greetings to the wealth they greet. What a sign of our degradation! Alas! These are the days of wealth worship. But did not Lord Buddha renounce wealth as worthless and why? Because wealth worship is base. Wealth is not 1st but goodness. When you will consider all this you will not despise the poor whom you have out casted. I am sure you will work for the uplift of all.

Nanak Chand's Speech.

And one from among the ill-treated brethren a heroric soul Mahashai Nanak Chandji came forward to voice the wrongs inflicted on his brethren the untouchables. 'I stand here' began he 'to express my feelings as far as I may in the little time allowed to me. We are called untouchables, Acchut, Antajya, etc. All the names you give us we accept. We do not understand what poison there is in us that you call us untouchables. We are not serpents, no, nor scorpions and yet are we untouchables. I shall tell you the geneology of the untouchables. Here is a list of the gotras of the untouchables. Now these too are the Gotra names of the Rajputs. See how the divisions and sub-divisions are just the same. Now, will you till me why you hate us? Do you hate us because we

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drink. No you do not hate those who drink. Do you hate us because we eat meat. No you do not hate the meat-eaters among yourselves. Do you hate us because you think we are dirty, but no, you do not hate the dirty among you. If we are dirty do not touch us. But are we dirtier than your dogs, worse than animals? Aryas and Hindus, help us on, unless you improve us and take us in, you cannot be true to your religion. They say the Sudras are the feet of the body social, so even if we be dirty (I do not say we are but even if that be true) wash us and keep us with yourselves. If you don't take us in, the Christians are there to welcome us you grudge us entrance into your huts, we prefer your huts to the showy buildings of Christians but if you drive us away, the doors of the Christians are open. So fail not in your duty and drive us not away for the loss will be your's, though we too shall feel the pang.

Mahatma Gandhi's Speech.

Then did Mahatma Gandhi get up and in soft soothing tones said some what as follows: Even if Nanak Chand had not told us that the Gotras of the untouchables are the same as those of other Rajputs even then we would not consider them untouchable. For it is our duty to love all. Shri Shankar Nair told me we had lost India through iniquity to the untouchables. I believe it so. We shall realize it if some one else gave us the same disgraceful treatment. No we have really sinned grievously. For the sake of our own souls, our own good, must we repent and be restored. We must undergo a Prayaschit. And what is the Prayaschit. What is the practical solution. I can tell you that in a minute. First we must clearly realise that we have to attain not their salvation but ours by treating them as equals, by admitting them to our schools etc. We only copy the missionaries. To those responsible for the active working out of the question I would suggest simply to think and act more seriously and sincerely and find out what ought to be done.

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Thanks by Prof Rama Deva.

Thereafter Prof. Rama Deva stood up to thank Mahatma Gandhiji. How shall we honor Mahatma Gandhiji. How shall we thank him ? Mere words wont do. We must learn the lesson of self denial and renunciation of which he is the living example. He earned a lakh and renounced it. He travels third. Our tribute to him should be that we too should learn to renounce. Have you the feeling of Brahmanhood which is incarnated in Mahatma Gandhi. Take then this vow to travel third for a year and give the savings over to the Gurukula to establish scholarships for untouchables. I pause for a response. Friends I am in earnest. Raise up your hands, ladies and gentlemen raise up your hands—you who want to take this vow, and from among the fair sex several raised up their hands and from the male audience too several were touched. May they all be true to their vow.

Village schools and Mahatma Gandhi.

Dear Reader, now must we part. The pen can do but scant justice to all that the eye witnessed. Your mind must supply the heavy gap. But ere we part, just one more picture I would like to leave with you. The vilage school at kangri. The children of chamars, kahars and others ; untouchables and touchables ? The children of the village school of Sajanpura. Curious innocent looks, those half clad child faces. Imagine these assembled in the small shamiana just outside the rugged village school at kangri. These village schools are no government affair. A high official once declared they couldn't get together sufficient children to keep a school going. But what ordering and patronage could not do, love and requests have done. And these children are there over fifty, schooling and glad to school. They pay no fees but the villagers are eager to contribute what they can annually. And others too help and so the schools go on. And could you too help, several other like schools might be established.

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But that is by the bye. On the fifth day the 20th March you find Mahatma Gandhi sitting there and distributing prizes. The books he gives are cheap but the heart that gives how dear? And when he stands up to address, he addresses the children directly. He has left his meals half finished just to be there to address them and says he 'are you willing to leave your meal half finished and bear trouble and hardship at the call of Mother India? Children never fear anybody and be bold to speak and act the truth. He addresses them and pauses after every sentence and questions the children to find out that they understand him. And it is only when they attend and nod assent that he is satisfied. And he addresses a few words to those assembled. He is a man of few words—but the few words are always telling. And this he puts before the audience. The same old story that we are the real untouchables we have sinned in our pride and so we must seek our own salvation by making amends and treating these poor brethren of ours better. And what else? 'These village schools,' says Mahatma Gandhi "have I find, no common educational standard. Some are doing as good work as the schools for the rich but some impart very poor education. To be fair to the untouchables one must send his own children to such schools for depressed classes and make sure that the educational standard is not allowed to fall low. But one thing more. Let not the education be such as to transform these village workers into Khansamans, dirty, mill hands, petty sub clerks in unhealthy towns. Let the education enable them to follow the occupations of their fathers only to follow them more scientifically, to follow them with greater skill. Let the school create an attachment for village life, for village crafts, for open air independence and for service among our own. This in brief the speech Mahatma Gandhi delivered there. And the villagers contributed and generous outsiders helped and the hearts beat with hope. Shall we add to the number of these village schools? Over sixty seven thousand villages of over a thousand population and no school of any kind?

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How many will you aid to cover with schools. That is a work for you and for me. Will you and I do it manfully? Let us hope we will. Adieu

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Progress of the year.

Our Happy Retreat.

Pity, is it not, that there should be city dwellers who work and work and work. They who have little time to think and feel, to love and realise. Pity too that there should be dwellers of the forest who only smoke and stare, who have nothing with which to occupy themselves worthily. But it is not so at the Gurukula. Sylvan solitude and yet a busy haunt, work that builds and doth not destroy and time to think and feel, love and realise and the link with nature, beast and bird and child and youth and age—all intact. This is the Gurukula.

The days that pass.

One day is so like another and yet so different. The birds 'wing and sing,' the trees undress and dress once more in richer robes, the pallas puts forth its fiery red red clusters and man is busy making rectangular blocks, the crude regularity and angularity that jars with nature's poetic flow and symmetry, nature's living flowing line of beauty. A happy mixture after all.

"Awakening the Angel within.

(Arya Swadhaya Mandal)."

Man is man only when the Angel within awakens. Ah! then he sees with different eyes and hears indeed. Self knowledge, revelation of higher self, swadhyaya that is the highest aspect of education. Once a week every Anadhyaya, the mornings are devoted to this work. Mahatmaji speaks to all the Brahmacharis and other members of the Kula—speaks to them about the inner self.

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Is that not an ideal way of obeying the Sabbath? Really this Arya Swadhaya Mandal—this sabbath sermon by the Acharya—this is the most significant change of the year gone by. We do indeed want more heart to heart talk, soul breathing into soul, awakening it to its inner possibilities.

Arya Siddhant Malah.

(University Extension Lectures on Aryan Tenets.)

Are we really well grounded in Aryan teachings? Those inside the Kula and those outside would certainly appreciate this new series of Extension Lectures on Aryan Teachings. We have them every week in club days. The first three of the series were delivered by Shri Acharya-ji. The readers of this magazine have already had a summary of these. Is this not an interesting addition to our activities? Is this not an advance upon the old—really a proper item of the year gone by.

As others see us.

Inspections.

We are grateful indeed to our honorary Inspectors of Studies who so generously gave us of their time, energies and talents, to see what we are doing and suggest what may yet be done to make the education here in every way efficient. The well known author of Ancient Indian Shipping Mr. Mukerji favoured us with a visit along with his brother. He very kindly inspected our History and Economics classes and gave us helpful suggestions. His brother Prof. Mukerji read an interesting lecture on Rural Economy. Mr. Hashmatrai inspected the Chemistry classes and favcured us with his valuable suggestions. Pandit Satyavalekar examind the students in their Vedic study work and Mr. Andrews inspected the English teaching work of the Mahavidyalaya. We hope our other Inspectors of Studies would likewise take interest and favour us with their presence and valuable suggestions.

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Our kind Visitors.

The Great Mr. Gandhi favoured us with an informal visit the last kumbha. This anniversary he will be the president of our ('Depressed Class Sammellana). His spirit and living influence may be sensed in the Gurukula atmosphere, though his body be seen only very occasionally. Half a dozen sentences from him suffice to establish the love link that lasts for long. The eyes see him not and yet his inspiration is there. So many are kind enough to peep in, but few indeed have the gift of leaving behind so much of their pure presence. We are indeed thankful to all our visitors. Miss Beck the secretary of the Indian National Association had been here along with her sister. She very kindly sent in her impressions which the readers of the *Magazine* must have read already. We had another distinguished visitor in the person of a very educated gentleman from the Baroda State who went very carefully through all the School and College classes. Our readers will be awaiting with interest his detailed report of the impressions he carried away.

Our Professorial List.

Prof. Balkrishna had to leave us to recoup his health. He was working in the Multan branch throughout the year. We missed very much his energetic orations and stimulating presence. We are glad he is coming back once more and would be with us from anniversary onwords. Prof. Sathe has gone to work in Applied Chemistry, we are sure he will come back to us some day and give us the benefit of his outside practical experience. His genial company is missed likewise. Prof. Ram Saran, M. Sc., of Allahabad is doing the work that he did. His unostentatious and steady work has already endeared him to the Kula students.

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Sub-term Examinations.

From last term onwards the College Council has made it a rule to hold inter term examinations. This is convenient for the Professers as well as the examiners. The students get ample notice and the work of the College is not deranged through the failed students appearing at odd dates. This is indeed a step towards systematization.

The Agricultural class.

This is an accomplished fact now. How noble indeed would be a 'Peasant saint? 'Unspeakably touching is it says Carlyle 'when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimer in this world know I nothing than a Peasant Saint! And if Gurukula could produce such, how glorious would it be. This newly started course provides a chance. Along with Sanskrit and Veda the student is taught to till and toil, plant and prune thus rendering him capable of ministering at once to the body as well as the spirit.

Our Upadeshaks.

'If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, Freedom, Immortality. This the Upadeshaks are meant to do. They are put through a critical course of studies in world Religions, so that they may be able to separate the wheat from the chaff and detect the traces of the one Eternal Religion behind the envelope of credal systems. While able to minister to the needs of the heart it is believed these students will be able to convince even the most critical. And Gurukula sends forth its first batch of upadeshaks to do good and teach it in various walks of life.

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The School Ashram.

Those that superintend shall be from those that teach. The personality that sways in the class room shall be the personality that keeps friendly company and gives out of class guidance in out of class hours. Teaching and living shall not be activities divorced and managed by different heads but by the same. This was the idea which Prof. Rama Deva had when he ruled that the Adhishtatas (Ashram Superintendents) shall be from among the Adhyapaks (school teachers). And the scheme has worked well. The examination results are better. Pandit Yajna Dutta has been put incharge of the school Ashram. Under his sympathetic yet firm management the Ashram is sure to be purged and purified of all defects due to laxity of discipline.

The Vedic Magazine.

No efforts have been spared to improve the Magazine and secure the best articles possible on the subjects connected with Ancient Aryan Culture. Several very good books have appeared in serial form through the pages of this *Magazine*. Fountain Head of Religions. Hindu Ethics, Swami Dayanand His life and teachings, Swami Dayanand the man and his message.—These and such other excellent publications the magazine has to its credit. It was in the last anniversary number that the *Magazine* secured and published Shri Aurabindo Ghose's excellent appreciative and telling article on Swami Dayanand the man and his work—an article that has been reprinted and translated in several tongues and distributed by the thousand. The *Magazine* brings to the ears of all it can reach, the much needed message of the Master. In the interests of Humanity, in the interests of Truth, he revealed the true source of all neo-revelations and left it a work for all convinced of the Truth of his position, the work of spending their best energies to live and preach the truth. The work is vast, the workers are few. Dear Reader, you and I, yes we all are feebly trying through the *Vedic Magazine* to bring the Master's message

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to as many as we can. Do not you think you should heartily co-operate? We on our part attend to the *Magazine* work, so as to provide a hundred pages of reading matter at each issue. We gather truths about Ancient Aryan Civilization, about civilization as against modern brutalization, and present them in our pages. The maintenance of the *Magazine* is a heavy item of expense on the Arya Pratinidhi Sabha.

This year the expenses have been very heavy. Can't you Dear Reader, use a little of your spare time and energy to interest more of your friends and acquaintances in the message of the Master, to secure more readers and subscribers for the *Vedic Magazine*. That is a work which you can very easily do. Isn't it right that you and I should try to make the *Magazine* self-supporting. If you just resolved to secure for us two new subscribers, and set others to do the same, you will have the satisfaction of having done your duty to the *Vedic Magazine*. Pray remember the *Vedic Magazine* is not a commercial concern. It aims simply and purely to serve humanity by inviting its attention to Eternal Truth contained in the Vedas, and the message of ancient Aryan Culture which it believes the world needs so much. Most of the contibutors, the Editor himself, work free for the *Magazine*. But the cost of printing, postage, office, etc., has to be made up. Whatever the surplus that will result after making it self supporting will be utilized for improving the *Magazine* and making it more useful. We have reminded you of your duty, we have requested you to help the *Magazine* and its message. Will you do your duty and help the *Magazine*. We are confident you will.

Verily these are our jewels.

Our Sanataks.

We are glad our Sanataks have been doing useful work and making good progress during the year. Prof. Indra Veda Alankar has submitted his theme for the Vachaspati degree. He will be the first Vachaspati of the Gurukula as he was the first Veda Alankar. Professor Vishwanath and Professor Pran Nath did very good work during the year. Professor Chandramani has taken charge of Pali in which he graduated with such distinction. Several of the Sanataks are getting training in the Ayur Vedic Medical line. These will we hope be Medical Missionaries healing the aches and ills of humanity, ailments physical as well as spiritual. This year the Gurukula University has sent out eleven new Sanataks. We are confident they too will be as useful to the community and to Bharata Mata as their brethren have been—our best wishes are with them.

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